

**NYINGMA KATHOK BUDDHIST CENTRE**

**PRAYER TEXT**

**VESAK DAY - BIRTHDAY OF BUDDHA SHAKYAMUNI**

15TH DAY OF THE FOURTH LUNAR MONTH

# PRAISE OF THE TWELVE DEEDS OF THE CONQUEROR (BUDDHA SHAKYAMUNI)

## PAGE 1

THAB KHE THUG JE SHA KYI RIG SU THRUNG  
ZHEN GYI MI THUB DUD KYI PUNG JOM PA  
SER GYI LHUN PO TA BUR JI PI KU  
SHAKYI GYAL PI SHAB LA CHYAN TSAL LO

By skillful means and compassion, you were born in Shakya clan.  
Unconquerable by others, you vanquished Mara's hordes.  
Your physical form is resplendent like the golden Mt Meru,  
At your feet, King of Shakyas, I pay homage.

KHANG GI TANG POR JANG CHUB THUG KYED NE  
SOD NAM YE SHE TSHOG NYI DZOG DZED CHING  
THU DIR DZED PA GYA CHHEN DRO WA YI  
GON GYUR KHYOD LA DAG GI TOD PAR GYI

You first awakened the mind of enlightenment,  
then completed the two accumulations (of merit and wisdom).  
And now, in this age, through vast activities,  
you protect living beings, to you I offer praise.

LHA NAM THON DZED DUL WI THU KHYEN NE  
LHA LE BAB NE LANG CHHEN TAR SHEG TE  
RIG LA ZIG NE LHA MO GYUN THRUL GYI  
LHUM SU ZHUG PAR DZED LA CHYAN TSAL LO

While benefiting the gods, you saw that it was time to tame (humans),  
and descended from the gods' realm like a great elephant.  
Sighting the (appropriate) family,  
you entered the womb of Mayadevi. Thus, to you I pay homage.

DA WA CHU DZOG SHAKYI SE PO NI  
TA SHI LUM-BI TSHAL TU TAM PI TSHE

## PAGE 2

TSHANG TANG GYA JIN GYI TUD TSHEN CHHOG NI  
JANG CHUB RIG SU NGEN DZED CHYAN TSAL LO

On the completion of ten months, you were born as a child of Shakya  
in the auspicious Lumbini grove, where  
Brahma and Indra revered your supreme marks\*  
that proved you were destined for enlightenment. Thus, to you I pay homage.

*\*Supreme marks refer to the 32 major and 80 minor marks of a Buddha*

ZHON NU TOB DEN MI YI SENG.GE TE  
ANG GA MA GA DHAR NI GYU TSAL TEN  
KYE WO THREG PA CHEN NAM TSHAR CHED NE  
DREN DA MED PAR DZED LA CHYAN TSAL LO

Lion among men in your youthful vigour,  
displaying your prowess in the games at Agha Magadha,

where you triumphed over proud contestants,  
and showed that not one could rival you. Thus, to you I pay homage.

JIG TEN CHHO TANG THUN PAR CHYA WA TANG  
KHA NA MA THO PANG CHHIR CHUN MO YI  
KHOR TANG DEN DZED THAB LA KHE PA YI  
GYAL SE KYONG WAR DZED LA CHYAN TSAL LO

For the purpose of complying with worldly convention  
and avoiding misdeed, you took on a queen and courtiers,  
and with skilful means,  
performed the duties of a conqueror's son. Thus, to you I pay homage.

KHOR WI CHA WA NYING PO MED ZIG NE  
KHYIM NE JUNG TE KHA LA SHEG NE KYANG  
CHHOD TEN NAM DAG THRUNG TU NYID LE NYID  
RAB TU JUNG WAR DZED LA CHYAN TSAL LO

Seeing that samsaric actions were without essence,  
you renounced the life of a householder,  
and, having gone to space (sky), went forth (i.e. ordained as a monk)  
before the Totally Pure (Visuddha) Stupa. Thus, to you I pay homage.

TSOON PE JANG CHUB DRUB PAR GONG NE NI  
NE RAN DZA NI DRAM TU LO THRUNG TU  
KA WA CHED DZED TSOON DRU THAR CHHIN NE  
SAM TEN CHHOG NYE DZED LA CHYAN TSAL LO

You, intending to persevere till enlightenment was attained,  
for six years practised austerities on the banks of Nairanjana,  
and taking diligence to its ultimate perfection,  
attained the supreme samadhi. Thus, to you I pay homage.

### PAGE 3

THOG MA MED NE BED PA THON YOD CHHIR  
MA GA DHA YI JANG CHUB SHING THRUNG TU  
KYIL TRUNG MI YO NGON PAR SANG GYE NE  
JANG CHUB DZOG PAR DZED LA CHYAN TSAL LO

Seeking to make meaningful all your efforts exerted since beginningless time  
you sat beneath the bodhi-tree in Magadha,  
unmoving, in the vajra posture, and awakened into true buddhahood,  
attaining perfect enlightenment. Thus, to you I pay homage.

THUG JE DRO LA NYUR TU ZIG NE NI  
WA RA NA SI LA SOG NEN CHHOG TU  
CHHO KYI KHOR LO KOR NE DUL JA NAM  
THEG PA SUM LA GOD DZED CHYAN TSAL LO

Gazing with compassion at once upon living beings,  
in sacred places like Varanasi,  
you turned the wheel of Dharma and established disciples  
in the three vehicles. Thus, to you I pay homage.

ZHEN GYI GOL WA NGEN PA TSHAR CHED NE  
MU TEG TON PA THRUG TANG LHE JIN SOG  
KHOR MO JIG GI YUL TU DUD NAM TUL  
THUB PA YUL LE GYAL DZED CHYAN TSAL LO

To put an end to evil opponents (such as)  
the six tirthika teachers, Devadatta and others,  
at Khormojig (Gaya in Bhanga) you subdued the maras.  
To the sage victorious in battle, I pay homage.

SID PA SUM NA PE MED YON TEN GYI  
NYEN TU YOD PAR CHHON THRUL CHHEN PO TEN  
LHA MI DRO WA KUN GYI RAB CHHOD PA  
TEN PA GYE PAR DZED LA CHYAN TSAL LO

With qualities unmatched in the three realms,  
you performed great miracles in Sravasti.  
You, the object of offering of all beings divine and human,  
who spread the teachings, I pay homage.

LE LO CHEN NAM NYUR TU KUL CHHI CHHIR  
TSAN CHHOG THRONG GI SA ZHI TSANG MA RU

#### PAGE 4

CHHI MED DOR JE TA BU KU SHEG NE  
NYA NGEN DE WAR DZED LA CHYAN TSAL LO

To spur the lazy quickly, you,  
at the pure site of Kusinagara  
left your immortal and vajra-like body,  
and passed into parinirvana. Thus, to you I pay homage.

YANG DAG NYID TU JIG PA MED CHHIR TANG  
MA ONG SEM CHEN SOD NAM THOB CHI CHHIR  
TE NYID TU NI RING SEL MANG TRUL NE  
KU DUNG CHA GYED DZED LA CHYAN TSAL LO

In the perfect essence there is no destruction, therefore  
so that future sentient beings could gain merit,  
you emanated a wealth of relics, and  
divided your remains into eight portions. Thus, to you I pay homage.

KHANG TSHE KANG NYI TSO WO KHYOD TAM TSHE  
SA CHHEN DI LA KHOM PA DUN WOR NE  
NGA NI JIG TEN DI NA CHHOG CHE SUNG  
TE TSHE KHE PA KHYOD LA CHYAN TSAL LO

When you, chief among human beings, were born,  
you took seven steps on this great earth and said:  
"In this world I am supreme."  
To you, O wise one, I pay homage.

TANG PO GAN DEN LHA YI YUL NE JON

GYAL POI KHAB TU YUM GYI LHUM SU SHUG  
LUM BI NI YI TSHAL TU THUB PA TAM  
CHOM DEN LHA YI LHA LA CHYAN TSAL LO

First, you descended from the heaven of Tusita.  
Then in Rajagriha you entered your mother's womb.  
In the grove at Lumbini, O sage, you were born.  
To the victorious 'god among gods', I pay homage.

ZHAL YE KHANG TU MA MA GYED KYI CHHOD  
SHAKYI THRUNG TU ZHON NU ROL TSED DZED  
SER KYE NE SU SAN TSHO KHEB TU ZHE  
SID SUM TSHUNG MED KU LA CHYAN TSAL LO

In your manifold palace, the eight nannies presented you offerings.  
As a youth, before the Shakya clan, you displayed your sporting skills.  
At Kapilavastu you took Gopa as your wife.  
To you whose body is unequalled in the three worlds, I pay homage.

#### PAGE 5

THRONG KHYER GO ZHIR KYO WI TSHUL TEN NE  
CHHOD TEN NAM DAG THRUNG TU U THRA SIL  
NE RAN DZA NI DRAM TU KA THUB DZED  
DRIB NYI KYON TANG DRAL LA CHYAN TSAL LO

At the four city gates, you were shown the four kinds of sorrow.  
Then, you cut your own hair in front of the Visuddha Stupa.  
On the banks of the Nairanjana you practised as an ascetic.  
To you who are free from the faults of the two obscurations, I pay homage.

GYAL POI KHEB TU LANG CHHEN NYON PA TUL  
YANG PA CHEN TU TRE-U DRANG TSI PHUL  
MA GA DHA RU THUB PA NGON SANG GYE  
KHYEN PI YE SHE BAR LA CHYAN TSAL LO

At Rajagriha, you tamed a rogue elephant.  
In Vaishali, the monkeys offered you honey.  
In Magadha, O sage, you realized buddhahood.  
To you ablaze with omniscient wisdom, I pay homage.

WA RA NA SIR CHHO KYI KHOR LO KOR  
DZE TI TSHAL TU CHON THRUL CHHEN PO TEN  
TSAN CHHOG THRONG TU GONG PA NYA NGEN DE  
THUG NI NAM KHA DRA LA CHYAN TSAL LO

At Varanasi you turned the wheel of Dharma.  
In the Jeta Grove you displayed great miracles.  
At Kusinagara your wisdom mind passed into parinirvana.  
To you whose heart is like the sky, I pay homage.

DI TAR TEN PI DAG PO CHOM DEN DE  
DZED PI TSHUL LA DO TSAM TOD PA YI  
GE WE DRO WA KUN GYI CHOD PA YANG

DE SHEG NYID KYI DZED TANG TSHUNG PAR SHOG

Through the merit of this brief praise of  
the deeds of the Enlightened One, Master of the Teaching,  
may the deeds of all living beings  
come to equal the acts of the Sugata himself.

TE ZHIN SHEG PA KHYED KU CHI DRA TANG  
KHOR TANG KU TSHEI TSHED TANG SHING KHAM TANG

PAGE 6

KYED KYI TSHEN CHHOG ZANG PO CHI DRA WA  
TEN DRA KHO NAR DAG SOG GYUR WAR SHOG

However the body of the Tathagata is,  
however the retinue, the lifespan and the realm of the Tathagata is like,  
whatever the excellent, sublime and noble marks of the Tathagata  
may we only become like that.

KHYED LA TOD CHING SOL WA TAB PI THU  
DAG SOG KHANG TU NE PI SA CHHOG SU  
NED TANG UL PHONG THAB TSOD SHI WA TANG  
CHHO TANG TA SHI PHEL WAR DZED TU SOL

By the power of this praise and supplication,  
regardless of where we reside,  
may there be no illnesses, poverty and strife,  
and may the Dharma and goodness flourish.

TON PA JIG TEN KHAM SU JON PA TANG  
TEN PA NYI OD ZHIN TU SAL WA TANG  
TEN DZIN BU LOB THAR SHING GYE PA YI  
TEN PA YUN RING NE PI TA SHI SHOG

May the goodness of the Teacher arriving in this world,  
the goodness of the Dharma shining brightly like the sun,  
the goodness of Dharma holders and disciples increasing vastly in numbers,  
and the goodness of the Teachings remain for a long time.

PAGE 7

**HOMAGE AND PRAISE TO THE ELDERS (THE SIXTEEN ARHATS)  
- A BRIEF LITURGY BY THE GREAT PANDITA SHAKYASHRI BHADRA**

*Refuge And Generating Bodhicitta*

SANG GYE CHHO TANG TSHOG KYI CHHOG NAM LA  
JANG CHUB BAR TU DAG NI KYAB SUN CHHI  
DAG GI JIN SOG GYI PI SOD NAM KYI  
DROL LA PHEN CHYIR SANG GYE DRUB PAR SHOG (3X)

To the Buddha, Dharma and Sangha,  
Until I attain enlightenment, I take refuge.  
By the merit I accumulate from practicing generosity and the other perfections,  
May I attain enlightenment for the benefit all living beings. (3x)

*The Four Immeasurables*

SEM CHEN THAM CHED DE WA TANG DE WI GYU TANG DEN PAR GYUR CHIG  
DUG NGAL TANG DUG NGAL GYI GYU TANG DRAL WAR GYUR CHIG  
DUG NGAL MED PI DE WA THAM PA TANG MI DRAL WAR GYUR CHIG

PAGE 8

NYE RING CHHAG DANG NYI TANG DRAL WI TANG NYOM CHHEN PO LA NE PAR GYUR CHIG  
(3X)

May all sentient beings have happiness and the causes of happiness.  
May they be separated from suffering and the causes of suffering.  
May they never be separated from the true happiness that is free from suffering.  
May they abide in the great equanimity that is separated from partiality and prejudice to those close and distant respectively. (3x)

*Visualization*

KYAB NE KON CHHOG SUM GYI DEN PA TANG  
GYAL WA SE CHE NAM KYI JIN LAB TANG  
TSHOG NYI NGA THANG CHHO YING TAG TOB KYI  
NOD CHUD DE CHHEN ZHING GI KOD PI U  
YID THROG NOR BUI ZHAL MED KHANG CHHEN POR  
RIN CHHEN SENG KHRI PE DAI DEN CHHOG TANG  
NGO SHAM ZUNG RIG MO TOB KYI TRUL PI  
CHHO TRIN GYAM TSHOI KHANG SHIG CHO GYUR CHIG

By the truth of the Three Jewels, the place of refuge  
By the blessing of the Buddhas and Bodhisattvas  
By the dominion of the two accumulations and the force of pure dharmadhatu  
May the world and its beings arise as a field of great bliss, in the centre of which  
is a mesmerizing and immeasurably great mansion of jewels furnished with a  
precious lion throne with lotus moon cushions,  
amid a vast cloud of offerings,  
both actual and manifested through the power of knowledge-dharani visualization.

*Cloud of Offerings Mantra*

*- Recite three times accompanied by musical instruments*

NAMO RATNA TRAYAYA NAMO BHAGAWATE VAJRA SARA PRAMARDHANE  
TATHAGATAYA ARHATE SAMYAKSAM BUDDHAYA TADYATHA OM VAJRE VAJRE  
MAHA VAJRE MAHA TE DZO VAJRE MAHA VIDYA VAJRE MAHA BODHICITTA VAJRE  
MAHA BODHI MANDO PASAM KRAMANA VAJRE SARVA KARMA AWARANA VISHVA DHANA  
VAJRE SVAHA (3X)

PAGE 9

*Lamp Offering Prayer*

HUNG RIG PA CHHUB SEM KYI KYIN KHOR TU  
RIG DANG LOB PON NYEN GYI U ZUNG NE  
RIG TSAL LU GU GYUD KYI CHHE TSAM NAM  
RIG TONG JEN PI SHI LA MIN DA SHOG

Hung: From the outflowing of innate knowing (Rig Pa),  
the mandala of bodhicitta, the figure of the intimate master is beheld.  
May the chain of Dharma siblings not digress from innate knowing expressivity,  
the luminosity of naked innate knowing-emptiness

NAM SHIG DOD MI LHUM SU ZHUG PI TSHE  
MA RIG THRUL PI YANG SAR MI TANG SHING  
KHOR WA LU GU GYUD TU MI LHUNG WAR  
KHOR WA KA NE DAG PA ZHI YING CHER  
ZHI NANG ZHON NU BUM KUR DROL WAR SHOG

At the time of my entry into the primordial womb (i.e. at death time),  
may I not be sent over the cliff of ignorance's confusion,  
or fall into the chain of cyclic existence,  
but be liberated in the youthful vase body,  
the basal manifestation of the great ground expanse where samsara is pure from the beginning.

KHAL TE DOD MI SA LA MA DROL NA  
LHUN DRUB SHI THROI NANG WA CHHAR WI TSHE  
RANG NANG YE SHE CHHEN POR NGON THROD NE  
BAR DO LONG CHYOD DZOG KUR DROL WAR SHOG

If I am not liberated in the primordial ground,  
at the time of the appearance of the spontaneously existing peaceful and wrathful deities,  
knowing that they are one's great Wisdom appearances to oneself,  
may I become free in the Sambhogakaya.

YE DANG SAL TONG DAG PA NYI DEN CHHE

#### PAGE 10

TONG ZUG DANG MA NGA DEN RIG NGI SHING  
RANG NANG NAM DAG LONG KUI SHING KHAM SU  
THAG PA SUM GYI KHOR LA CHHO TOEN SHOG

May I propound the Dharma to a retinue of three purities in Sambhogakaya field-realm:  
the totally pure appearance for oneself;  
the primordial expression of luminosity-emptiness that possesses the two complete purities;  
the five pure-portion emptiness-form that are the fields of the five lineages.

KHAL TE LONG KUI SHING TU MA DROL NA  
RANG ZHIN TRUL KUI SHING KHAM NGA TSHOM TANG  
RIG DU NGA YAB PAL RI PHO TRANG CHER  
KE CHIG NYI LA JU TE KYE NE KYANG  
RIN DZIN NAM ZHI DRAL TU MIN PAR SHOG

If I did not become free in the sambhogakaya field,  
then to the natural Nirmanakaya's five-cluster field-realm and  
Chamara's Glorious Mountain's great palace that embodies the five families,  
may I instantaneously be reborn via miraculous birth and ripened in the ranks of the four types of knowledge-  
holders (vidyadharas).

THEG PA RIM GUI YANG TSE YO GA SUM  
THE LE NAM PAR DE PA MEN NGAG DEI



GONG LONG JA TSOL DRAL WI SHI LUG SU  
LO JE DEN SHEN THRI MA DAG PAR SHOG

Going beyond the three yogas the very peak of the nine vehicles,  
to the fundamental state as per the upadesa (foremost instruction, Man NGag),  
namely the Wisdom-space devoid of conceptual effort,  
may clinging to truths that are constructs of the intellect be purified.

RANG RIG DOE NE DAG PI NGANG DANG SU  
RANG TSAL DAM PA RIG GYA SHI THROI KU  
NANG LA RANG ZHIN ME PI DAL TRAM TE  
YE SHE THONG WA DAG PI MAR ME BUL

With the effortless blessing (of the lamp offering) of the  
holy form of the hundred peaceful and wrathful deities that naturally manifest  
in the glow of the state of primordially pure innate knowing,  
the lamps purified through Wisdom insight are offered.

#### PAGE 11

NYON MONG KHOR WI CHHO KYI MUN PA SANG  
ZANG SHEN SHE JI MAG RUM SAL NE KYANG  
JO ME LHAN THONG YE SHE CHHEN PI LONG  
NYAM TOG RIG PI TSAL CHHEN DZOG PAR SHOG

Cleansing away afflictions, the darkness of samsaric phenomena;  
clearing away attachment to good tangibles or intangibles;  
may I realize the complete and great innate knowing expressivity,  
the indescribable insight within the expanse of great Wisdom.

PHUNG PO NGA DAG RIG NGI SHING TU DROL  
JUNG NGA NE DAG RIG KYI YUM NGAR MIN  
NAM SHE WANG DAG SEM PA GYE TU DROL  
NANG ZHI ZE NE JA LU DRUB PAR SHOG

Released in field of the five (Buddha) families after purifying the five heaps;  
matured in the five Buddha-consort families after purifying the place of the five elements;  
released as the eight bodhisatvas after purifying the (eight) consciousnesses; then completing the four  
appearances,  
may I accomplished the rainbow body.

THREN RIG WOD SAL CHHEN PI MAR ME DI  
GYU CHHE ME PAR BAR WI SO NAM THU  
LE LUNG PHAG CHAG MUN PA THRUNG CHUNG NE  
KUN ZANG GONG LONG CHHAM CHIG DROL WAR SHOG

By the force of the merits blazing continuously from  
this lamp offering of the great luminosity of thinking and knowing,  
may the darkness of karmic winds and latencies be removed at the root  
so that we may all become free together in the All-good-wisdom-expanse.

*Invitation*

*- Fumigate incense to remove obstacles*

#### PAGE 12

LAG THIL TAR NYAM RIN CHHEN GYI TRE PI  
JON SHING CHHU TSHO GYEN PI SA ZHI U  
RIN CHHEN LE DRUB THRUB ZHI GO ZHI PA  
PEMA NYI DA GYEN PI DEN TENG TU  
THUG JE TSOD PI THU KYI DUL JA NAM  
NAM DROL LAM LA GOD DZED DRO WI GON  
THUB PA CHHOG TANG NE TEN CHHEN PO NAM  
KHOR TANG CHE PA NEN DIR SHEG SU SOL

The ground, smooth like the palm of a hand, is adorned  
with trees and lakes that are decorated with precious ornaments.  
In the middle of the ground is a square enclosure with four doors, made of jewels.  
Within is a throne adorned with lotus, sun and moon cushions, on which is the  
Protector of beings, who compassionately establishes the path of complete liberation  
for those to be tamed in this age of disputation.  
Supreme Sage, the Great Elders (the sixteen arhats)  
and retinues, please come to this place.

CHYOG CHUI GYAL WA SE CHE THAM CHED TANG  
SHE RAB MEM BAR NYON MONG TSHO KEM SHING  
NAM DROL SOD NAM ZHING TU KA DOD PA  
CHYOG CHUI NYEN THO GEN DUN ZHUG SU TSHAL  
YON JONG CHHOD PI NE SU CHEN DREN GYI  
DRO WI THON CHYIR CHHOD KYI SHEG SU SOL

Ten-direction Conquerors together with their Sons,  
whose blazing fire of profound Wisdom evaporates the ocean of afflictions,  
Dharma protectors of the complete-liberation field-of-merit, and  
the sangha of Shravakas (hearers) in the ten directions, (we) respectfully invite  
you all to take your seat in this place of virtuous quality and practice,  
with offerings, for the benefit of migrating beings. Therefore, please come.

DRO WI GON PO SHAKYA SENG GE YI  
SANG GYE TEN PA KHANG GI CHYAG TU ZHAG  
SUNG RAB RIN CHHEN DROM GYI KHA JED PI  
CHHO KYONG DRA CHOM CHHEN PO ZHUG SU TSHAL

### PAGE 13

DAM CHHO PEL WI LED TU CHEN DREN GYI  
DRO WI THON CHYIR CHHOD KYI SHEG SU SOL

The Lion of Shakya, Protector of migrating beings,  
in whose hands are all the Dharma teachings;  
Great Arhat, the Dharma Protector that  
lifted the lid off the casket of precious and profound teachings, (we) respectfully invite  
on account of the propagation of the profound Dharma,  
with offerings, for the benefit of migrating beings. Therefore, please come.

THUB PE KA GO TEN PI GYAM TSHEN DZIN  
YEN LAG JUNG TANG MA PHAM NAG NA NE  
THUD DEN DOR JE MO BU ZANG PO TANG  
SER BEU BHA RA DHVA DZA SER CHEN CHHOG  
PHAG PA BA KU LA TANG DRA CHEN DZIN

LAM THREN BHA RA DHVA DZA SOD NYOM LEN  
LAM TEN LUI DE BED JE MI CHYED PA  
DRA CHOM NE TEN CHHEN PO DI DAG NI  
SOD NAM RIN CHHEN LING TU CHEN DREN GYI  
DRO WI THON CHYIR CHHOD KYI SHEG SU SOL

You whom the Sage commanded to hold the victory banner of the teachings:  
Angiraja (yan lag 'byung), Ajita (ma pham pa), Vanavasin (nags na gnas pa),  
Mahakalika (dus ldan chen po), Vajriputra (rdo rje mo'i bu), Shribhadra (dpal bzang po),  
Kanakavata (gser gyi be-u), Kanakabharadvaja (bha ra dhva dza gser can),  
Bakula (ba ku la), Rahula, the Buddha's Son (sgra gcan 'dzin)  
Chudapanthaka (lam phran bstan), Pindola Bharadvaja (bha ra dhwa dza bsod snyoms len),  
Panthaka (lam chen bstan), Nagasena (klu sde), Gopaka (sbed byed), and Abhedya/Subinda (mi phyed pa),  
you the Great Arhat Elders,  
we invite you to this precious sanctuary of merits  
with offerings, for the benefits of migrating beings. Therefore, please come.

PANG TANG YE SHE PHUN TSHOG SANG GYE KYANG  
DUL JI WANG GI NYEN THO TSHUL DZIN PA  
KHYED PAR CHEN GYI THRIN LE CHHO KYONG PI  
NE TEN CHU THRUG DIR JON DEN LA ZHUG

Despite having perfectly complete renunciation and Wisdom, and enlightenment,  
by the power of those to be tamed, you hold the department of sravakas  
to protect the Dharma and the extraordinary enlightened activities.  
You, the sixteen Elders, please come and sit upon your thrones.

DE SHEG KA LUNG TSOR DZED TEN PA SUNG  
RANG DON THOR NE KHOR WI NAG TSHAL TU

#### PAGE 14

ZHEN DON LHURM DZAD NE TEN CHU THRUG PO  
THAM CHE THUG JI WANG GI NEN DIR SHEG

The authoritative words of the Sugata, you hold as foremost and protect them.  
Abandoning your own aims, you abide in the forest of samsara and  
energetically work for the benefit of others. You, the sixteen Elders,  
by the power of your vow of compassion, please come to this place.

GE NYEN KYAB SOL DEN PI TSHIG TEN PA  
KON CHHOG SUM GYI SHAB THRING CHHI SON TSHAL  
SOD NAM RIN CHHEN ZHING TU CHEN DREN GYI  
DRO WI THON CHYIR CHHOD KYI SHEG SU SOL

Upasakas (laymen) who are firm in the true words of the taking of refuge,  
retinue/attendants of the Three Jewels, we beseech you to come.  
We invite you to this precious ground of merits,  
with offerings, for the benefit of migrating beings. Therefore, please come.

*Invite with the accompaniment of music*

*Homage*

JI NYED SU DAG CHYOG CHUI JIG TEN NA

THU SUM SHEG PA MI YI SENG GE KUN  
DAG GI MA LU DE DAG THAM CHE LA  
LU TANG NGAG YID TANG WE CHYAG GYI-O

To all the Lions among men, i.e., the tathagatas of the three times  
in every world in all the ten directions,  
I, without exception,  
prostrate with joyous faith in body, speech and mind.

ZANG PO CHOD PI MON LAM TOB DAG GI  
GYAL WA THAM CHE YID KYI NGON SUM TU  
ZHING GI DUL NYED LU RAB TUD PA YI  
GYAL WA KUN LA RAB TU CHYAN TSHAL LO

By the force of my aspirational prayers to Samantabhadra-like conduct,  
with mental direct perception of all the Conquerors,  
I prostrate deeply to all the Conquerors,  
with bodies as numerous as there are dust particles in the land.

DUL CHIG TENG NA DUL NYED SANG GYE NAM  
SANG GYE SE KYI U NA ZHUG PA DAG  
THE TAR CHHO KYI YING NAM MA LU PAR  
THAM CHE GYAL WA DAG GI KHANG WAR MO

On each dust particle are Buddhas as numerous as there are dust particles,  
each seated amidst of a throng of Bodhisattvas.  
In this way, I visualize all the Buddhas  
in all the realms of phenomena without exception.

#### PAGE 15

THE DAG NGAG PA MI ZED GYAM TSO NAM  
YANG KYI YEN LAG GYAM TSOI DRA KUN GYI  
GYAL WA KUN GYI YON TEN RAB JOD CHING  
DE WAR SHEG PA THAM CHE DAG GI TOD

These oceans of whom we cannot finish lauding -  
with all the sounds of the ocean of various melodies,  
I widely proclaim the good qualities of all the Conquerors  
and praise all the Sugatas.

TSHUNG MED TA WE MI NGOM SHING  
SER GYI DOG CHEN DZE PI KU  
ZHAL CHIG CHYAG NYI KYIL TRUNG ZHUG  
SA NON NYAM ZHAG DZE CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

#### *Homage to Buddha Shakyamuni*

I prostrate to you whose body is golden and so incomparably  
beautiful that one cannot see enough of it,  
with one face, two arms, sitting in the full lotus position,  
one hand touching the earth while the other in the meditation mudra.  
Please bless the lama to live long

and the teachings to flourish.

KHANG RI CHHEN PO TI SE NA  
PHAG PI NE TEN YEN LAG JUNG  
DRA CHOM TONG TANG SUM GYE KOR  
PO PHOR NGA YAB DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Angiraja who is on  
the great snow mountain Mt Tisey (Mt Kailash),  
right hand holding a whisk, left hand holding a pot of incense ,  
and surrounded by one thousand three hundred arhats.  
Please bless the lama to live long  
and the teachings to flourish.

THRANG SONG RI YI SHEL NAG NA  
PHAG PI NE TEN MI PHAM PA

#### PAGE 16

DRA CHOM GYA THRAG CHIG GI KOR  
CHYAG NYI NYAM ZHAG DZE CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Ajita who is in  
the crystal forest of Mt Rishi,  
both hands in meditation mudra,  
and surrounded by one hundred arhats.  
Please bless the lama to live long  
and the teachings to flourish.

LO MA DUN PI RI PHUG NA  
PHAG PI NE TEN NAG NA NE  
DRA CHOM TONG TANG ZHI GYE KOR  
DIG DZUB NGA YAB DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Vanavasin who is in  
a cave in Mt Saptaparna (Mt Seven Leaves),  
fingers of right hand form the threatening mudra, left hand holding a whisk,  
and surrounded by one thousand four hundred arhats.  
Please bless the lama to live long  
and the teachings to flourish.

DZAM BU LING GI ZANG LING NA  
PHAG PI NE TEN THU DEN NI  
DRA CHOM TONG TANG CHHIG GYE KOR  
SER GYI NA MOR DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Mahakalika who is on  
Tamradvipa (Copper Island) of Jambudvipa,  
his hands holding golden earrings,  
and surrounded by one thousand one hundred arhats.  
Please bless the lama to live long  
and the teachings to flourish.

SINGGA LA YI LING NA NI  
NE TEN DOR JE MO YI BU

PAGE 17

DRA CHOM CHHEN PO TONG GYI KOR  
DIG DZUB NGA YAB DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Vajriputra who is on  
the island of Singala (Sri Lanka),  
fingers of right hand form the threatening mudra, left hand holding a whisk,  
and surrounded by a thousand great arhats.  
Please bless the lama to live long  
and the teachings to flourish.

CHHU WO YA MUN NA LING NA  
PHAG PI NE TEN ZANG PO NI  
DRA CHOM TONG TANG NYI GYE KOR  
CHHO CHHED NYAM ZHAG DZE CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Bhadra who is on  
an island in the river Yamuna,  
his right hand in the teaching mudra, his left hand in the meditation mudra,  
and surrounded by one thousand two hundred arhats.  
Please bless the lama to live long  
and the teachings to flourish.

NEN CHHOG KHA CHHEI YUL NA NI  
PHAG PI NE TEN SER BE-U  
DRA CHOM CHHEN PO NGA GYE KOR  
RIN CHHEN ZHAG PA DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Kanakavata who is in  
the excellent land of Kashmir,  
his hands holding a precious lasso,  
and surrounded by five hundred great arhats.  
Please bless the lama to live long  
and the teachings to flourish.

NUB KYI PHA LANG CHOD NA NI  
BHA RA DHVA DZA SER CHEN LA

PAGE 18

DRA CHOM CHHEN PO DUN GYE KOR  
CHYAG NYI NYAM ZHAG DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Kanakabharadvaja who is in  
Cattle Using continent to the south  
his hands together in meditation mudra  
and surrounded by seven hundred great arhats.  
Please bless the lama to live long  
and the teachings to flourish.

JANG GI DRA MIN NYEN NA NI  
PHAG PI NE TEN BA KU LA  
DRA CHOM CHHEN PO GU GE KOR  
CHYAG NYI NEU LE DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Bakula who is in  
Unpleasant Sound continent to the north,  
his hands holding a jewel-spitting mongoose,  
and surrounded by nine hundred great arhats.  
Please bless the lama to live long  
and the teachings to flourish.

TRI YANG KU YI LING NA NI  
PHAG PI NE TEN DRA CHEN DZIN  
DRA CHOM TONG TANG CHHIG GYE KOR  
RIN CHHEN TROG ZHU DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Rahula who is in a  
place called Priyangku (Lavendar),  
his hands holding a precious head ornament,  
and surrounded by one thousand one hundred arhats.  
Please bless the lama to live long  
and the teachings to flourish.

CHYA GOD PHUNG PI RI WO LA  
PHAG PI NE TEN LAM THREN TEN

PAGE 19

DRA CHOM TONG TANG THRUG GYE KOR  
CHYAG NYI NYAM ZHAG DZED CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Chudapanthaka who is on  
Vulture Peak,  
his hands together in meditation mudra,  
and surrounded by one thousand six hundred arhats.

Please bless the lama to live long  
and the teachings to flourish.

SHAR KYI LUN PHAG LING NA NI  
BHA RA DHVA DZA SOD NYOM LEN  
DRA CHOM TONG THRAG CHIG GI KOR  
LEG BAM LHUN ZED DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Pindola who is in  
the Aryan Body continent to the East,  
his right hand holding a bound volume, his left hand holding a begging bowl,  
and surrounded by one thousand arhats.  
Please bless the lama to live long  
and the teachings to flourish.

LHA NE SUM CHU TSA SUM NA  
PHAG PI NE TEN LAM TEN NI  
DRA CHOM CHHEN PO GU GYE KOR  
CHHO CHED LEG BAM DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to the Aryan Elder Panthaka who is in  
Trayatrimshah (Heaven Of The Thirty-Three),  
his right hand in the mudra of explaining the Dharma, his left hand holding a bound volume,  
and surrounded by nine hundred great arhats.  
Please bless the lama to live long  
and the teachings to flourish.

RI YI GYAL PO NGO YANG LA  
PHAG PI NE TEN LU-I DE

PAGE 20

DRA CHOM TONG TANG NYI GYE KOR  
BUM PA KHAR SIL DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to the Aryan Elder Nagasena who is on  
the slope of Mt Meru,  
his right hand holding a vase, his left hand a khakkhira (monk's walking staff)  
and surrounded by one thousand two hundred arhats.  
Please bless the lama to live long  
and the teachings to flourish.

RI YI GYAL PO BHI HU LA  
PHAG PI NE TEN BED JED NI  
DRA CHOM TONG TANG ZHI GYE KOR  
CHYAG NYI LEG BAM DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB



I prostrate to Aryan Elder Gopaka who is on  
the king of mountains Bihula,  
his hands holding a bound volume,  
and surrounded by one thousand four hundred arhats.  
Please bless the lama to live long  
and the teachings to flourish.

RI YI GYAL PO KHANG CHEN LA  
PHAG PI NE TEN MI CHYED PA  
DRA CHOM TONG THRAG CHIG GI KOR  
JANG CHUB CHHOD TEN DZIN CHYAN TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to Aryan Elder Abhedya who is on  
the king of mountains, Mt Kailash (Khang Chen),  
his hand holding a stupa of enlightenment,  
and surrounded by one thousand arhats.  
Please bless the lama to live long  
and the teachings to flourish.

PHAG PI GE NYEN DHARMA TVA  
RAL PA THOD CHING LEG BAM KHUR

#### PAGE 21

NANG WA THA YE DUN NA ZHUG  
NGA YAB BUM PA DZIN CHYAG TSHAL  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to the Aryan Upasaka (layman) Dharmata\*,  
his long hair tied up as a top-knot. He carries holy texts over his shoulders  
with Buddha Amitabha before him.  
His right hand holds a whisk, his left hand holds a vase.  
Please bless the lama to live long  
and the teachings to flourish.

*\* he is an attendant of the sixteen arhats*

TSON PI KHO GO THU TOB CHEN  
SANG GYE TEN PA LEG KYONG WI  
SHAR LHO NUB JANG CHYOG ZHI YI  
GYAL CHHEN ZHIN LA CHYAN TSHAL LO  
LA MI KU TSHE TEN PA TANG  
TEN PA GYE PAR JIN GYI LOB

I prostrate to the four Great Kings  
of the four directions: east, south, west, north.  
Donned in armour of diligence, and possessing power,  
they guard well the Buddha's teachings.  
Please bless the lama to live long  
and the teachings to flourish.

*Thus recite three times or as much as you can.*

*Offerings*

ME TOG DAM PA THRENG WA DAM PA TANG  
SIL NYEN NAM TANG JUG PI DUG CHHOG TANG  
MAR ME CHHOG TANG DUG PO DAM PA YI  
GYAL WA THE DAG LA NI CHHOD PAR GYI

Garlands of the best flowers,  
most excellent music, ointments and canopies,  
the finest of lamps and incense,  
I offer to the Conquerors (Buddhas).

NAB ZA DAM PA NAM TANG THRIM CHHOG TANG  
CHHE MI PHUR MA RI RAB NYAM PA TANG

PAGE 22

KOD PA KHYED PAR PHAG PI CHHOG KUN GYI  
GYAL WA THE DAG LA YANG CHHOD PAR GYI

The finest of clothes and perfumes,  
and packets of finest aromatic powders piled up as high as Mt Meru,  
arranged especially elegant and imposing,  
I offer as well to the Conquerors.

CHHOD PA KHANG NAM LA MED GYA CHHE WA  
THE DAG GYAL WA THAM CHED LA YANG MO  
ZANG PO CHOD LA THED PI TOB DAG GI  
GYAL WA KUN LA CHYAN TSHAL CHHOD PAR GYI

All these vast and unsurpassed offerings,  
with a mind of devotion to all the Conquerors,  
and by the force of my faith in excellent conduct,  
I prostrate and offer to all the Conquerors.

*Cloud of Offerings Mantra*

*- Recite three times accompanied by musical instruments, followed by mandala offering if you so wish.*

NAMO RATNA TRAYAYA NAMO BHAGAWATE VAJRA SARA PRAMARDHANE  
TATHAGATAYA ARHATE SAMYAKSAM BUDDHAYA TADYATHA OM VAJRE VAJRE  
MAHA VAJRE MAHA TE DZO VAJRE MAHA VIDYA VAJRE MAHA BODHICITTA VAJRE  
MAHA BODHI MANDO PASAM KRAMANA VAJRE SARVA KARMA AWARANA VISHVA DHANA  
VAJRE SVAHA (3X)

OM BENZA SATO .. etc. *(recite the 100-syllable Vajrasattva mantra)*

PAGE 23 to PAGE 25

*37-Heap Mandala Offering*

OM BENZA BHUMI AH HUNG / ZHI NAM PAR THAG PA / WANG CHHEN SER GYI SA ZHI /  
Om Benza Bhumi Ah Hung: The base that is thoroughly pure, the mighty basal ground of gold.

OM BENZA RE KHE AH HUNG / CHYI CHAG RI KHOR YUG GI KOR WI U SU /  
Om Benza Re Khe Ah Hung: The perimeter is a ring-wall of iron mountains. At the centre is a

HUNG LE RII GYAL PO RI RAB / SHAR LU PHAG PO /

HUNG, from which comes Mt Meru, the king of mountains. On the east, Noble Body continent;

LHO DZAM BU LING / NUB PHA LANG CHYOE / JANG DRA MI NYEN /

south, Jambu continent; west, Cattle Using continent; north, Unpleasant Sound continent.

LU TANG / LU PHAG / NGA YAB TANG / NGA YAB ZHEN /

Body and Noble Body sub-continent. Tail-fan and The Other Tail-fan sub-continent.

YO DEN TANG / LAM CHHOD DRO / DRA MI NYEN TANG / DRA MI NYEN GYI DA /

Shaky and Supreme-Path-Goer sub-continent. Unpleasant Sound and Moon of Unpleasant Sound sub-continent.

RIN PO CHEI RI WO / PAG SAM GYI SHING / DOD JOI BA / MA MO PAI LO TOG /

Precious Mountain. Wish-granting Tree. Wish-granting Ox. Uncultivated Harvests.

KHOR LO RIN PO CHE / NOR BU RIN PO CHE / TSUN MO RIN PO CHE / LON PO RIN PO CHE /

Precious Wheel. Precious Gem. Precious Queen. Precious Minister.

LANG PO RIN PO CHE / TAM CHHOG RIN PO CHE / MA PON RIN PO CHE /

Precious Elephant. Precious Supreme Horse. Precious General.

TER CHHEN POI BUM PA / GEG PA MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA /

Great Treasure Vase. Offering goddess of Beauty, Garland, Song, Dance, Flowers,

DUG PO MA / NANG SAL MA / THRI CHHAB MA / NYI MA / DA WA / RIN PO CHEI DUG /

Incense, Light, and Perfume. The Sun. The Moon. Precious Parasol,

CHYOG LE NAM PAR GYAL WI GYAM TSHEN /

The Victory Banner of Triumph in all directions.

LHA TANG MI PAN JOR PHUN SUM TSHOG PA MA TSHANG WA ME PA DI NYI THRIN CHEN

TSA WA TANG GYUD PAR CHE PI PAN DEN LA MA THAM PA NAM LA BUL WA GYI-O /

These perfect and complete riches of gods and men, not lacking in any way, are offered to kind, glorious and holy root and lineage gurus.

THUG JE DRO WI THON TU ZHE SU SOL / ZHE NE JIN GYI LAB TU SOL /

Please accept these offerings with compassion for the sake of migrating beings.

SA ZHI PO CHU JUG SHING ME TOG TRAM / RI RAB LING ZHI NYI DE GYEN PA DI /

The basal ground, strewn with incense, perfume and flowers; Ornamented with Mt Meru, the four continents, sun and moon;

SANG GYE ZHING TU MIG TE PHUL WA YI / DRO KUN NAM DAG SHING LA CHYOD PAR SHOG /

Visualized as a Buddha realm; is offered. May migrating beings practise and course in this field of complete purity.

TRAM GURU RATNA MANDAL PUDZA MEGHA SAMUDRA SAPHARANA SAMAYE AH HUNG

NYE JED MANDAL ZANG PO DI PHUR WE  
JANG CHUB LAM LA BAR CHED MIN JUNG ZHING  
THU SUM DE SHEG GONG PA TOG PA TANG  
SID PAR MIN KHRUL ZHI WAR MI NE SHING  
NAM KHA NYAM PI DRO WA DROL WAR SHOG

*Confession*

DOD CHHAG ZHE DANG TI MU WANG GI NI  
LU TANG NGAG TANG THE ZHIN YID KYI KYANG  
DIG PA DAG GI GYI PA CHI CHHI PA  
THE DAG THAM CHE DAG GI SO SOR SHAG

Due to the power of desire-attachment, hate-anger, ignorance-delusion  
With body, speech and mind  
I have committed all sorts of evil.  
I confess and am finished with each and every one of them.

PAGE 27

*Rejoicing*

CHHOG CHUI GYAL WA KUN TANG SANG GYE SE  
RANG GYAL NAM TANG LOB TANG MI LOB TANG  
DRO WA KUN GYI SOD NAM KHANG LA YANG  
THE DAG KUN GYI JE SU DAG YI RANG

The Victorious Ones (Buddhas) of the ten directions and their sons (Bodhisatvas),  
Pratyekabuddhas, Returners and Non-returners,  
And all migrating beings,  
I rejoice in all their merits.

*Request To Turn The Wheel Of Dharma*

KHANG NAM CHHOG CHUI JIG TEN DRON MA DAG  
JANG CHUB RIM PAR SANG GYE MA CHHAG NYE  
GON PO THE DAG DAG GI THAM CHE LA  
KHOR LO LA NA MED PAR KOR WAR KUL

All the Lamps Of The World in the ten directions:  
those on the Bodhisattva stages who are enlightened or who are no longer affected by afflictions,  
I request all these guardians,  
please turn the unsurpassed wheel of Dharma.

*Request To Not Pass Into Parinirvana*

NYA NGEN DA TOEN KHANG ZHE THE DAG LA  
DRO WA KUN LA PHEN ZHING DE WI CHHIR  
KAL PA ZHING GI DUL NYE ZHUG PAR YANG  
DAG GI THAL MO RAB JAR SOL WAR GYI

Whatever wishes you may have to manifest nirvana,  
I request with my palms together that  
you stay instead, for as many kalpas as there are dust in the universe  
for temporary and ultimate happiness of sentient beings.

*Dedication*

CHHAN TSHAL WA TANG CHHO CHING SHAG PA TANG  
JE SU YI RANG KUL ZHING SOL WA YI  
GE WA CHUNG ZED DAG GI CHI SAG PA  
THAM CHE DAG GI JANG CHUB CHHIR NGO-O

Whatever little virtues I have accumulated from making  
Prostrations, offerings, confessions,  
Rejoicing, urging and requesting,  
All these I dedicate to Awakening (Bodhi).

*Recite the subsidiary dharani*

THUB WANG KHOR CHE KYI TSHAN NE BOD THE THUG DAM KUL WAR GYUR

By diligent recitation of the names of the Lord of Sages and his retinue, they become moved to fulfill their pledges.

**PAGE 28**

*Direct the mind one-pointedly:*

TADYATHA OM MUNI MUNI MAHA MUNI SHAKYAMUNIYE SVAHA *(Recite 108 times or as much as you can)*

SANG GYE TRUL PA DRA CHOM PHAG PI TSHOG  
DRO WI THON TU TEN PA KYONG DZED PA  
KON CHHOG SUM NGO NE TEN CHU THRUG GI  
TEN PA YUN RING NE PAR JIN GYI LOB

Aryan foe destroyers, emanations of the Buddha,  
supporters and protectors of migrating beings for their sake,  
you, the Sixteen Elders who are genuine Three Jewels,  
bless that the teachings will remain for a long time.

THUG JEI DAG NYI NE TEN CHU THRUG GI  
KHOR TSHOG SIN TSHO LE GAL NYON MONG MED  
THRI TANG THRUG TONG ZHI GYE TSHOG NAM KYI  
TEN PA YUN RING NE PAR JIN GYI LOB

The Sixteen Elders who are the essence of compassion, and your retinue  
of sixteen thousand four hundred, you who have all  
crossed over the oceans of cyclic existences and are without afflictions,  
bless that the teachings will remain for a long time.

SEM CHEN KUN GYI SOD GYUR DRA CHOM PA  
RIG TANG ZHAB DEN KYE GUI JIN NE CHHE  
PHAG PI KHANG ZAG CHHEN PO TSHOG NAM KYI  
TEN PA YUN RING NE PAR JIN GYI LOB

You foe destroyers who are here due to the merits of sentient beings,  
possessed of knowledge and perfect conduct, you are great objects worthy of gifts from all beings,  
you aryan great beings,

bless that the teachings will remain for a long time.

DAG ZHEN GE WI TSA WA DI YI NI  
PHEN DEI JUNG NE TEN PA PHEL GYUR ZHING  
DUG NGAL KUN JUNG MA LU RAB PANG NE

PAGE 29

SID PI GYAM TSHO NYUR TU KEM PAR SHOG

By this root of virtue of myself and others,  
may the teachings, the source of temporary and ultimate happiness, spread  
and eradicate thoroughly all the sources of suffering,  
thus quickly drying up the ocean of existence.

SOD NAM GYAM TSHO YONG SU DZOG JED CHING  
YE SHE GYAM TSHO NAM PAR DAG GYUR NE  
MON LAM GYAM TSHO MA LU YONG DZOG NE  
LU CHEN KUN LA KHED PAR PHAG PAR SHOG

May the ocean of merits be totally complete,  
may the ocean of Wisdom purify all appearances,  
may the ocean of aspirational prayers be completely fulfilled.  
Thus may all embodied beings become specially superior.

*Benediction*

TSHOG NYI THAR CHYIN THU SUM GYAL WA YI  
THRIN LE DRUB CHING YON TEN NAM YER MED  
KAL PA NYAM PI DUL CHYA MIN DZED PA  
NYAM MED LA MA CHHOG GI TA SHI SHOG

May we have the good fortune of having unequalled superior gurus,  
who mature students that have the same general karmic conditions (with the gurus),  
gurus whose qualities are indistinguishable from those of the Conquerors of the three times,  
who having finished the two accumulations, accomplished enlightened activities.

THU SUM GYAL WA SE CHE THUG JE YI  
NYEN THO TSHUL ZUNG SID PA JI SID PAR  
TEN PA KYONG ZHING DRO WI THON DZED PA  
NE TEN CHHEN PO NAM KYI TA SHI SHOG

May we have the good fortune of having the great Elders  
who are Buddhas and bodhisattvas who out of their compassion,  
took the form of sravakas (hearers) as long as there are existences,  
to protect the teachings and to benefit migrating beings.

ZAB CHING GYA CHE ZIG PA PO  
YUN KHOR SUNG TANG PHAG KYE PO  
CHEN MI ZANG TANG NAM THO SE  
GYAL CHHEN ZHI YI TA SHI SHOG

May we have the good fortune of having the Four Great Kings -  
Dhṛitarāshṭra (King's Realm Guardian), Virūdhaka (Sprouting Grain),  
Virupākṣha (Bad Eye) and Vaiśhravaṇa (Son of Hearer Of All Sorts) -

whose gazes are penetrating and wide.

PHEN DE JUNG WI NE CHIG PU

PAGE 30

TEN PA YUN RING NE PA TANG  
TEN DZIN KYE BU DAM PA NAM  
KU TSHE GYAM TSEN TEN GYUR CHIG

May the teachings that are the only source of  
temporary and ultimate happiness remain for a long time, and  
may the victory banner of the lives of  
holy beings who are holders of the teachings, stands firm.

TON PA JIG TEN KHAM SU JON PA TANG  
TEN PA NYI WOD ZHIN TU SAL WA TANG  
TEN DZIN BU LOB DAR ZHING GYE PA YI  
TEN PA YUN RING NE PI TA SHI SHOG

By the Guide having come into the world,  
By the teachings shining brightly like the sun,  
By the flourishing of holders of the teachings and son-like disciples,  
may we have the good fortune of the teachings remaining for a long time.

*Thus make any other benediction prayers and end with music. Composed by Manjusghosha. May it be virtuous.*

CHYOG CHU THU ZHI GYAL WA SE TANG CHE  
LA MA YI DAM KHAN DRO CHHO KYONG TSHOG  
MU LU ZHING GI DUL NYED SHEG SU SOL  
DUN GYI NAM KHAR PE DI DEN LA ZHUG

Conquerors and sons of the four times and ten directions  
Gurus, yidams, dakinis and Dharma protectors,  
numerous as the dust of all the lands, please come  
and sit on the lotus-moon seats in the space in front.

LU NGAG YI SUM KHU PE CHYAN TSHAL LO  
CHHI NANG SANG WA DE ZHIN NYID KYI CHHOD  
TEN CHHOD DE SHEG NAM KYI CHEN NGA RU  
NGON GYI DIG PI TSHOG LA DAG NONG ZHING

PAGE 31

TAN TI MI GE GYOD PE RAB TU SHAG  
CHHIN CHHED TE LE DOG CHHIR DAG GI DAM  
SOD NAM GE TSHOG KUN LA YI RANG NGO  
GYAL WI TSHOG NAM NYA NGEN MIN DA WAR  
DE NOD SUM TANG LA MED CHHON KHOR KOR  
GE TSHOG MA LU DRO WI GYUD LA NGO  
DRO NAM LA MED THAR PI SAR CHHIN SHOG  
SANG GYE SE CHE DAG LA GONG SU SOL

Reverently with my body speech and mind, I prostrate.  
Outer, inner, secret and suchness offerings, I offer.

In front of the supreme representations of the Sugatas,  
Remorseful of my past evil deeds, and  
Now, regretting my non-virtuosity, I truly confess.  
To turn away from non-virtues, henceforth, I shall stop such evil acts.  
In all merits and virtues, I rejoice.  
Conquerors, do not pass into nirvana, but  
Turn the dharma wheel of the unsurpassed tripitaka.  
I dedicate all virtues to the (mental) continuum of transmigrating beings.  
May they go to unsurpassed liberation.  
Buddhas and sons, please think of me, I request.

DAG GI TSAM PI MON LAM RAB ZANG DI  
GYAL WA KUN TU ZANG TANG TE SE TANG  
PHAG PA JAM PAL YANG KYI KHYEN PA TAR  
TE DAG KUN GYI JE SU DAG LOB SHOG

By this excellent initiating aspirational prayer  
may I follow in the footsteps of and train in the knowledge/wisdom of  
All Conquerors and sons, and  
Bodhisattva Manjushri.

TEN PI PAL GYUR LA MA RIN CHEN NAM  
NAM KHA ZHIN TU KUN LA KYAB PAR SHOG  
NYI DA ZHIN TU KUN LA SAL WAR SHOG  
RI WO ZHIN TU TAG TU TEN PAR SHOG

May the teachings be glorified and precious gurus  
Pervade everywhere like space,  
Shine everywhere like the sun and moon, and  
Always be stable like the mountain.

TEN PI ZHI MA GEN DUN RIN PO CHE  
THUG THUN THRIM TSEN LAB SUM GYI CHYUG SHOG

### PAGE 32

TEN PI NYING PO SANG NGAG DRUB PI DE  
THAM TSHIG DEN ZHING KYED DZOG THAR CHYIN SHOG

The precious sangha - the supporting base of the teachings,  
May their minds be harmonious, their discipline strong, and by the three trainings, prosper.  
As the sadhana of secret mantra section is the essence of the teachings,  
May the samaya be kept and the end of the generation and completion stages be reached.

TEN PI JIN DAG CHHO KYONG GYAL PO YANG  
CHHAB SID GYE SHING TEN LA MEN PAR SHOG  
TEN PI ZHAB DEG GYAL RIG LON PO YANG  
LO DRO RAM PHEL TSAL TANG DEN PAR SHOG

The benefactors of the teachings - the Dharma protectors and kings  
May they provide good governance and benefit the teachings.  
The kingly lineage and ministers who serve the teachings  
May their intellect grow to the fullest extent and possess adroitness.

TEN PI SO JED KHYIM DAG JOR DEN NAM



LONG CHOD DEN ZHING NYEN TSHE MED PAR SHOG  
TEN LA TED PI YANG PI GYAL KHAM KUN  
DE KYID DEN ZHING BAR CHED ZHI WAR SHOG

The affluent householders who provide support for the teachings,  
May they have enjoyment and fortune and not meet with danger or harm.  
In countries where the teachings are widely respected,  
May there be happiness and may harmful obstacles eased away.

LAM LA NE PI NEN JOR DAG NYID KYANG  
THAM TSHIG MI NYAM SAM PA DRUB PAR SHOG  
DAG LA ZANG NGEN LE KYI DREL GYUR KHANG  
NE KEB THAR THUG GYAL WE JE DZIN SHOG

May I, the yogi abiding on the path  
Do not violate my samaya and have all my wishes fulfilled.  
Whoever is connected to me by my deeds, be they good or bad,  
May they pass their temporary phases and reach the final destination under the care of Conquerors.

DRO NAM LA MED THEG PI GOR SHUG NE  
KUN ZANG GYAL SID CHHEN PO THOB PAR SHOG

Transmigrating beings who have entered the door of the unsurpassed vehicle and abide therein,  
May they attain the great dominion of Samanthabhadra.

#### PAGE 33

### **ASPIRATION PRAYER OF THE FLOURISHING OF THE EARLY TRANSMISSION ORAL INSTRUCTIONS THAT DELIGHT THE DHARMA LORDS**

*In the final days, there is immeasurable merit in invoking even once with sincerity the three roots that the precious essence of the teachings proliferate. Sons of the Conqueror, having made well such aspiration prayer, will in all their lives meet with the Buddha Dharma and the vehicle of the profound essence of Dharma. Holding, preserving and propagating the teachings, they will rapidly acquire the all knowing wisdom. Therefore, those of excellent fortune should frequently make such aspiration prayer especially in large gatherings.*

NA MO CHYOG CHUI DE WAR SHEG PA SE TANG CHE  
KHYED PAR NYAM MED SHAKYI GYAL PO TANG  
GYAL SE GYED TANG NE TEN PHAG PI TSHOG  
KHYEN TSEI DAG NYID CHHOG NAM GONG SU SOL

Namo Sugatas of the ten directions and their sons,  
Especially the unequalled Shakya's Conqueror,  
The Conqueror's eight sons (eight great bodhisattvas) and the aryan elders (the sixteen arhats),  
Lords of omniscience and love, may all you sublime ones please think of me.

PHEN DEI JUNG NE TEN PA RIN PO CHHE

#### PAGE 34

TOEN TANG SEM PA PHAG PA CHHOG NAM KYI  
YANG YANG KA WE TSAL ZHING NAG PI THOEN  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

The precious teachings, source of benefits and bliss  
Founding teacher, heroic beings, arya beings - all sublime ones

Again and again searched for with much hardship. Bringing this fact to mind,  
May the teachings of the Lake Born victorious one flourish.

KHEN LOB CHHO GYAL TRUL PI LO PEN TANG  
KA TER RIN DZIN GYUD PA YI DAM LHA  
MA GOEN ZA DOR GYUD SUM THREG PI TSHOG  
NGA GYUR TSA SUM LHA TSHOG GONG SU SOL

Emanated translators and scholars of Khenpo, Master and Dharma Lord (Shantarakshita, Padmasambhava,  
Trisong Deutsen)

The yidam deities of the lineage of kama and terma vidyadharas

Mamo (Ekajati), Guardian (Mahakala), Rahula (gZa), Vajrasadhu (Dorje Legpa) and the three classes of arrogant  
spirits,

Deities of the three roots of the early translation school, please think of me.

THUB TEN DO TANG NGAG KYI TSHUL THA DAG  
KHANG CHEN JONG SU TSE WE THRANG GYUR PA  
CHHE CHHER PEL WI DOR JI DAM GONG NE  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

The entirety of the sutra and mantra teachings of the Muni,

Due to compassion, had been drawn into the snowy region (Tibet),

Then widely propagated and (guarded by those) immutably oath-bounded through enlightened intent,

May the teachings of the Lake Born victorious one flourish.

#### PAGE 35

CHYOG THU GYAL WI KU SUM THUG DOR JE  
RIG SUM SEM PI GYU THRUL ROL MO YI  
KHANG CHEN PHEN DEI NYI MA SAL WAR DZED  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

Space and time are but the conqueror's immutable body speech and mind

The three families are but the illusory display of the play of heros

The sun of benefit and happiness shines on the snowy land (Tibet)

May the teachings of the Lake Born victorious one flourish.

GYAL TANG GYAL SE PHAG PA CHHEN POI TSHOG  
SAM ZHIN TRUL PI DOE GAR NYER ZUNG NE  
THRI MED GYAL TEN NOR BUI GYAM TSHEN DRENG  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

The Conqueror and Conqueror's sons, the host of great aryas

Took hold of the intentional manifestation of song and dance

And hoisted the jeweled victory banner of the stainless teachings of the Conqueror

May the teachings of the Lake Born victorious one flourish.

THUN MONG THUN MIN ZHUNG KUN RANG WANG GYI  
MA NOR GYUR ZHU TEN PA PHAB PA YI  
KHANG JONG NANG WI GO CHHEN THOG MAR CHHE

#### PAGE 36

TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

All the common and uncommon scriptures, with competence

Were translated without error and determined to be so  
And the great door that illuminated the snowy region was opened for the first time.  
May the teachings of the Lake Born victorious one flourish.

KAL ZANG DUL CHE DO TANG NGAG KYI TSHUL  
NYAM SU LEN LA ZHEN DRING MI JOG PAR  
KA TANG GONG PA DREL WI ZHUNG KUN DZOG  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

There are no other methods of training fortunate ones  
Other than the methods of sutra and mantra  
As the texts on the teachings and enlightened commentaries are complete  
May the teachings of the Lake Born victorious one flourish.

DEN SUNG KA YI GYAM TSHO CHHEN PO LA  
ZAM MOI CHHO TER NOR BU NGON PAR DZE  
DO TANG NGAG KYI LAM ZANG ZUNG TU DREL  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

The ocean of genuine speeches and teachings  
Are replete with the profound jewels of Dharma treasure  
And the excellent path that integrates sutra and mantra.  
May the teachings of the Lake Born victorious one flourish.

MED JUNG ZA HOR KHEN PI CHYOD PA TANG  
TSHUNG MED PAL DEN LU YI TA WA NYI

#### PAGE 37

ZUNG DREL GYUD PI KA SOL CHYAG GYE TAB  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

The superb conduct of the Khenpo of Zahor  
The incomparable two views of holy Nagarjuna  
The system of teachings of the integrated lineage that has the seal  
May the teachings of the Lake Born victorious one flourish.

ZAB MOI NANG GYUD DE SUM GONG PI CHUD  
THUN MIN MEN NGAG SANG WI LAM CHHOG NE  
JA LU CHHO KUR SHEG PI NGON TSHAR BAR  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

The essence of enlightened intent of the three classes of the profound inner tantra  
The supreme secret path of the uncommon foremost instruction, from which  
The rainbow body that comes from the dharmakaya wondrously shines.  
May the teachings of the Lake Born victorious one flourish.

RAM JAM ZHI THRO KHYAB DAG DRUB DE GYED  
KA WA RIN DZIN SO SOI GONG CHUD TANG  
KUN DU PE MI KA SOL CHIG TU KHYIL  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

The eight classes for accomplishment - the all-pervasive lord of the universe of the peaceful and wrathful -  
Its transmission being according to each vidyadhara's essential knowledge,  
But are all wound into one in Pema's system of teaching

May the teachings of the Lake Born victorious one flourish.

GYU TANG DRE BU SANG NGAG THEG PA CHHE

PAGE 38

TSHANG LA MA NOR RIN DZIN GYUD PI LUNG  
DA KI ZHAL GYI THROD LANG THO LE WA  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

The causal great vehicle and the result vehicle of secret mantra  
Are completely without error; and the transmission of the vidyadhara lineage,  
Is still steaming with the warm breath of dakinis.  
May the teachings of the Lake Born victorious one flourish.

DOR JE CHHANG GI GONG THON DUD TSI CHUD  
KHE DRUB CHE WI ZHAL NE NYEN TU GYUD  
TOG GE NGEN PE RANG ZOE MA LED PA  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

The intended meaning of Vajradhara - the essence of amrita,  
The oral transmission of an enormous number of the learned and accomplished,  
Not spoiled by the fabrications of evil sophists,  
May the teachings of the Lake Born victorious one flourish.

SER ZHING NOR BUI TRE PE YON GYI KYANG  
MI GUG YING KYI KHAN DROI THUG DZOD CHHO  
TSE WE JE JUG KAL WA KHO NAR TRAM  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

The gifts of those embellished with gold and jewels however,  
Cannot summon the Dharma of the Mind treasure of the dakinis of the expanse (dByings),  
But is only laid out before and allotted to those destined by karmic merit and who have established  
themselves in love,  
May the teachings of the Lake Born victorious one flourish.

PAGE 39

NGO WO KA NE THAG PI YE SHE LA  
RANG ZHIN LHUN GYI DRUB PI DANG SHAR WE  
LUN GOM SEM LE DE PI DZOG PA CHHE  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

By the shining forth that is innately and naturally accomplished  
In the primordial awareness that is pure in its essence right from the very beginning,  
Is the Great Completion (Dzogs Pa Chen Po) that goes beyond the mind that meditates stupidly,  
May the teachings of the Lake Born victorious one flourish.

YOD MED CHYOG RER ZHEN PI MIG TED ZHIG  
THAR DZIN TA BUI DZIN TANG THRUNG NE CHHUNG  
ZHI LAM DRE BU NANG TONG ZUNG TU JUG  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

A reference point that is attached to partiality towards existence and non-existence -  
To remove such a mode of apprehending such a view which grasps at extremes  
(One should be) planted in the unity of appearance and emptiness of the ground, path and fruit.

May the teachings of the Lake Born victorious one flourish

THU SUM GYAL WI GONG PA THAR THUG THON  
ZAB ZHI TROE DRAL OD SAL DU MA CHE  
RIG TONG MI SHIG DOR JE DRUB PI THA  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

The ultimate meaning of the enlightened intent of the conqueror of the three times  
(Is) the non-composite luminosity of the profound peace that is free of elaborations  
- the indestructible knowledge-emptiness, the immutable limit of accomplishment.  
May the teachings of the Lake Born victorious one flourish.

PAGE 40

MANG TU THOE PA LUNG GI TRIN THRIG SHING  
PHA ROL GON JOM RIG PI LOG THRENG BAR  
MEN NGAG NED KYI DUD TSI NYING LA SIM  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

With much listening of the dense clouds of teachings,  
The lightning bolts of knowledge will oppose and overcome the enemies,  
The mind will be satiated with the amrita of the key points of the foremost instructions.  
May the teachings of the Lake Born victorious one flourish.

MED JUNG A TI YO GI SANG LAM NE  
MA LU GYAL WA KUN GYI YE SHE KU  
KHYAB DAG JAM PAL DOR JE RAB DRUB PA  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

From the secret path of the marvelous atiyoga  
(Comes) the Wisdom body (Ye Shes sKu) of all conquerors without exception,  
(And) excellently and immutably brought about the universal lord Manjushri.  
May the teachings of the Lake Born victorious one flourish.

YANG DAG TSHED MA SUM GYI NGA RO YI  
TA MEN RI DAG TSHOG NAM TRAG DZED PA  
THEG CHHOG SENG GEI DRA YANG SA SUM KHYAB  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

The roar of the three authentic valid cognition  
Frightened those of inferior view and those who are like wild herbivores.  
The melody of the lion of the supreme vehicle pervades the three places.  
May the teachings of the Lake Born victorious one flourish.

PAGE 41

GYAL TEN YONG SU DZOG PI GOE ZANG TSER  
OD SAL DE JE NYING PI TOG DZE PA  
CHYOG LE NAM PAR GYAL WI GYAM TSEN THO  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

On the top of the superior robe of the totally complete teachings of the conqueror,  
Is the beautiful crowning ornament of the essence of immutable luminosity,  
The lofty victory banner of the conqueror in all directions.  
May the teachings of the Lake Born victorious one flourish.

DAG SOG THENG NE DRO WA JI SID DU  
TEN TANG TEN PI NYING PO YONG DZOG PA  
KHA KHYAB ZHING TU DZIN KYONG PEL WA YI  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

I and others from now on, for as long as it might be  
Will hold, guard and propagate throughout the land under the pervading sky,  
The totally complete teachings and their essence.  
May the teachings of the Lake Born victorious one flourish.

DOR NA KHE TSUN DRUB PI NAM THAR GYI  
GYAL TEN PEL WI THRIN LE KHA KHYAB PI  
TEN DZIN THAM PE SA TENG YONG KHANG NE  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

In short, the deeds of accomplishments of the learned and righteous,  
Whose activity of propagating the conqueror's teachings everywhere,  
That excellent upholding of the teachings, covered the surface of the earth completely.  
May the teachings of the Lake Born victorious one flourish.

#### PAGE 42

PAL DEN LA MI KU TSHE RAB TEN CHING  
TEN PI JIN DAG NGA THANG DAR WA YI  
CHHO SID MI NUB NOR BUI GYAM TSEN DRENG  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

May the physical life of the glorious lama be steadfastly long,  
May the Dharma benefactors' power and influence flourish,  
May the religious dominion never wane, the precious victory banner raised,  
And, may the teachings of the Lake Born victorious one flourish.

*The glorious Buddha, the essence of all Conquerors, the Lotus Born, arose from the lake of immortality. The teaching of the Conqueror that is known as the early translation or 'nyingma', is the grandmother of entire teaching of the conqueror. It has special teachings with great and many profound key points. The view and meditation are pure. The path is an excellent and unmistakable one that pleases the Conqueror. Recognizing this is like polishing a wishfulfilling jewel and placing it on top of a victory banner and thus fortunate persons take on the responsibility of propagating this widely by expounding, debating and composing. These aspiration verses that establishes a wish fulfilling karmic connection, were written with pure wishes for the Nyingma teachings, and written without obstruction, by the immaculate Mipham Jamyang Namgyal Gyamtsho at an auspicious place and time in an afternoon session. May excellent virtues increase.*

#### PAGE 43

### **SHORT ASPIRATION PRAYER FOR THE SPREAD OF THE DHARMA**

E WAM ZUNG JUG TSHO KYE GYAL WI TEN  
ZAG DRAL YE SHE NYING PI SA CHHOG ZHE  
KHE DRUB JE WI THUG DZOD PHUL CHHIN LAM  
AH HO NUB PA MED PAR TSOL GYUR CHIG

The unity of E and Wam (emptiness and bliss), the teaching of the lake-born conqueror  
Is said to be the supreme ground of the heart of wisdom (yeshe snying po), free of outflows,  
The treasury of enlightened mind of ten million panditas and siddhas, the path that went beyond.  
Please bestow the never waning joy.

*It is said that the Tibetan verse on the vowels and consonants and the aspiration prayer for the spread of the Nyingma teachings were written by Getse Gyurmed Tenpi Namgyal. Virtuous!*

CHHO TSHUL DI YANG NYI DAI KIN KHOR ZHIN  
CHYOG KYI THA DRU KUN TU THRAG GYUR TE  
LO DRO PEMO RAB TU GYE JE CHING  
SANG GYE TEN PA TAR ZHING GYE PAR SHOG

Like the mandala of the sun and moon is this Dharma mode,  
Well-known in all areas in every direction,  
Absolutely increasing the lotus intelligence, and  
May the Buddha's teachings flourish and increase.  
*As spoken by Kunkhyen Chenpo (Longchenpa)*

PAGE 44

### **AUSPICIOUS VERSES**

KHEN LOB CHHO SUM RING LUG CHHE  
DZAM LING SA SUM KHYAB PAR PEL  
DRO GYUD CHHOG SUM NANG WA TANG  
MIN DRAL THU SUM GE LEG TSOL

The great long tradition of the three - Khenpo, Acharya and Dharma King  
Spreading throughout the three places of the world  
The Three Jewels illuminating the mental continuum of transmigrating beings  
Please bestow such abundance at all times.  
*As spoken by Dunjom Yeshe Dorje*

PEMI GYAL TSHAB NYIG MI GUD PA SEL  
DOR JE NYING PO KAL DEN THAR PAR GOED  
DRO LA DE KYID DZOG DEN GO PHAR CHHE  
LONG SAL TEN PA GYE PI TA SHI SHOG

The representative of Padma clearing the degeneration due to impurities  
The vajragarbha (dor rje snying po) that sets up the liberation of fortunate ones  
Opening of the door to the complete happiness of transmigrating beings  
May there be such good fortune of the flourishing of the teachings of Longsal.  
*As spoken by Thrimed Zhingkyong*

KA THOG PA ZHE KAR PI LING TU THRAG

PAGE 45

THRAG PA THA YE GYAL WI ZHING KUN KHYAB  
KHYAB DAG GYAL WA KUN TANG YER MED JE  
JE DEI TA SHI YUN RING TEN GYUR CHIG

The fame of Kathogpa, renown throughout the white land (Tibet)  
Pervades (even) the infinite realm of the Conqueror  
The lord who is not different from all the Conquerors, the presiding masters (of their realms)  
May the goodness of the Lord remain for a long time.

TSA GYUD LA MI JIN LAB NYING LA ZHUG  
YI DAM LHA YI JE ZUNG NGO DRUB THOB  
KHAN DRO DAM CHEN LU TANG THRIB ZHING DROG  
KHANG SAM LHUN GYI DRUB PI TA SHI SHOG

May the blessings of the root and lineage lamas abide in my heart,  
May I under the care of the yidam deity obtain the siddhis,  
May I have dakinis and oath-bound protectors as friends who accompany me like my shadow  
And may I have the good fortune of naturally accomplishing whatever I wishes.  
*Composed by one named Dhih (Mipham Rinpoche)*

JIG DRAL NGAN GYUR TEN PI GYAM TSEN DRENG  
LUNG TOK CHHO KYI GYAL NGA CHYOG KUN DRAG  
RIG LAM SENGGEI NGA RO SA SUM KHYAB  
TSHUNG MED GE TSEN NANG WA GYE GYUR CHIG

Raising the victory banner of the fearless early translation teachings  
Sounding in all directions the victory drum of the Dharma of scriptures and realizations  
Pervading the three realms with the lion roar of the path of logic/reasoning  
May unparalleled virtuous signs illuminate all around.  
*Composed by one named Dhih (Mipham Rinpoche)*

PAGE 46

## **PRAYER FOR THE LONG LIFE OF HH LHOGA RINPOCHE**

THUB TEN CHI TANG NANG GYUR DE SUM GYI  
LEG SHED DZIN KYONG PEL WI LO DRO THU  
THO SAM GOM PE NGE NYE WANG JOR DEN  
TSHO KYE TEN PI GYAM TSEN ZHAB TEN SOL

You who have the mental capacity to hold, preserve and propagate the elegant teachings  
Of the Muni's outer and inner tantras, and tripitaka;  
You who have definitely attained mastery through hearing, contemplation and meditation,  
You the Lake-born, the teachings victory banner, please live long.

CHHI TAR NAM DREN ZHI PA SHA KYI TOG  
NANG TAR CHHI ME RIN DZIN PE MA JUNG  
SANG WA KUN ZANG DO MI GON PO NGO  
YE ME CHHOG TRUL LO DRO GYAM TSEN LA  
SOL WA DEB SOL KU TSHE KAL GYI BAR  
ZHAB PE TEN CHING DZED THRIN GYE GYUR CHIG

Externally, you are like the fourth universal guide, the crowning glory of Shakya clan.  
Internally, you are like the immortal Vidhyadhara, the Lotus-born.  
Secretly\*, you are in fact the All-good Prime Protector.  
Inseparable supreme emanation Lodro Gyamtsen  
I request that you live a hundred eons.  
May your enlightened activities flourish.  
*\*i.e. not obvious to ordinary beings*

PAGE 93

## **DEDICATION**

SOD NAM DI YI THAM CHE ZIG PA NYID  
THOB NE NYE PI DRA NAM PHAM JE NE  
KYE GA NA CHHI BA LAB THRUG PA YI  
SID PI TSHO LE DRO WA DROL WAR SHOG



By these merits, seeing all there is  
And defeating the enemy of wrong doing,  
May, transmigrating beings be free from the whirlpool of  
Birth, aging, sickness and death in the ocean of existence.