

**NYINGMA KATHOK BUDDHIST CENTRE**

**PRAYER TEXT**

**RED LION-FACE DAKINI FEAST GATHERING**

ON THE 25TH DAY OF EACH LUNAR MONTH

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**VERSES OF SUPPLICATION TO THE EIGHT AUSPICIOUS ARYAS**

*When commencing any activity, by reciting these verses of auspiciousness once at the start, the activity will be accomplished smoothly and in accordance with one's wishes. Therefore these verses should be given attention to.*

OM NANG SID NAM DAG RANG ZHIN LHUN DRUB PI  
TA SHI CHHOG CHUI ZHING NA ZHUG PA YI  
SANG GYE CHHO TANG GEN DUN PHAG PI TSHOG  
KUN LA CHHAN TSHAL DAG CHAG TA SHI SHOG

Om, To the Buddhas, the Dharmas and Sanghas,  
The aryan assembly dwelling in the auspicious realms in the ten directions  
Where apparent existences are pure and spontaneously existent,  
I prostrate to them all and thus may there be auspiciousness for us all.

DRON MI GYAL PO TSAL TEN THON DRUB GONG  
JAM PI GYEN PAL GE THRAG PAL DAM PA  
KUN LA GONG PA GYA CHHER THRAG PA CHEN

King Of The Lamp, Enlightened Mind Of Stable Power Accomplishing Aims,  
Glorious Adornment Of Love, Glorious Sacred One Whose Virtues Are Renowned,  
Vastly Renowned In Giving Attention To All,

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LHUN PO TAR PHAG TSAL THRAG PAL TANG NI  
SEM CHEN THAM CHE LA GONG THRAG PI PAL  
YID TSHIM DZED PA TSAL RAB THRAG PAL TE  
TSHEN TSAM THO PE TA SHI PAL PHEL WA  
DE WAR SHEG PA GYED LA CHHAN TSHAL LO

Glorious One Renowned As Strong And Exalted Like Sumeru,  
Glorious One Renowned In Giving Attention To All Sentient Beings,  
Glorious One Renowned As Strong And Exalted Who Satisfies Beings' Minds,  
Merely hearing your names increases auspiciousness and success,  
Homage to the eight Sugatas.

JAM PAL ZHON NU PAL DEN DOR JE DZIN  
CHEN RE ZIG WANG GOEN PO JAM PI PAL  
SA YI NYING PO DRIB PA NAM PAR SEL  
NAM KHAI NYING PO PHAG CHHOG KUN TU ZANG  
UTPAL DOR JE PE KAR LU SHING TANG  
NOR BU DA WA RAL THRI NYI MA YI

PAGE 3

CHHAG TSHEN LEG NAM TA SHI PAL GYI CHHOG  
JANG CHUB SEM PA GYED LA CHHAN TSHAL LO

Glorious Gentle Youth (Manjushri), Glorious Vajra Holder (Vajrapani),  
Lord Who Watches Over The Worlds (Avalokiteshvara), Glorious Loving And Kindly Protector (Maitreya),  
Essence Of Earth (Kshitigarbha), Obscuration Completely Cleared (Sarvanivarsviskambhin),  
Essence Of Space (Akashagarbha), and, supremely exalted one - Good Throughout (Samantabhadra),  
Utpala, vajra, white Lotus, naga tree,  
(Wish-fulfilling) jewel, moon, sword, and sun,  
Holders of these fine emblems, the supreme glory of goodness,  
Homage to the eight Bodhisattvas.

RIN CHHEN DUG CHHOG TA SHI SER GYI NYA  
DOD JUNG BUM ZANG YID ONG KA MA LA  
NYEN THRAG THUNG TANG PHUN TSHOG PAL BE-U  
MI NUB GYAM TSHEN WANG GYUR KHOR LO TE  
RIN CHHEN TAG CHHOG GYED KYI CHHAN TSHEN CHEN  
CHYOG TU GYAL WA CHHOE CHING GYE KYE MA  
GEG SOG NGO WO THREN PE PAL PEL WI  
TA SHI LHA MO GYED LA CHHAN TSHAL LO

Precious umbrella, auspicious golden fish,  
Excellent wish-fulfilling vase, delightful kamala (a flower)  
Renowned conch shell, wonderfully complete endless knot,  
Always-flying banner of victory, and wheel of dominion,  
You ladies, creators of delight, who offer these symbols  
Of eight precious supreme insignia to the Victorious Ones in the ten directions  
Recollecting your charming essence increases (one's) splendour  
Homage to the eight auspicious goddesses.

TSHANG PA CHHEN PO DE JUNG SE ME WU

#### PAGE 4

MIG TONG DEN TANG GYAL PO YUL KHOR SUNG  
PHAG KYE PO TANG LU WANG MIG MI ZANG  
NAM THO SE TE LHA DZE KHOR LO TANG  
TRI SHU LA TANG DUNG THUNG DOR JE CHEN  
PI WAM RAL THRI CHHO TEN GYAM TSHEN DZIN  
SA SUM NE SU GE LEG TA SHI PEL  
JIG TEN KYONG WA GYED LA CHHAN TSHAL LO

Great Pure One (Brahma), Source Of Happiness (Shiva), Son Of No Craving (Vishnu)  
Thousand-eyed (Indra), the king Defender Of The Area (Dhritarashtra),  
Noble Birth (Virudhaka), naga king Ugly Eyes (Virupaksha),  
Son Of He Who Heard Many Things (Vaisravana), holding correspondingly the wheel,  
Trident, short spear, vajra,  
Vina, sword, stupa and victory banner,  
You increase all that is good and auspicious in the three levels of existence,  
Homage to the eight guardians of the world.

DAG CHAG THENG DIR JA WA TSOM PA LA  
GEG TANG NYE WAR TSHE WA KUN ZHI NE  
DOD DON PAL PHEL SAM DON YID ZHIN DRUB  
TA SHI DE LEG PHUN SUM TSHOG PAR SHOG

May this work that we are commencing to embark on  
With obstacles and impending harm pacified  
Be splendidly fulfilled and accomplished according to our wishes  
With good fortune and happiness, perfectly and excellently complete.

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### **REQUEST PRAYER TO THE LINEAGE LAMAS**

HUNG HRIH MA LU SEM CHEN KUN GYI GON GYUR CHIG  
DUD DE PUNG CHE MI ZED JOM DZED LHA  
NGO NAM MA LU JI ZHIN KHYEN GYUR PI  
CHOM DEN KHOR CHE NE DIR SHEG SU SOL

HUNG HRIH The protector of all sentient beings  
The destroyer of the classes of demons and their armies

The knower of all realities as they are -  
The Buddhas and their retinues - I request you all to come here

HUNG HRIH NGON GYI KAL PI TANG PO LA  
O GYEN YUL GYI NUB JANG TSHAM  
DHA NA KO SHI TSHO LING DU  
PE MA KHE SAR DONG PO LA  
YAN TSHEN CHHOG GI NGO DRUB NYE

HUNG HRIH In the beginning of this eon,  
In the northwest land of Oddiyana,  
On an island in lake Dhanakoshi,  
(Arising) from the heart of a lotus,  
Endowed with the marvellous attainments,

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PE MA JUNG NE ZHE SU THRAG  
KHOR TU KHAN DRO MANG PO KOR  
KHYE KYI JE SU DAG DRUB KYI  
JIN GYI LAB CHHIR SHEG SU SOL  
GURU PE MA SID DHI HUNG

You are the renowned Lotus-born,  
Surrounded by numerous Dakinis.  
Following you in my practice,  
May your blessings thus descend upon me.  
Guru Pema Siddhi Hung

NEN CHHOG DI RU JIN PHOB LA  
DRUM CHHOG DAG LA WANG ZHI KUR  
GEG TANG LON DREN BAR CHED SOL  
CHHOG TANG THUN MONG NGO DRUB TSOL

By the descend of blessings onto this sacred place,  
For the purpose of accomplishing the sublime, grant me the four empowerments,  
Clear all obstacles arising from obstructers and agents of perversion,  
And bestow the supreme and common accomplishments.

CHOM DEN DIR NI JON PA LEG  
DAG CHAG SO NAM KAL WA DEN

#### PAGE 7

DAG GI CHHOD YON ZHE NE KYANG  
DI NYID TU NI ZHUG SU SOL

I welcome the Victorious Ones to this place  
All the portions of merits that we possess (we offer to you).  
Please accept these offerings  
And thus abide here.

DIR NI ZUG TANG LHEN CHIG DU  
KHOR WA SID TU ZHUG NE KYANG  
NE MED TSHE TANG WANG CHHUG TANG  
CHHOG NAM LEG PAR CHAL TU SOL

Abiding here, inseparable from the visualized,  
For the purpose of beings cycling in samsara  
Please bestow upon me freedom from disease, long life, good qualities  
And all that is superior and excellent.

KUN ZANG DOR SEM GA RAB SHI RI SENG  
PE MA KA RA JEN BANG NYI SHU NGA  
SO ZUR NUB NYANG TER TON GYA TSA SOG  
KA TER LA MA NAM LA SOL WA DEB

Buddha Samantabhadra, Vajrasattva, Garab Dorje and Shri Singha,  
Padmakara, King and twenty-five disciples,  
So, Zur, Nub, Nyang, the hundred tertöns and others,  
And all gurus of Kama and Terma, I supplicate.

TSHE RAB KUN TU GON PO JAM PAL YANG

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RIG KYI DAG PO THOB NE DRO KUN LA  
JANG CHUB CHOD PI LAM ZANG SAL DZED PA  
GYAL SE ZHI WI LHA LA SOL WA DEB

Manjushri, the protector in all future lifetimes  
Obtaining the level of Lord of a Buddha family, to all sentient beings  
(You) manifest the excellent path of bodhisattvic conduct  
To the Conqueror's son, Shantideva I supplicate.

NYAM MED CHUG GI GYEN GYUR KA DAM PA  
KUN DU OD KYI SAR ZHUG TSANG TON JE  
THAM CHE KHYEN NGO PAL DEN JAM PA BUM  
TEN PI JUNG NE SUM LA SOL WA DEB

Kadampa, the unequalled crown ornament  
Lord Tsangton, abiding in the land of "All Light"  
Glorious Jampa Bum, the knower of all realities  
To these three who are sources of teachings, I supplicate.

YONG DZOG TEN PI NGA DAG SO NAM BUM  
KYED DZOG GONG PA THAR CHIN YE SHE BUM  
SED SOI TUL ZHUG DRUB PA JANG CHHUB PA  
TEN PI DRON ME SUM LA SOL WA DEB

Sonam Bum, who mastered the entire teachings  
Yeshe Bum, who thoroughly accomplished the intent of the generation and completion stages  
Jangchubpa, who accomplished the yogic practice of taking and restoring of life  
To these three flames of the teachings, I supplicate.

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KON CHHOG GYAM TSHOI RANG ZUG KA THOG PA  
THAM TSANG JAM SUM LUNG TEN BU ZHI TANG  
LA RAB CHUG SUM THRUNG RAB CHUG SUM SOG  
DRUB PI WANG CHHUG MOG RAB CHUG SUM SOG  
KA GYUD NOR BUI THRENG WA DE DAG LA  
NYING NE SOL WA DEB SO JIN GYI LOB

Kathogpa, the very embodiment of an ocean of Three Jewels  
Tham, Tsang and Jam, and the four foretold ones  
The thirteen La-Rabs and the thirteen Thrungrabs  
And the thirteen Mo-Rabs who accomplished all the qualities  
To them, the jewel garland of the kama lineage  
I supplicate from the depth of my heart for your blessings

DUD TANG THA MA DUL WI THUG JE TANG  
THU TOB NU PA DOR JE DZIN TANG TSHUNG  
THU SUM SANG GYE KUN DU LU MED KYAB  
TER ZHED NYING PI SHAB LA SOL WA DEB

You who with compassion subdue demons and the army of foreign enemies,  
Who is just like Vajrapani in capacity, strength and power.  
Who truly is the Buddha of the three times, the embodiment of refuge,  
At your feet, Terzhay Nyingpo, I supplicate.

THU SUM KHYEN TSE O GYEN BI MA LA

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SANG DZOD THUG KYI PAL WEI GO CHE NE  
ZAB SAL NYEN GYUD KAL DEN DRO LA PEL  
LONG SAL NYING PI SHAB LA SO WA DEB

The wisdom-compassion of the three times, O-gyan Vimala  
Opening the door of the auspicious endless-knot\* of the mind's secret treasury (*\*one of the eight auspicious emblems*)  
Propagating the profound and luminous aural lineage to destined beings  
At your feet, Longsal Nyingpo, I supplicate.

THUB TEN DO NGAG CHHO KYI GYAM TSHO LA  
LEG THON SHED DRUB TEN PI NYI MA CHEN  
THA LE DUL JI MONG MUN KUN SEL WA  
PAL DEN ZANG PI ZHAB LA SOL WA DEB

In the ocean of the sutric and mantric teachings of the Muni  
The explanations and practices that bring forth excellence, the sun of teachings  
The dullness and darkness of limitless beings to be trained are cleared  
To those glorious and excellent ones, at your feet I supplicate.

DO NGAG LEG SHED TEN PA GYAM TSEN DZIN  
DZIN KYONG PEL LA WANG JOR PA WO CHHE  
KAL ZANG DRO LA CHHO CHHAR BEB DZED PA  
NGON TSHAR PAL DEN LA MAR SOL WA DEB

Holder of the victory banner of the excellent commentaries and teachings of sutra and mantra  
The great hero who is masterful in holding, preserving and propagating (the Dharma)  
The one who rains down the Dharma on sentient beings in this good eon  
Wondrous and glorious lama, to you I supplicate.

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OG MIN CHHO KYI YING KYI PHO TRANG NE  
THU SUM SANG GYE KUN GYI NGO WO NYID  
RANG SEM CHHO KU NGON SUM TON DZED PI  
TSA WI LA MI SHAB LA SO WA DEB

In the dharmadhatu palace of Akanishtha  
The intrinsic nature of all the Buddhas of the three times  
The one who directly points out our mind as dharmakaya  
Root guru, at your feet, to you I supplicate.

**EIGHT-BRANCH OFFERING**

DOR JE LOB PON SANG GYE PAL  
THU SUM ZHUG LA CHAN TSAL LO

Vajra master (who is none other than) the glorious Buddhas  
I prostrate to you who is present throughout the three times.

CHHOG SUM TEN PI ZHI GYUR LA  
NYE MED YID KYI KYAB SUN CHI

To the triple gems, the basis of the teachings  
With an unwavering mind, I go to you for refuge.

NGON JOR YID KYI NAM TRUL PI

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THAG PI CHHOD PA ZHE SU SOL

Pure offerings both real and imagined  
I offer them to you, please accept.

NGO DRUB CHU WO CHOD PI GEG  
NYE JE MA LU SHAG PAR GYI

Actions resulting in obstructions that cut the flow of accomplishments  
And actions that are wrong or vows breaking, I confess them all.

CHHOG CHUI KHOR SUM THAG PI CHHO  
MA CHHAG CHOD LA JE YI RANG

Activities in the ten directions imbued with the threefold purity(\*),  
And performed without attachment, I rejoice.

*(\*) threefold purity refers to the notion of (1) not being caught up with ideas about yourself, (2) not being caught up with ideas about the practice, and (3) not being caught up with ideas about the result.*

THAG PI THA ZHI THRI MA MED  
DZOG PI JANG CHUB SEM KYE DO

Untainted by the four extreme views(\*\*),  
I generate the perfect bodhicitta.

*(\*\*) four extreme views refer to views of phenomena as (1) existent, (2) non-existent, (3) both existent and non-existent, and (4) neither existent nor non-existent*

DE SHEG JANG CHUB SEM PA LA  
THAG PA SUM GYI LU BUL LO

To the Sugatas and Bodhisattvas  
We offer bodies of the three purities(#).

*(#) In Mahayoga, three purities refer to (1) purity of the outer world {snod dag pa} (2) purity of its inner contents {bcud dag pa} and (3) purity of the components, bases and activity fields forming the mind-stream {rgyud rnam dag pa}*

TSHE RAB DRANG WI LE NAM KUN  
DU TE JANG CHUB CHHEN POR NGO

All the merits performed in our series of lives  
We gather them together and dedicate them to Great Awakening.

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**RED LION-FACE DAKINI LINEAGE SUPPLICATION**

OM AH HUNG HRIH

KUN ZANG OD PAG MED TANG CHEN RE ZIG  
PE MA JUNG NE KHAN DRO TSHO GYAL MA  
JEN BANG NYER NGA TER TOEN GYA TSA GYED  
KUN CHHOG JUNG NE LONG SAL NYING PO LA  
SOL WA DEB SO CHHOG THUN NGO DRUB TSOL

Om Ah Hung Hrih  
Samantabhadra, Amitabha, Avalokiteshvara  
Padmakara (Guru Rinpoche), Dakini Great Ocean Mother (Yeshe Tsogyal)  
The twenty five lord and subjects, the one hundred and eight tertons (terma discoverers)  
Kunchog Jungne and Longsal Nyingpo,  
To all of you I supplicate: bestow the supreme and common accomplishments.

SOD NAM DEU TSEN TA SHI WOD ZER TANG  
CHHO NYID GYAM TSHO NAM KHA GYAM TSHO TANG  
THRI MED ZHING KYONG RIN DZIN CHHO WANG PO  
TSHE WANG CHHOG DRUB NGE DON WANG PO LA

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SOL WA DEB SO DAG SOG JIN GYI LOB

Sonam Deutsen, Tashi Wozer,  
Chonyid Gyamtso, Namkha Gyamtso,  
Trimed Zhingkyong, Rindzin Chowangpo,  
Tsewang Chogdrub, Ngedon Wangpo,  
To all of you I supplicate: bestow your blessings on us

TSA GYUD LA MA YI DAM ZHI THROI TSHOG  
GU RU THRAG PO YE SHE RAM BAR CHHE  
THRAG MO SENG DONG LHA TSHOG KHOR TANG CHE  
CHHO KYONG KA SUNG DAM CHEN GYAM TSHO LA  
SO WA DEB SO JE ZOR PHUR KHA DOG

Root lama, the Peaceful and Wrathful Yidams,  
The Wrathful Guru, the great Yeshe Rambar,  
Wrathful Lion-face Dakini and her retinue,  
The ocean of Dharmapalas, commanded guards and oath-bound protectors,  
To all of you I supplicate: repel all spells and curses.

DAG CHAG THED DEN MO PE SOL TAB PE  
DUN DUL KHAN DRO SENG DONG JIN LAB KYI  
TEN LA NO CHING DANG WI SEM CHANG WI  
CHYIR LOG MU TEG DUD TANG KYE WI RIG  
MI THUN TEN PI SEL JED PHEN NGAG PHOEN

With faith and devotion, we request that  
By the blessing of Lion-face Dakini, the tamer of maras,  
Those whose minds are hostile to and intent on damaging the teachings,  
The family of outsiders: tirthikas and demons,  
Promoters of discord through creating distinctions within the teachings, Bonpo mantrikas,

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MI TANG MI MIN DUD TANG JUNG PI RIG  
JED MA NOED JED DOG PA ZHI WA TANG  
DRAL CHING LAG NE MING YANG MED PAR DZOD  
NEN JOR SAM PI THON KUN NYUR DRUB NE  
THRIN LE ZHI-I NGOE DRUB TSAL TU SOL



The family of human and non-human evil forces and harmers of beings,  
Sorcerers, maleficent beings, may they be repelled and pacified,  
Destroyed and pulverized till not even the name remained.  
And through the swift attainment of all the yogi's wishes,  
May the four activities of accomplishment (siddhi) be animated.

## PAGE 16

### SADHANA OF RED LION-FACE DAKINI OF LONGSAL DORJE NYINGPO

*In the future, transmigrating beings will be given to grasping at a self and the five poisons,  
Struck by dangerous vapours, gods and demons.  
Therefore receive the essence ferocious mantra of Senghamukha  
Which possesses a forcefulness to bring under complete control all that are malicious.*

#### Take Refuge

NA MO

CHYOG CHUI SANG GYE KON CHHOG SUM  
LA MA YI DAM KHAN DRO TANG  
CHHO KYONG DAM CHEN GYAM TSHO LA  
DAG NI KHU PE KYAB SUN CHHI (3X)

Namo

Buddhas of the ten directions, the Three Jewels,  
Lama, Yidam, Dakini,  
The ocean of dharmapalas and oath-bound protectors,  
To all of you, with reverence, I go for refuge.

#### Generate Bodhicitta

HRIH MA GYUR DRO WA KUN THON TU  
LA MED NGAG KYI GOR ZHUG NE  
THRIN LE NAM ZHI KHANG DUL GYI  
DRO WI THON LA TSON PAR JA (3X)

Hrih, For the sake of all mother transmigrating beings,  
I shall enter the unsurpassed mantra door  
And strive for the benefit of transmigrating beings  
By the four activities that tame all. (3X)

*Then bless the tormas for obstructors, do the dedication, and give the usual command as follows:*

## PAGE 17

OM SVABHAWA SHUDDHO SARWA DHARMA SVABHAWA SHUDDHON HANG / TONG PI  
NGANG LE RIN PO CHEI NOED YANG SHING GYA CHHE WI U SU TOR MA DOD YONG NANG  
ZHING SID PI LHA LU MI MA YIN / NYUG MAR NE PI DRE SIN GEG RIG LEN CHHAG TANG CHE  
PI DOD JUNG GI JI TAR KHO WI CHHOD JIN TU GYUR

*OM SVABHAWA SHUDDHO SARWA DHARMA SVABHAWA SHUDDHON HANG (purifying mantra). From the state of  
emptiness, a vastly extensive precious vessel arises. In its centre is a tormas appearing as objects desired by gods, nagas,  
non-humans and the innately abiding evil spirits, rakshasas, obstructors, and karmic creditors, which are then offered as  
needed.*

NAMA SARWA TATHAGATA JNANA AWALOKITE / OM SAMBHARA SAMBHARA HUNG / OM  
AKARO MUKHAM SARVA DHARMA NAM AHDYA NUPAN NATOTA / OM AH HUNG PHET  
SVAHA

#### Dedication

CHHOD JIN TOR MA DAM PA DI  
MANG POR TING NGE DZIN GYI PEL

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SO SOR THOB PA NGAG KYI JE  
CHYAG GYA PHAM GYAL THAB TSOD MED  
YON ZHE DOD PI SAM PA DRUB

This superior offering torna,  
Plentiful and proliferated by samadhi,  
By mantra, each individual obtained what each needed,  
By mudra, there is no defeat, victory nor quarrel.  
Desired qualities and things of enjoyment are obtained the moment they are thought of.

HUNG HRIH THRIN LE DI LA THE TANG MA THE PI  
DE TANG MA DE DE GYED MI MIN TSHOG  
GOEN KYAB THROG DZED NOED JED LEN CHAG SOG  
KUN KYANG DEN TSHIG GYAL WI KA LA NYOEN

Hung Hrih. The mundane and transcendent eight classes of non-humans  
Regardless of whether or not they are partial to these activities,  
And karmic creditors who protect, help or harm,  
All shall by the power of words of truth, listen to the Conqueror's command.

DAG GI DOD THON THRIN LE DRUB PA DI  
GOEN KYAB THROG DZED SUNG CHYIR CHHOD PA ZHE  
MA THED GEG RIG LEN CHAG DOD YON KHYER  
YONG KHYAB LHA SIN DRUB PI THROG DZED CHIG

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KHANG SAM DOD THON DRE BU LHUN DRUB DZOD

So that I may accomplish the desired goals and activities,  
Accept these offerings, and provide protection and assistance;  
Obstructors who are without faith, take the retribution offerings of objects of your desires and depart.  
May gods and rakshasas pervading everywhere assist me in my attainments.

May whatever I wished for be actualized naturally and spontaneously.

*Samaya (Sacred pledge). Seal, seal, seal. Treasury seal. Concealment seal. Profundity seal. Secret seal. Seal, seal, seal.  
Extracted (literally 'copied') by Longsal Nyingpo from the yellow scrolls uncovered (literally 'invited') at Namchen Thragkar  
(white rocky outcrop of Namchen) and recorded by Tashi Lodro.*

NA MO DAG GI SAM PI TOB DAG TANG  
THE ZHIN SHEG PI JIN TOB TANG  
CHHO KYI YING KYI TOB NAM KYI  
PHAG PA NAM LA CHHOD PA TANG

By the forces of my mind,  
By the force of the Tathagata's generosity,  
By the force of the dharmadhatu (expanse of dharmas),  
I make offerings to the Arya beings (i.e. those beings on the path of seeing and higher).

SEM CHEN NAM LA PHEN DAG CHYIR  
THON NAM KHANG DAG SAM PA KUN  
THE DAG THAM CHED CHI RIG PA  
THOG PA MED PAR DRUB GYUR CHIG

For the sake of providing benefits to sentient beings,  
Whatever that occupy their thoughts,  
All those thoughts (wishes/hope etc.) whatever they may be  
May they be accomplished without impediments.

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CHHO NAM THAM CHED GYU LE JUNG  
THE GYU THE ZHIN SHEG PE SUNG  
THE LA GOG PA KHANG YIN PA  
GE JONG CHHEN POE DI KED SUNG

All phenomena arose from causes;  
The Tathagata has spoken of those causes;  
And the cessation of those causes  
Have been taught by the Great Shramana. (i.e. Buddha Shakyamuni)

DIG PA CHI YANG MI JA ZHING  
GE WA PHUN SUM TSHOG PAR CHED  
RANG GI SEM NI YONG SU DUL  
ZHEN GYI SEM NI TRUG MI JA

Do not commit whatever is evil,  
Course in virtue perfectly and completely,  
Tame completely your own mind,  
Do not disturb the minds of others.

DI NI SANG GYE TEN PA YIN  
TEN PI CHHO LA YUN RING TU NE PAR GYUR CHIG

These then are the teachings of the Buddha.  
May the teachings of Dharma remain for a long time.

*Do this gift of Dharma, then bring the torma outside and throw.  
Prepare the torma for obstructing spirits as per visual transmission, and the food offering, butter lamp offering, and the  
torma pellets. Then consecrate the torma for obstructing spirits:*

#### PAGE 21

OM HRIH PEMA TATRITA HAYAGRIWA HULU HULU HUNG PHET  
HUNG CHYOG ZHI TSHAM GYED TENG WOG THAM CHE TANG  
SA WOG SA TENG SA LAR GYU WA YI  
GEG TANG LON DREN LEN CHHAG JUNG PI TSHOG  
WANG CHHEN THRO GYAL BAR WI KA JUNG GI  
KED CHIG YUD TSAM CHIG GI DIR DU SHIG  
DAG GI SO WI KA LA NYEN PAR GYI

Om Hrih Pema Tatritha Hayagriwa Hulu Hulu Hung Phet  
Hung In all the four cardinal directions, the eight intermediate directions, the up direction and the down direction,  
Wandering below the ground, on the ground, and above the ground -  
Obstructors, misguiders, karmic creditors, and elemental spirits -  
By the command of Blazing Mighty Wrathful King,  
Gather here instantly,  
Listen to the instructions that I give:

OM BENZA TAKI RATSA HUNG DZA / DZA HUNG BAM HO / BENZA AMGU SHA DZA  
GEG TANG LON DREN LEN CHHAG JUNG PO THAM CHE DU PAR GYUR

Om Benza Taki Ratsa Hung Dza / Dza Hung Bam Ho / Benza Amgu Sha Dza  
All the obstructers, misguiders, karmic creditors and elemental spirits are gathered.

OM BENZA YAKSHA HUNG OM BENZA DZALA ANALAH HANA DHAHA PA-TSHA MA-THA  
BHANDZA RANA HUNG PHET  
OM SVABHAWA SHUDDHA SARWA DHARMA SVABHAWA SHUDDHON HANG  
TONG PA NYID TU GYUR TONG PI NGANG LE TRAM LE

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RIN PO CHEI NOD TU LEN CHHAG GEG KYI TOR MA KHA TOG THRI RO REG JA NU PA PHUN  
SUM TSHOG PA DOD PI YON TEN NGA TANG DEN PAR GYUR

Om Benza Yaksha Hung Om Benza Dzala Analah Hana Dhaha Pa-Tsha Ma-Tha Bhandza Rana Hung Phet  
Om Svabhawa Shuddha Sarwa Dharma Svabhawa Shuddhon Hang  
All become emptiness. From the state of emptiness, from TRAM .....  
... arises a precious unimaginably large vessel in which the torma for karmic creditors and obstructers becomes endowed  
with exquisite colour, smell, taste and touch, and possesses all the desirable five qualities.

OM NAMA SARVA TATHAGATA JNANA AWALOKITE / OM SAMBHARA SAMBHARA HUNG /  
OM AKARO MUKHAM SARVA DHARMA NAM AHDYA NUPAN NATOTA / OM AH HUNG PHET  
SVAHA (recite 7X or 3X)

Om Nama Sarva Tathagata Jnana Awalokite / Om Sambhara Sambhara Hung / Om Akaro Mukham Sarva Dharma Nam  
Ahdya Nupan Natota / Om Ah Hung Phet Svaha (recite 7X or 3X)

RANG RANG TANG THUN PI DOD YON GYI LONG CHOED PAG TU MED CHING ZED MI SHE PI  
TER CHHEN PO CHIG TU GYUR

(The vessel) becomes an inexhaustible store of limitless desired items of enjoyment suited to each and every recipient.

*Having done the blessing in the said manner, perform the commanding:*

### PAGE 23

HUNG HUNG HUNG  
NGA NI WANG CHHEN THRO PI KU  
KHAM SUM DI NA SU YANG RUNG  
SANG NGAG TA WAR MI WANG WI  
LOG PAR TA WA CHYIR NGE SHIG  
HUNG HUNG HUNG SUMBHA NI (etc. recite)

Hung Hung Hung  
I take on a powerful and wrathful form.  
In any of the three realms,  
Those who not have the capacity for the view of secret mantra,  
Those who have perverse views - begone!  
Hung Hung Hung Sumbhani (etc. recite)

*Then establish the boundary as follows:*

HUNG CHYI NOD ZHAL YE NANG CHU LHA  
THAB SHE NYI DAI GA-U TANG

### PAGE 24

CHYI ROL TSHON CHHA ME RI KHUR  
SUNG WI TSHOG KHANG LHUN GYI DRUB  
OM BENZA RAKSHA RAKSHA HUNG

Hung 'External vessel' of immeasurable mansion, 'internal content' of personal deity,  
'Amulet box' of sun and moon of skillful means and wisdom,  
External perimeter of weapons, tentage of volcanic fire, and  
House of guardians - these spontaneously come into existence.  
Om Benza Raksha Raksha Hung

*Homage at the encounter (of one's true nature)*

DAG NI YI DAM TSA SUM LHA  
NGON CHHED MA RIG MONG PE DRIB  
TA NI RANG NGO RANG ZHAL JAL  
DRAL MED THON GYI LCHAR CHYAN TSHAL LO

## A TI PU HO

In the past, the veil of obscurative ignorance  
Cover the fact that I am the three roots meditational deity.  
Now having seen the face of my own nature,  
I pay homage to the actual deity inseparable from myself.  
Ati Pu Ho

*Admission (of faults)*

NGON CHHED MA RIG NYE PA KHANG  
YI DAM LHA LA THOL LO SHAG  
THA NI TSA GUM YI DAM LHA

### PAGE 25

SOG GI CHYIR YANG MI TANG ZUNG  
BENZA SAMAYA HUNG

Whatever evil hitherto committed because of ignorance,  
I disclose and confess to the Yidam deity.  
Now, I will not abandon the Three Roots Yidam,  
But hold on to them because they are the life-force (of one's practice).  
Om Benza Samaya Hung.

*Descent of blessing*

HUNG HRIH JE TSUN PE MA RIN DZIN GYAM TSHO KOR  
PA WO WANG CHHEN ZHI THROI LHA TSHOG CHE  
DOR JE NEN JOR MA GYUD KHAN DROI TSHOG  
NE DIR DAG LA JIN CHHEN BAB TU SOL  
SAMAYA AHH WESHAYA AH AH AHH

Hung Hrih Lord reverent Pema, surrounding ocean of vidhyadharas,  
Heros, The Mighty One (Hayagriva), peaceful and wrathful deities,  
Dakinis of the lineage of Vajrayogini,  
Please descend great blessing on me, here in this place.  
Samaya Ahh Weshaya Ah Ah Ahh

*Consecration of offering:*

HRIH MI TSANG NYI DZIN RANG DAG GI  
KA DAG RANG JUNG CHHOD TRIN PEL  
OM AH HUNG

Hrih Impure grasping at duality self purifies.  
Clouds of offering, self-arising and pure from the start, multiply!  
Om Ah Hung

*Generate the samaya deity*

### PAGE 26

HUNG LONG YANG NAM KHAI KHYON GYI ZHAL YE KHANG  
ME ZED GYEN GYI TSHEN NYID DZOG PI U  
PE NYID TENG TU RANG NYID KHAN DRO MA  
SENG HA MU KHA ZHAL CHIG CHYAG NYI MAR  
JIG SHING NGAM PA RU PI GYEN THRUG SOL  
CHYAG NYID NYI MA DA WI KYIN KHOR DEB  
KU MED NAM CHAG PHUR PA NOD NGAR DEN  
NOD JED DRA SHEG NYING KHAR ZUG PAR GOM

Hung In the centre of an immeasurable mansion, vast like the expanse of the sky,  
Decorated unendingly with ornaments,  
Is a lotus on which is oneself as Dakini  
Sengha Mukha, red in colour, one face, two arms,  
Terrifying and magnificent, wearing the six bone ornaments,  
The two arms clashing the sun and moon discs.  
With a sharp phurba of sky iron (meteorite iron) as the lower half of the body.  
Piercing the heart of obstructers, enemies and those who inflict injuries. Visualize thus.

*Invite the wisdom being*

JO CHHO KYI YING NE ZUG KYI KUR TRUL PA  
O GYEN YUL TANG THUR THROD NYUL DZED CHING  
THAM DEN TSHUL ZHIN SUNG ZHING THROG DZED MA

### PAGE 27

RANG ZHIN NE NE CHEN DREN SHEG SU SOL  
BENZA SAMAYA DZA DZA

Jo From the dharmadhatu the form body (of Sengha Mukha) manifests,  
Roaming the pureland of Orgyan and burial ground.  
Mother who protects and assists as appropriate in keeping with her samaya  
From the naturally present sacred place, please come.  
Benza Samaya Dza Dza

*Request to stay*

JO NGAG KYI SANG CHHEN THUR THROD NE  
RAB JIG THRAG NGAG DROG PI LONG  
MA MO KUN GYI THU MO CHHE  
THRAG SHUL CHHEN POR ZHUG PAR TSHAL  
SAMAYA TISHTHA LHEN

Jo From mantra's great hidden burial ground,  
The expanse's utterly terrifying and intensive mantra roars.  
The foremost of the divine women\*  
The great fierce mother please be seated.  
Samaya Tishtha Lhen

*\*"mamo" in Tibetan*

*Homage*

SANG CHHEN KHA LONG YUM GYI LONG  
MI SUNG NGAM PI CHA LUG CHEN  
RIG NGAG DOG LA CHYAN TSHAL LO

### PAGE 28

THU TSAL CHYUNG LA CHYAN TSHAL LO  
NAMO PURUSHAYA HO

The great hidden sky-like expanse, the feminine expanse,  
Dressed like a violent savage.  
Homage to the one who can overcome casters of mantric spells.  
Homage to the one who can remove those with powerful abilities.

*Offering*

JO RAB THRO NGAG KYI TSO MO LA

SANG CHHEN CHHOD PA BUL WA NI  
RAKTI THRAG BUB THRIG PA LA  
ZHING CHHEN LHU DUM NYI LI LI  
THRAG GEG LA TSHE SOG SUM ZHE  
ZE KAL LHAG MA MED PAR ROL  
MAHA SARVA PANTSА AMRITA MAHA RAKTA MAHA BHALINGTA KHAHI

Jo To the foremost mother of very wrathful mantra,  
This great hidden offering is offered:  
Torrential rakta bubbles wherein are scattered  
Hide of a great grounds person, body parts,  
Life supports, life energies, and lives of obstructers and enemies.  
Enjoy them without leaving any remnants.  
Maha Sarva Panta Amrita Maha Rakta Maha Bhalingta Khahi

*Praise*

JO CHHO YING DAKKI TU THROD NE KUN NYUL

### PAGE 29

THAM DEN SUNG ZHING THAM NYAM SOG LEN MA  
RIG NGAG BOD TONG CHHON THRUL DOG ZED PI  
THRAG TSAL RIG NGAG TSO LA CHYAN TSHAL TOD

Jo Dharmadhatu dakini who roam all burial grounds,  
The Mother that guard those who keep their samayas and take the lives of those who break them,  
The Mother that overcome the (black) magic emanations incited and despatched via mantras,  
I give praise to the chief of powerful vidhya mantra.

*Recitation*

THUG KAR NYI MAI KYIN KHOR GYI TENG TU HUNG MAR POI THAR NGAG THRENG MAR PO  
YON TU KHOR WA LE WOD ZER THRO TSA SUM GYAL WA RAM JAM CHHOD CHING JIN LAB  
NU THU THAM CHED WOD ZER GYI NAM PAR DU TE RANG SENG DONG MA LA THIM PE NU  
TOB KYED JED MA BOD TONG THAM CHED TSHAR CHED SEM CHEN GYI DIG DRIB  
JANG NOD CHUD LHA NGAG YE SHE KYI ROL PAR MO LA  
AHKA SAMA RATSA SHARWED

At the heart, on top of a sun disc, is a red HUNG, surrounded by a mantra chain, red in colour, revolving anti-clockwise, emanating light, making countless offerings to the Three Roots and Buddhas. Then all blessings and power potential in the form of light are gathered and dissolved into yourself as lion-face dakini and engendering strength/capacity in you. All black mantric sorcery are brought to an end and sentient beings are cleansed of negativities and obscurations. Then visualize the world and all sentient beings in it as the sport or play of the Deity, Mantra and Primordial Awareness (Ye Shes). Ahka Sama Ratsa Sharwed.

*Daily practice: Recite the very core mantra 800,000 times or until signs are produced.*

### PAGE 30

AHKA SAMA RATSA SHADARA SAMA RAYA PHET

*Recite this mantra of accomplishment 200,000 times, etc.  
After completing the requisite number of recitations of the approach-accomplishment (sevasadhana), execute the (destructive) activity:*

THUG KAR RAM LE NYI MAI TENG  
HUNG YIG MAR NAG THA KOR TU  
KOR ZHING KHOR WI DUN THRO YI  
RANG DRAI KHRO MO THRANG MED THRO  
NOD JED CHHE MAR LAG PAR GYUR

At the heart the syllable RAM becomes a sun disk,  
On which is a dark red syllable HUNG and  
The mantra revolving along its edge, emanating  
Countless replicas of oneself as wrathful mother  
And they pulverize harmers into dust.

*Focus on this visualization and affix the following mantra to the end of the 14-syllable mantra.*

## SHRI KALA RUTRA MARAYA PHET

Shri Kala Rutra Maraya Phet

*Recite the mantra thus affixed one-tenth of the amount for the accomplishment mantra recitation.*

*Repelling mantra*

## PHET YA RAMA SARADA SHATSA RAMA SAKA AH

Phet Ya Rama Sarada Shatsa Rama Saka Ah

### PAGE 31

*It is stated, when doing the recitation daily in the evening, whether 21 times or less than 100 times, at the end of the recitation, it is usual to clap as a logical follow through of the power of truth.*

KHAN DRO MA SENGHEI DONG PA CHEN KHYO KYI RIG NGAG DE PI THU TANG NU PA LA  
TEN NE / NEN JOR PA DAG CHAG PON LOB KHOR TANG CHE PA NAM LA DANG WAR JED PI  
DRA / NOD PAR JE PI GEG / PAR TU CHOD PI KYEN / DOR NA TA MI SHI PI CHYOG RI NGEN  
PA THAM CHED CHYIR DOG PAR GYUR CHIG

In reliance on the power and effectiveness of the recitation of the vidya mantra (knowledge mantra) of Lion-face Dakini, may those who are hostile to us yogis, masters, students and followers, i.e., harmful obstructers, disrupters, circumstances that cut short one's life, in short, anything that are inauspicious and evil, be repelled.

*After the recitations done during the approach-accomplishment etc, do the normal addendum, the correction for deficiencies.*

### PAGE 32

*Offering*

JO RAB THRO NGAG KYI TSO MO LA  
SANG CHHEN CHHOD PA BUL WA NI  
RAKTI THRAG BUB THRIG PA LA  
ZHING CHHEN LHUM TU NYI LI LI  
THRAG GEG LA TSHE SOG SUM ZHE  
ZE KAL LHAG MA MED PAR ROL  
MAHA SARVA PANTSА AMRITA MAHA RAKTA MAHA BHALINGTA KHAHI

Jo To the foremost mother of very wrathful mantra,  
This great hidden offering is offered:  
Torrential rakta bubbles wherein are scattered  
Hide of a great grounds person, body parts,  
Life supports, life energies, and lives of obstructers and enemies.  
Enjoy them without leaving any remnants.  
Maha Sarva Pantsa Amrita Maha Rakta Maha Bhalingta Khahi

*Praise*

JO CHHO YING DAKKI TU THROD NE KUN NYUL  
THAM DEN SUNG ZHING THAM NYAM SOG LEN MA  
RIG NGAG BOD TONG CHHON THRUL DOG ZED PI  
THRAG TSAL RIG NGAG TSO LA CHYAN TSHAL TOD



Jo Dharmadhatu dakini who roam all burial grounds,  
The Mother that guard those who keep their samayas and take the lives of those who break them,  
The Mother that overcome the (black) magic emanations incited and despatched via mantras,  
I give praise to the chief of powerful vidhya mantra.

### PAGE 33

## **RED LION-FACE DAKINI FEAST GATHERING**

*Consecrating the arranged offering*

RAM YAM KHAM      OM AH HUNG      (3X)

HUNG TSHOG KYI NGO PO SHA NA NYING NA TONG  
TSHOG KYI NGO WO SHA NGA DUD TSI NGA  
TSHOG KYI ~~NGO WO~~ RANG ZHIN RIG NGA YE SHE GYUN  
TSHOG KYI THUG JE AH LI KA LI ZER  
KHANG LA REG NAM THAR PI NGO DRUB THOB  
TUL ZHUG CHHOG GI DOD YON RI TAR PUNG  
OM AH HUNG    GANA TSAKRA PUDZA HO

Ram Yam Kham    Om Ah Hung    (3x)

Hung    The offering things are the thousand varieties of meats and hearts.  
The essence of the offering is the five meats and five nectars (amritas).  
The nature of the offering is the five enlightened families of the wisdom continuum.  
The compassion of the offering is the light rays of the vowels and consonants -  
Implant the accomplishment (siddhi) of emancipation in whosoever is touched!  
Pile up the superior desirables of yogic discipline as high as the mountain!  
Om Ah Hung    Gana Tsakra Pudza Ho

*Invitation*

HRIH    LONG DROL DE WI SHAR CHHA GAG MED LHA

### PAGE 34

DAG GYUD YER MED DROL CHYIR CHEN DREN NO  
KYE GAG NYI MED RANG DROL KU SUM GYI  
NGO WO LONG LE JIN LAB WANG KUR TSOL  
OM AH HUNG    SAMAYA DZA DZA

Hrih    The deity of unceasing bliss that become liberated in the expanse  
I invite: please liberate my continuum in inseparability.  
The essence of the naturally liberated three bodies where arising and ceasing are not two\*,  
From the expanse, bestows the blessing and empowerment.  
Om Ah Hung    Samaya Dza Dza

## **WRATHFUL RED LION-FACE DAKINI'S RESTORATION METHOD FROM LONGSAL DORJE NYINGPO'S WISH FULFILLING PRECIOUS MALA**

HUNG    CHHO KYI YING LE ZUG KYI KUR ZHENG PI  
TSA SUM SE CHE DIR SHEG GYE PAR ZHUG  
THED CHYAG CHYI NANG SANG SUM CHHOD TRIN BUL  
NYAM CHHAG NONG SHAG GE JOR DAG YID RANG  
DROL LA CHHO TOEN NYA NGEN MIN DA SOL

### PAGE 35

TSHOG NYI GE NGO LA MED DRE THOB SHOG

Hung From the dharmadhatu, arise the rupakayas of  
The Three Roots and retinue. Please come and abide here with delight.  
We pay reverent homage to you and offer clouds of outer, inner and secret offerings.  
Feeling remorse for our transgressions, we confess them to you. We rejoice in virtuous deeds.  
We request that you teach transmigrating beings the Dharma and do not pass into nirvana.  
We dedicate the two accumulations and virtues. May we obtain the unsurpassed fruit.

HUNG GONG DA NYEN GYUD TED GYA MON LAM WANG  
RIN DZIN TSA GYUD LA MI THUG DAM KANG  
ZHI THRO KA GONG PHUR PA KHUR THRAG SOG  
PAL CHHEN YI DAM YONG DZOG THUG DAM KANG  
GYAL WA MUN YUM DOR JEI THRO MO CHHE  
DAKI SENG DONG MAR MOI THUG DAM KANG  
NYING JE RAM THRO DUN DUL PA MO CHHE  
PAN DEN THRO MO THING NAG THUG DAM KANG  
RIG NGAG BOD TONG CHHON TRUL DOG ZED PI  
SENG DONG PHUR JUG THRAG MOI THUG DAM KANG

Hung The secret symbol, hearing transmission, entrustment seal, aspiration prayer, empowerment,  
The root tantra knowledge holder gurus - may the samaya with them be restored.  
The expressed command of the peaceful and wrathful deities, Phurba, Guru Dragpo, etc.  
The great glorious yidams - may the samaya with them wholly and completely be restored.  
All the buddhas' consorts and the indestructible great wrathful dakinis,  
Red Lion Face Dakini - may the samaya with them be restored.  
The compassionate and wrathful tamer of demons, the great female warrior  
Glorious Deep Blue Wrathful Mother - may the samaya with her be restored.  
The one who repulse the evil apparitions conjured and sent by practitioners of knowledge mantras  
Ferocious Mother with lion face and phurba as lower half of her body - may the samaya with her be restored.

#### PAGE 36

NED DON DIG DRIB JIG GYED ZHI DZED PI  
SHAR GYI SENG DONG KAR MOI THUG DAM KANG  
TSHE SOD YON TEN YE SHE GYE DZED PI  
LHO YI SENG DONG SER MOI THUG DAM KANG  
KHAM SUM SID SUM WANG TU DUD DZED PI  
NUB CHYOG SENG DONG MAR MOI THUG DAM KANG  
TEN PI RU TRA NOE JE LAG DZE PI  
JANG CHYOG SENG DONG JANG MOI THUG DAM KANG  
SHAR CHYOG WANG MOI ZHI WI THRIN LE NI  
DRUB DZED KAR MO MA DUN THUG DAM KANG  
LHO YI WANG MO GYE PI THRIN LE NI

The one who pacifies the eight fears, evils and obscurations, sicknesses and evil spirits  
White Lion Face Mother of the East - may the samaya with her be restored.  
The one who increases longevity, merits, qualities and wisdom  
Yellow Lion Face Mother of the South - may the samaya with her be restored.  
The one who has influence over the three existences or three realms  
Red Lion Face Mother of the West - may the samaya with her be restored.  
The one who destroys the rudra, the demon (of ego clinging) that harm the teachings  
Green Lion Face Mother of the North - may the samaya with her be restored.  
Accomplishing the eastern queen pacifying activities,  
May the samaya with the seven white ladies be restored.  
Accomplishing the southern queen increasing activities

#### PAGE 37

DRUB DZED SER MOI SING DUN THUG DAM KANG  
NUB KYI WANG MO GI THRIN LE NI  
DRUB DZED MAR MO DZA DUN THUG DAM KANG

JANG GI WANG MO THRAG MOI THRIN LE NI  
DRUB DZED JANG MO THREN DUN THUG DAM KANG  
TSO MOI KA ZHIN LE NAM DRUB DZED PI  
THREG PI LHA SIN DE GYED THUG DAM KANG

May the samaya with the seven yellow sisters be restored.  
Accomplishing the western queen influencing/magnetizing activities,  
May the samaya with the seven red female bosom friends be restored.  
Accomplishing the northern queen destroying activities,  
May the samaya with the seven green female serfs be restored.  
The eight classes of arrogant gods and demons that  
Accomplished activities as instructed by the chief queen, may the samaya with them be restored

HUNG DUN DUL THRAG MOI THUG DAM KANG WI DZE  
THRI ZANG SUR CHHEN THRI NGED DHI RI RI  
TSHEN DEN BHEN DHA DUD TSI GYAM TSHOR KHYIL  
THRAG THRI ZHAG DZE CHHI MED CHUD TANG DEN

Hung The offering for restoring samaya with the maras subduing ferocious mother:  
The wafting fragrant aroma of the great burnt offering,  
The authentic skull cup of a swirling ocean of amrita,  
Blood, bile and fat, possessing the essence of deathlessness,

#### PAGE 38

BAM RO SAR NYING GYED TANG DEN  
TSHE CHHEN DRON ME NYI DA TA BUR SAL  
KANG LING THOD NGA DRA YANG DHI RI RI  
ZHING PAG GYAL TSHEN NA TSHOG KA TAR TRAM  
MAR CHHEN TOR MA RI WO TSE LA NYOG  
DUD TSI LAB YO THRAG ZHAG BU THRENG THRUG  
DOD YON NA NGI CHHOD TRIN TA BUR TAM  
KHAN DRO SENG DONG MA SING GYAM TSHO YI  
THUG DAM NYEN PO KANG CHYIR ZHENG SU SOL  
KHYE NAM THUG DAM NYEN PO DE KONG LA  
DAG GI YAR DAM NYEN POR SOR CHHUR NE

#### PAGE 39

TSHANG PA CHHOG GI NGO DRUB TSOL TU SOL

Hundred variety of human corpses, new and old (i.e. fresh and decayed),  
Extremely hot human fat blazing bright like the sun and moon,  
The sound of thigh-bone trumpet and skull drum reverberating,  
Victory banners of human skin dotted the landscape like stars,  
Torma of human blood, high as the mountain peak,  
Rolling waves of amrita, stirring up rows of bubbling blood and fat,  
Clouds of offering of the five desirables.  
Ocean of lion face dakini sisters  
For the purpose of restoring samaya, please accept.  
Being satisfied with the remedies offered,  
Please restore to fullness all my declared commitments,  
And bring about the pure and supreme accomplishments.

AH KANG YUL KANG JA KANG WA MI MIG KYI  
NANG TONG RANG DROL MA CHO MA YENG PI  
GAG MED LONG YANG ROL PI YE SHE SEM  
KHON DE RANG DROL CHHO YING LHUG PAR AH  
OM BENZA SATVA SAMAYA etc.

Ah By the non-apprehension of the place of restoration, the restoration, and the restored,  
The appearing (yet) empty, self-liberated, unfabricated, undistracted  
Wisdom mind - the play of the unceasing vast expanse,  
Samsara and nirvana self-liberate, and the expanse of dharmas (dharma-dhatu) loosens and self-settles. Ah.  
Om Benza Satva Samaya etc.

*This thus is the restoration method, the ornament of the wish fulfilling precious mala, composed and written by the elder  
yogi Sang Ngag, the supposed holder of the teachings. If there are mistakes, to the Deity I admit them. By these virtues,  
may migrating beings quickly obtain the state of the Victorious Mother. Virtuous! May all be auspicious! (Sarva  
Mangalam)*

#### PAGE 40

*Offering*

HUNG HRIH NGAG KYI CHUD LEN ZAG MED DE WI TSHOG  
CHHOG GI LONG CHOD TSA SUM GYE CHYIR BUL  
MA RIG LOG CHOD THRUL PI JA WA KHANG  
THAM KANG THOL SHAG TSHANG PI NGO DRUB TSOL

Hung Hrih This offering of unconditioned bliss, the vital essence of mantra,  
An excellent useful resource, is offered to the three roots to delight them.  
Whatever actions from ignorance, wrong conduct and mistakes  
Having remedied these through confession and regret, please bestow the pure accomplishments.

*Performing the destructive liberating activity*

HUNG HUNG HUNG  
WANG CHHEN RAB THRO KU LE TSHON CHHI CHHAR

#### PAGE 41

DRA GEG LU LA THOB CHIG TSHAR PAR GEM  
THREN JED NYING LA ZIR ZHIG DUM BUR GYA  
NAM SHE MAR ME SOD CHIG MA RA YAH  
MARAYAH MARAYAH HUNG PHET

Hung Hung Hung  
From the body of the extremely wrathful mighty one, weapons shoot out and rain on  
The bodies of enemies and obstructers, utterly destroying them.  
Recollecting thus, their hearts are crushed into 100 pieces,  
And the lamps of their consciousness are extinguished. Marayah.  
Marayah Marayah Hung Phet.

*Offer*

HUNG HRIH TEN DRA DRAL WI BAM GYI TSHOG  
SHA THRAG MAR GYI THON NYING DI  
DRA MO GYE PA KANG WI CHYIR  
ZHAL TU TAB SO KHARAM KHAHI  
MAHA MAMSA RAKTA TSITA BASU TAGO ROTSANA LA KHAHI

Hung Hrih This offering of the corpse of the teachings' enemies who were liberated\*,  
The heart of this red flesh and blood,  
In order to delight and satisfy the fierce mother,  
Are offered up. Karam Khahi.  
Maha Mamsa Rakta Tsita Basu Tago Rotsana La Khahi  
*\*The specific meaning of liberation here is to kill and cause them to be reborn in a better place and circumstance.*

*Then enjoy the offering substances through the inner fire puja.*

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**CONDENSED LION-FACE DAKINI'S RESTORATION METHOD**

HUNG DRA GEG SOD PI TUL ZHUG KYI  
CHYOG CHUI GYAL WA THAM CHED KYI  
ZHING CHUI DRAL WI THAM TSHIG CHEN  
CHHOD PA CHHEN PO LA MED KYI  
DE SHEG GYAM TSHOI THUG DAM KANG

Hung By the yogic discipline/practice of slaying enemies and obstructers;  
By all the Conquerors of the ten directions;  
By the unsurpassed great offering of  
Those with sacred commitment (samaya, dam tshig) to eliminate the ten evils\*;  
The samaya with the ocean of Sugatas will be restored.

*\*(1) general enemy of the 3 Jewels, (2) personal enemy of the vajra master, (3) samaya corruptor, (4) the one who perverts his samaya, (5) the one who propagates to unsuitable vessels that which has been bound to secrecy, (6) the one who come to an assembly of practitioners and to scold them, (7) the one who harms everyone like a chief armed robber, (8) the one called "hostile to samaya" who is the sort to be excoriated, (9) the one with only non-virtuous conduct, (10) the three lower realms.*

ROL PI NE YUL THUR THROD KYI  
DAG MO SENG HA DAKKI NI  
DE TONG YE SHE KYED PIU YUM  
DUD DUL THRAG MOI THUG DAM KANG

Sengha Dakini, the female lord of  
The display of places, countries and charnel ground\*  
The mother who arises from bliss-emptiness wisdom,  
May the samaya with the ferocious mother, the tamer of maras, be restored.  
*\*the 24 major places, the 32 major countries and the eight charnel grounds.*

NAM ZHI LE KYI THRIN LE CHEN

#### PAGE 43

RIG ZHI DAKKI THUG DAM KANG  
JIG JED PAM BAR ROL PA MO  
WANG CHYUG NYER GYED THUG DAM KANG  
MOD PI LE KYI THRIN LE CHEN  
LHA SIN DE GYED THUG DAM KANG  
NE YUL KHAN DROI THAM TSHIG CHEN  
BUM THRAG YANG PI THUG DAM KANG  
TENPA SUNG WI YAL KHAM CHEN  
PHOED KYONG TEN MI THUG DAM KANG  
SOG DUD ZHING CHUI LING PA TE  
TER SUNG GYAM TSHOI THUG DAM KANG

Those endowed with the four activities (of pacifying, increase, controlling/magnetizing, eliminating)  
The four classes of dakinis, may the samaya with them be restored.  
Terrifier, blazing with glory, mother of display,  
The twenty eight Ishvaris, may the samaya with them be restored.  
The one endowed with the activity of cursing,  
The eight classes of gods and demons, may the samaya with them be restored.  
Sacred places dakinis who possessed samaya,  
May the samaya with these 100,000 goddesses be restored.  
Echelons of guardians of the teachings,  
The (twelve) Tenma protectors of Tibet, may the samaya with them be restored.  
Life attacking demons, hunters of the ten evils,  
Ocean of terma (concealed treasures) protectors, may the samaya with them be restored.

#### PAGE 44

NGON CHOD THRIN LE NYUR DRUB DZOD  
THAM TSHIG DI NI KHAN DROI SOG  
DA NA TSHIG CHING LAG PAR JED

THE CHYIR NYING NE THOL ZHING SHAG  
TA WA YING SU THAG PE KANG  
GOM PE LHAG THONG SAL WE KANG  
CHOD PA PANG LANG DRAL WE KANG  
YE BAB RANG NE ZOD MED KYI  
**NGO DE** CHHEN POI LONG TU SHAG  
OM AH HUNG JNANA DAKKINI SAMAYA SATVA AH

(May) the enlightened activity of destroying be quickly accomplished.  
This samaya, the life force of dakinis,  
If transgressed, will be lost.  
Therefore, from the depth of the heart, admit and confess (any such transgressions).  
By purifying the view into the expanse, (the transgressed samaya) will be restored.  
By clearing (of obscurations) through insight meditation, (the transgressed samaya) will be restored.  
By one's conduct being freed from accepting and rejecting, (the transgressed samaya are) will be restored.  
(Then) lay (all) down in that faultless and exceedingly transcending space,  
The unmade and naturally occurring primordial state.  
Om Ah Hung Jnana Dakkini Samaya Satva Ah

PAGE 45

## **CONDENSED FEAST GATHERING**

RAM YAM KHAM OM AH HUNG  
TSHOG JE DOD YON YE SHE ROL PI GYEN  
TSHOG JE TSHOG DAG RIN DZIN LA MA TANG  
DEN SUM KYIN KHOR NE YUL NYER ZHI DAG  
PA WO KHAN DRO DAM CHEN CHHO KYONG NAM  
DIR SHEG LONG CHOD TSHOG KYI CHHOD PA BUL  
GAL THRUL NONG PA DAM TSHIG NYAM PA SHAG  
CHHI NANG BAR CHED CHHO KI YING SU DROL  
LHAG TOR ZHE LA THRIN LE DRUB PAR DZOD  
GURU DEWA DAKKINI GANACHAKRA PUTSA UTSITA BALINGTA KHAHI

Ram Yam Kham Om Ah Hung  
The desirable feast substances, the ornaments of the play of primordial awareness (yeshe),  
The feast master, the feast owners, the vidhyadhara lamas,  
The mandala of the three seats, the owners of the twenty four sacred places,  
Heros, dakinis, the oath-bound ones, the Dharma protectors,  
Come here and enjoy the feast offering that we offer.  
Violations, confusion, errors and degeneration of samaya, we confess.  
May outer and inner obstacles be liberated in the expanse of phenomena (dharmadhatu)  
Take the leftover torma and accomplish your enlightened activities.  
Guru Dewa Dakkini Ganachakra Putsa Utsita Balingta Khahi

TSHOG KYI CHHOD PA GYAN TU ROL AH LA LA HO ( Go to PAGE 85 )

PAGE 46

*Left over offerings*

HUNG THANG PO PHUD KYI KYIN KHOR LHA NAM CHHOD  
WAR TU TSHOG KYI DU PA GYAM TSHOI KANG  
THA MA LHAG LA WANG WA DIR SHEG SHIG

JO JO PAL GYI KA NYEN ROL PI LHAG DUD MA  
SHAR LHO NUB JANG THUR THROD NYUL JED PI  
WANG CHYUG KHING TANG LANG KA BAR ME TSHOG  
ZE SU NYAM PI SHA TANG THRAG LA ZA  
LE SU DRA GEG SOD TANG CHOD LA GA

## LHAG TOR ZHE LA KHANG CHOL THRIN LE DZOD

Hung First, offer the choicest portion to the mandala deities,  
Next, satisfy the ocean of those who have gathered for the feast,  
Lastly, offer to those entitled to the left overs.

Jo Jo The magical display of glorious commanded protectors, the gathered female spirits entitled to the leftovers,  
The living skeletons of Ishvara who roam the east, south, west and north charnel grounds,  
And the blazing assembly of rakshasa of Lanka,  
Consume the meal of blood and flesh of corruption/transgression (of samaya), and  
Delight in the act of killing and cutting of enemies and obstructers.  
Having partook of the excess tormas, carry out the tasks that you have been entrusted with.

### PAGE 47

## DAILY REQUEST PRAYER TO PROTECTORS

RAM YAM KHAM  
TONG PI NGANG LE KA PA LAR  
ZAG MED YE SHE DUD TSI NI  
OM AH HUNG LE RANG JUNG WA  
NAM KHAI THA TANG NYAM PAR GYUR  
LEG DEN CHYAG ZHI CHYAG THRUG PA  
MA NING TAG ZHON PER NAG PO  
NGAG SUNG DOD KHAM LHA MO TANG  
ZHING KYONG SENG DONG TSHE RING MA  
NAM SE KHYAB JUG TSEN GOED CHHE  
LHA CHHEN WANG CHYUG NGEN NE MA

Ram Yam Kham

From the state of emptiness comes a kapala  
Containing this uncontaminated amrita of primordial awareness.  
Arising naturally from OM AH HUNG,  
(In a space) with limits equal to the sky,  
The excellent ones with four arms and six arms,  
Tiger-riding Maning, Black Cloak (Bernag),  
Mantra Protector (Ngagsung), Desire Realm Goddess (Dodkham Lhamo)  
Field Guardian (Zhingkyong), Lion-face (Sengdong), Long-life Woman (Tseringma)  
Heard Much (Namse), Pervading Gateway (Kyabjug), Great Wild Tsan (Tsan Goed Chhe)  
Ishvara (Shiva, Lha Chhen Wang Chyud), Evil Woman (Ngen Ne Ma)

### PAGE 48

DAM CHEN GAR WA MAR NAG TANG  
GYAL CHHEN KU NGA TEN MA CHE  
PHUR SUNG DAM CHEN THREG PI TSHOG  
DOR NA WANG DAM KHANG THOB KYI  
CHHO KYONG SUNG MA THAM CHED LA  
DUD TSI KYEM PHUD BHA LING BUL  
THO SAM GOM DRUB JE PA YI  
DRO KUN THON TU SANG GYE CHHIR  
GYUD LA NED DON GEG NAM SUNG  
NYAM CHHAG GAL THRUL ZOD PAR SOL  
CHOL PI THRIN LE DRUB PAR DZOD

Oath-bound Dark Red Metalsmith (Damchen Garwa Manag),  
Five-body Great King (Gyalchen Kunga), Firm Woman (Tenma)  
Phur Srung (phurba protector), oath-bound beings, haughty spirits etc,  
In brief, to all guardians and protectresses of the Dharma  
Who had received empowerments and instructions,  
Are offered amrita, choicest drinks and tormas.

Since those who hear, contemplate and meditate,  
Do so for the enlightenment of all sentient beings,  
Protect their continuum from sickness causing spirits and obstructers.  
Please be patient when degeneration, violations, confusion are found in us.  
Accomplish the activities that you were entrusted with.

*This was composed by Kathok Situ Chokyi Gyamtso at the request of Tsokha Kunzang Dorje. Virtuous!*

#### PAGE 49

*Exhortation*

JO RAB JIG THUR THROD BAR WE ZHAL YE NE  
DAKKI SENG HA MU KHA KU ZHENG SHIG  
KUN DOG MAR NAG THU THI ME TAR BAR  
CHYAG NYI NI DA ZUNG CHIG CHA LONG DEB  
MI THUN CHYOG NAM DUL THREN ZHIN TU LOG  
KU MED ZUR SUM PHUR PI PAL TANG DEN  
NAM CHAG DOR JE BAR WI TSHA TSHA THRO  
DRA GEG WEN WON JED MA DUL TU LOG  
KA NYEN KHAN DRO BUM DE PHO NYAR GYED  
SHA THRAG MAR GYI TOR MA DI ZHENG LA  
THUG DAM GYUD KUL THRAG PI THRIN LE DZOD

#### PAGE 50

MI THUN GAL KYEN THA DAG DOG CHING SOD

Jo In the blazing palace of the utterly terrifying charnel ground,  
Arises the dakini Sengha Mukha,  
With a dark red body blazing like the fire at the end of the kalpa  
Her two hands clanging a pair of sun and moon disks (together like a pair of cymbals),  
Pulverizing all that is uncondusive.  
A splendidly glorious phurba with three edges comprises her lower body.  
Vajras of meteorite iron shoot out (from her), like hot blazing sparks,  
That crushed into dust, enemies, obstructers, and casters of Buddhist and Bonpo spells.  
To the hundred thousand obedient dakinis and emissaries are offered  
Torma of red flesh and blood. Accepting them,  
Perform then your destroying activity as invoked by samaya  
And totally clear, repulse and eliminate all uncondusive and opposing conditions.

*Entrustment agreement*

HUNG NGON TSHE WAR TANG KAL PA THA MI TU  
KUN ZANG NANG THA PE MA THOD THRENG GI  
SANG CHHEN GYUD DI GONG PA TOL WI TSHE  
KA SUNG SO SO KHE LANG THAM CHE ZHIN  
THRIN LE DRUB SHIG KA YI SUNG MA NAM  
KA TANG THAM LA MAN DA SA MA YAH

Hung Whether at the beginning, middle or end of the kalpa,  
At the time of elucidating the intent of the great secret class of tantras  
Of Samantabhadra, Amitabha and Pema Thod Threng,  
Each and every Dharma guardian verbally undertook  
To bring about the enlightened activities, and that they  
Would not violate the undertaking that they had committed to. Samaya.

*Protection support*

HUNG NGON TSHE LOB PON PE MA YI  
THAM LA NE PA TEN MI TSHOG  
DUD MO NOD JIN MEN MO ZHI



PAGE 51

KHOR TANG CHE PE DON YON ZHE  
KA ZHIN DRUB SHIG THRIN LE DZOD

Hung In the past, the spiritual master Pema had  
Bound to oath, the earth tenmas (goddesses of the earth)  
Female maras, yakshas, and the four menmos (female spirits inhabiting the countryside)  
And their retinues. Offering them their objects of desire, the master  
Commanded them to bring about the enlightened activities.

*Suppression*

HUNG HUNG LA MI JIN LAB YI DAM THU TOB KYI  
KAN DE THAM LOG GO KOR JE NYEG KUN  
TOR ZHONG RI RAB CHHEN PI WOG TU TIM  
TENG TU THRO GYAL THRAG PI THRO YI DUNG  
KAL PI BAR TU DANG WI GO KAB MED  
OM LAM HUNG LAM STVAM BHA YA NAN

Hung Hung By the blessing of the lama and the power of the yidam,  
All violators of the teachings, breakers of samaya, deceivers, and chasers of status,  
Are dissolved into the bottom of the tormas plate in the form of a giant mountain,  
On top of which the wrathful king stomps with a violent dance such that,  
Until the end of the kalpa, there is no chance for them to emerge.  
Om Lam Hung Lam Stvam Bhaya Nan

*Here, establish a relation between yourself, the central mandala deity and the deity in front and do the thanksgiving feast and offering of praise. At the end of the recitation of the heart mantra (i.e. bsNyen dGrub or approach-accomplishment), arouse the siddhis:*

HRIH YE SHE KHAN DRO SENGGEI DONG CHEN GONG

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RANG NANG LHA RU SHAR WI KYIN KHOR TANG  
RANG DROL TEN PA THOB PI GYAL PO TANG  
CHHOG SHE NOR TANG TSHOG THRUG RANG DROL KHOR  
DAG DZIN DRA GEG MED PI NGO DRUB TSOL  
KHANG SHAR RANG DROL CHHO KYI GYAL POR SHOG  
OM AH HUNG HRIH KAYA SIDDHI OM WAKA SIDDHI AH TSITA SIDDHI HUNG SARWA  
SIDDHI HRIH

Hrih The Lion-face Wisdom Dakini's enlightened mind,  
Arises, but is none other than oneself as (central) deity with mandala.  
The King that is the culmination of natural self-liberation,  
With retinue of contentment, wealth, and naturally liberated six-fold consciousness,  
Bestow accomplishments free from the enemy/obstructor of grasping at a self.  
With the self-liberation of all appearances, may I attain the state of the Dharma Lord.  
Om Ah Hung Hrih Kaya Siddhi Om Waka Siddhi Ah Tsita Siddhi Hung Sarwa Siddhi Hrih

*100-syllable Mantra, Admission of mistakes and Request for Forbearance*

MA NYED YONG SU MA TSHANG TANG  
KHANG YANG NU PA MA CHHI PA  
DIR NI GYI PA KHANG NONG PA  
THE KUN KHYOD KYI ZOD PA DZOD

Any lacking in result and incompleteness  
From my lacking in capabilities,  
And any errors committed herein,

Please be tolerant and patient with me.

### PAGE 53

*Expression of Auspiciousness*

HRIH THU SUM CHYOG CHU SANG GYE DZED PA TANG  
THRIN LE NU THU DEN PI JIN LAB KYI  
TA SHI MI ZED NAM KHE CHHU GYUN GYI  
KHAM SUM SEM CHEN KUN LA DE LEG TSOL

Hrih By the power and truth of, and through blessing of,  
The deeds and activities of the buddhas of the three times and ten directions,  
Bestow happiness and goodness upon all sentient beings of the three realms,  
With unceasing auspiciousness flowing like water of the sky.

*Recite similar verses of auspiciousness*

*Dedication*

GE WA DI YI NYUR TU DAG  
KHAN DRO SENG DONG DRUB GYUR NE  
DRO WA CHIG KYANG MA LU PA  
THE YI SA LA GOED PAR SHOG

By the merits from this practice, may I quickly  
Accomplish the Lion-face Dakini  
And establish all transmigrating beings without exception  
In that very state.

### PAGE 54

*Aspirational prayer*

HRIH SEMS KYED THAG PI NYEN DRUB TING DZIN GYI  
DRE BU KHA NYAM THAR DE SA BOEN CHHOG  
KUN KYANG DOR JE THEG PI CHHO CHOD NE  
YER MED RANG DROL KUN TU ZANG POR SHOG

Hrih Approach-accomplishment practice motivated by pure bodhicitta generated, the fruit of  
Samadhi, is the supreme seed of the bliss of space-like liberation.  
May all through the dharma practice of vajrayana  
(Attain) the inseparable\* self-liberation of Samantabhadra.  
*\*in the sense of two things joined such that they are one without differentiation.*

HRIH KHANG SHAR YE SHE THAM TSHIG RANG DROL GYI  
TSOL DRAL KHOR YUG ROL PI LONG YANG NE  
NE LUG DRE KYANG NYING JI DANG  
LAR YANG THRIN LE NAM ZHIR CHOD PA-O

Hrih Whatever appears is samaya wisdom, the natural liberation of  
Transcending effort, the peripheral display of the spacious expanse  
Which when integrated with fundamental reality, is the radiance of compassion  
That once again course in the four enlightened activities.

### PAGE 55

## **THE KING OF ASPIRATIONS PRAYER - THE ASPIRATION FOR CONDUCT LIKE THAT OF BODHISATVA SAMANTABHADRA**

*Sanskrit: Arya Bhadracharya Pranidhanaraja*

*Tibetan: 'Phags Pa bZang Po sPyod Pa'i sMon Lam Gyi rGyal Po*

PHAG PA JAM PAL ZHON NUR GYUR PA LA CHYAN TSHAL LO

I prostrate to the ever youthful Arya Manjushri.

JI NYED SU THAG CHYOG CHU JIG TEN NA  
THU SUM SHEG PA MI YI SENGGE KUN  
DAG GI MA LU THE DAG THAM CHED LA  
LU TANG NGAG YID TANG WE CHYAG GYI-O

To all the lions among humans who appear during the three times,  
Who purify how many there are, the worlds of the ten directions,  
To all of them without exception,  
I prostrate with faith and admiration in body, speech, and mind.

ZANG PO CHOD PI MON LAM TOB THAG GI  
GYAL WA THAM CHED YID KYI NGON SUM TU  
ZHING GI DUL NYED LU RAB TUD PA YI

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GYAL WA KUN LA RAB TU CHYAN TSHAL LO

By the force of my aspirations to excellent conduct,  
All the victorious ones directly, vividly appear to my mind.  
Bowing down with bodies as numerous as dust particles in the universe,  
I prostrate deeply to all the victorious ones.

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

On each dust particle, are as many buddhas as there are dust particles,  
Each seated in the midst of their offspring (i.e. bodhisattvas);  
In that way, I visualized that the entire dharmadhatu  
Is completely filled with victorious ones.

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

To those with oceans of inexhaustible praise-worthy qualities,  
With ocean of the sounds of songs of diverse melodies,  
I express totally the qualities of all the victorious ones,  
And praise thus all the sugatas.

ME TOG THAM PA THRENG WA THAM PA TANG  
SIL NYEN NAM TANG JUG PA DUG CHHOG TANG

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MAR ME CHHOG TANG DUG PO THAM PA YI  
GYAL WA THE DAG LA NI CHHOD PAR GYI

The finest of flowers, the finest of garlands,  
The most excellent cymbals, unguents and parasols,  
The most excellent lamps, and the finest incense,  
I offer to the victorious ones.

NAB ZA THAM PA NAM TANG THRIM CHHOG TANG

CHHE MA PHUR MA RI RAM NYAM PA TANG  
KOD PA KHYED PAR PHAG PI CHHOG KUN GYI  
GYAL WA THE DAG LA NI CHHOD PAR GYI

The finest of cloths, the best of perfumes,  
And packets of aromatic powders piled up as high as Mount Meru,  
All specially arranged in the most magnificent way,  
I offer to those victorious ones.

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

With these vast unsurpassable offerings,  
I venerate all the victorious ones.  
With strength of conviction to excellent conduct,  
I prostrate and make offerings to the victorious ones.

DOD CHHAG ZHE DANG TI MUG WANG GI NI

#### PAGE 58

LU TANG NGAG TANG THE ZHIN YID KYI KYANG  
DIG PA DAG GI GYI PA CHI CHHI PA  
THE DAG THAM CHED DAG GI SO SOR SHAG

Whatever negative actions through my body, speech and mind  
That I have done as a result of  
Passion, aggression, and delusion,  
I confess each and every one of them.

CHYOG CHU 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 merits of victorious ones of the ten directions,  
The bodhisattvas and pratyeka buddhas, whether  
Abiding in training or beyond training, and all beings,  
I rejoice at the production of all their merits.

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

All the lamps of the worlds of the ten directions, who  
By the progressive stages of awakening, attain buddhahood and freedom from attachment  
To all these protectors I request:  
Please turn the unsurpassed wheel of Dharma.

#### PAGE 59

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

I request with my palms together  
To all those who intend to manifest nirvana,

To remain, for the welfare and happiness of all transmigrating beings,  
For as many kalpas as there are dust particles in the universe.

CHYAN TSHAL WA TANG CHHOD CHING SHAG PA TANG  
JE SU YI RANG KUL ZHING SOL WA YI  
GE WA CHUNG ZE DAG GI CHI SAG PA  
THAM CHE DAG GI JANG CHUB CHYIR NGO-O

Whatever slight virtues accumulated through  
Prostrating, offering, confessing,  
Rejoicing, requesting, and supplicating,  
I dedicate it all for the sake of enlightenment of all.

DE PI SANG GYE NAM TANG CHYOG CHU YI  
JIG TEN DAG NA KHANG ZHUG CHHOD PAR GYUR  
KHANG YANG MA JON THE DAG RAB NYUR WAR

#### PAGE 60

SAM DZOG JANG CHUB RIM PAR SANG GYE CHYON

May offerings be made to all the past buddhas  
And those residing in the worlds of the ten directions.  
May those who are yet to come, quickly fulfil their aspirations,  
And become buddhas through the stages of awakening.

CHYOG CHU KHA LI ZHING NAM JI NYE PA  
THE DAG GYA CHHER YONG SU THAG PAR GYUR  
JANG CHUB SHING WANG THRUNG SHEG GYAL WA TANG  
SANG GYE SE KYI RAB TU KHANG WAR SHOG

May the realms of the ten directions, in all their multiplicity  
And great numbers, become completely pure,  
May they be filled with buddhas who had sat under the mighty bodhi tree,  
And may they be filled with the children of the buddhas.

CHYOG CHU SEM CHEN KHANG NAM JI NYED PA  
THE DAG TAG TU NE ME DE WAR GYUR  
DRO WA KUN GYI CHHO KYI THON NAM NI  
THUN PAR GYUR CHING RE WA-ANG DRUB PAR SHOG

May all beings, however many, in the ten directions,  
Always have happiness and be free from illnesses.  
May all beings be in harmony with the purpose of the Dharma  
And achieve what they hope for.

JANG CHUB CHO PA THAG NI DAG CHO CHING  
DRO WA KUN TU KYE WA THREN PAR GYUR

#### PAGE 61

TSHE RAB KUN TU CHHI PHO KYE WA NA  
TAG TU DAG NI RAB TU JUNG WAR SHOG

May I course in enlightened conduct  
And recall all my previous births.  
In all my successive lives, from death, transition, to birth,  
May I always go forth in the highest way (i.e. live a life with a mind of renunciate).

GYAL WA KUN GYI JE SU LOB GYUR TE

ZANG PO CHOD PA YONG SU DZOG JED CHING  
TSHUL THRIM CHOD PA THRI MED YONG DAG PA  
TAG TU MA NYAM KYON MED CHOD PAR SHOG

Following the footsteps of all the victorious ones,  
May I train and fully accomplish excellent conduct,  
Engaging in pure, stainless discipline and morality  
That never lapses and free from faults always.

LHA YI KED TANG LU TANG NOD JIN KED  
DRUL BUM THAG TANG MI YI KED NAM TANG  
DRO WA KUN GYI DRA NAM JI TSAM PAR  
THAM CHE KED TU DAG GI CHHO TEN TO

In the languages of the gods, nagas and yakshas,  
In the languages of the kumbhandas\* and humans,  
Whatever transmigrating beings' languages there may be,  
In all their languages, may I show them the dharma.  
*\*a type of yakshas from the preta realm*

THE SHING PHA ROL CHYIN LA RAB TSON TE

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JANG CHUB SEM NI NAM YANG JE MA GYUR  
DIG PA KHANG NAM DRIB PAR GYUR PA THAG  
THE DAG MA LU YONG SU JANG WAR SHOG

For that reason, may I strive in the paramitas,  
Never forgetting no matter what, the mind of enlightenment (bodhicitta).  
All my evils and all their resulting obscurations,  
May they be thoroughly purified.

LE TANG NYON MONG DUD KYI LE NAM LE  
THROL ZHING JIG TEN DRO WA NAM SU YANG  
JI TAR PE MO CHHU MI CHHAG PA ZHING  
NYI DA NAM KHAR THOG PA ME TAR CHE

May I be liberated from karma, kleshas (afflictions), and the work of maras,  
And while in the worlds and among sentient beings, may I be  
Like the lotus to which water does not cling, and  
Like the sun and moon that course unhindered in the sky.

ZHING GI KHYON TANG CHYOG NAM CHI TSAM PAR  
NGEN SONG DUG NGAL RAB TU ZHI WAR JED  
DE WA DAG LA DRO WA KUN GOD CHING  
DRO WA THAM CHE LA NI PHEN PAR CHED

Throughout the directions and reaches of the field of existence,  
May I thoroughly pacify the suffering of the lower realms,  
May I place all transmigrating beings in happiness,  
May I benefit all sentient beings.

PAGE 63

JANG CHUB CHOD PA YONG SU DZOG JE CHING  
SEM CHEN DAG GI CHOD TANG THUN PAR JUG  
ZANG PO CHOD PA DAG NI RAB TON CHING  
MA ONG KAL PA KUN TO CHOD PAR GYUR

May I perfect the whole set of enlightened conduct,

And resonating with the lifestyle of beings,  
Show them excellent conduct in the best of ways,  
And course thus in all the kalpas to come.

DAG GI CHOD TANG TSHUNG PAR KHANG CHOD PA  
THE DAG TANG NI TAG TU DROG PAR SHOG  
LU TANG NGAG NAM TANG NI SEM KYI KYANG  
CHOD PA DAG TANG MON LAM CHIG TU CHED

May I always be in the company of those  
Whose practice and conduct are congruent with mine.  
And in body, speech and mind,  
May our actions and aspirations be as one.

DAG LA PHEN PAR DOD PI THROG PO DAG  
ZANG PO CHOD PA RAB TU TON PA NAM  
THE DAG TANG YANG TAG TU THRED PAR SHOG

#### PAGE 64

THE DAG DAG GI NAM YANG YID MI YUNG

Friends who wish to benefit me,  
Who would teach me the best of conduct,  
May I always meet them,  
And never dishearten them in any way.

SANG GYE SE KYI KOR WI GON PO NAM  
NGON SUM TAG TU DAG GI GYAL WA TA  
MA ONG KAL PA KUN TU MI KYO WAR  
THE DAG LA YANG CHHOD PA GYA CHHER GYI

May I always perceive directly the victorious ones  
Surrounded by their offspring (bodhisattvas), the protectors.  
In all future kalpas without ever tiring,  
May I make great and extensive offerings to them.

GYAL WA NAM KYI THAM PI CHHO DZIN CHING  
JANG CHUB CHOD PA KUN TU NANG WAR JE  
SANG PO CHOD PA NAM PAR JONG WA YANG  
MA ONG KAL PA KUN TU CHED PAR GYI

May I hold the sacred teachings of the victorious ones,  
And cause enlightened conduct to appear.  
May I train in excellent conduct,  
And do so throughout future kalpas.

SID PA THAM CHE TU YANG KHOR WA NA  
SO NAM YE SHE DAG NI MI ZE NYE

#### PAGE 65

THAB TANG SHE RAB TING DZIN NAM THAR TANG  
YON TEN KUN GYI MI ZE DZOD TU GYUR

As I circle through all the various states of existences  
May I acquire inexhaustible merit and wisdom,  
And become an inexhaustible treasury of  
Methods, profound wisdom, samadhi, liberation and qualities.

DUL CHIG TENG NA DUL NYED ZHING NAM TE

ZHING THER SAM GYI MI KHYAB SANG GYE NAM  
SANG GYE SE KYI U NA ZHUG PA LA  
JANG CHUB CHED PA CHOD CHING TA WAR GYI

On a dust particle, are as many pure realms as there are dust particles.  
In those realms, an inconceivable number of buddhas are  
Seated in the midst of their offspring (bodhisattvas).  
May I see them and their enlightened activities, and emulate them.

THE TAR MA LU THAM CHED CHYOG SU YANG  
TRA TSAM KHYON LA THU SUM TSHED NYED KYI  
SANG GYE GYAM TSHO ZHING NAM GYA TSHO TANG  
KAL PA GYAM TSHOR CHOD CHING RAB TU JUG

In that way, in all directions without exception,  
Even in an area the size of the tip of a hair, and in the three times, are  
Oceans of buddhas in oceans of pure realms, performing enlightened actions for an ocean of kalpas.  
May I enter into those activities.

SUNG CHIG YEN LAG GYAM TSHOI DRA KED KYI

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GYAL WA KUN YANG YEN LAG NAM DAG PA  
DRO WA KUN GYI SAM PA JI ZHIN YANG  
SANG GYE SUNG LA TAG TU JUG PAR GYI

By a single word in a voice imbued with an ocean of qualities,  
The pure qualities of all buddhas' expressions are encompassed.  
Whatever resonates with the minds of transmigrating beings,  
A buddha with such a word can always cause them to enter a practice.

THU SUM SHEG PI GYAL WA THAM CHED DAG  
KHOR LOI TSHUL NAM RAB TU KOR WA YI  
THE DAG GI YANG SUNG YANG MI ZED LA  
LO YI TOB KYI DAG KYANG RAB TU JUG

All the victorious ones of the three times,  
Turned the dharma wheel completely in various ways.  
Such melodious and boundless expressions of the buddhas,  
By the power of mind, may I thoroughly engage in them.

MA ONG KAL PA THAM CHED JUG PAR YANG  
KED CHIG CHIG GI DAG KYANG JUG PAR GYI  
KHANG YANG KAL PA THU SUM TSHED THE DAG  
KED CHIG CHA SHE KYI NI ZHUG PAR CHED

May I enter in a single instant,  
All the future kalpas that I will enter.  
May I course in a single instant, each and every part  
Of whatever period of the kalpas of the three times.

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THU SUM SHEG PA MI YI SENGGE KHANG  
THE DAG KED CHIG CHIG LA DAG GI TA  
TAG TU THE DAG GI NI CHOD YUL LA  
GYU MAR GYUR PI NAM THAR TOB KYI JUG

May I behold in a single instant,  
Those lions among humans appearing in the three times.



May I always engage in their field of experience  
Through the power of illusion-like liberation.

KHANG YANG THU SUM DAG GI ZHING KOD PA  
THE DAG DUL CHIG TENG TU NGON PAR DRUB  
THE TAR MA LU CHYOG NAM THAM CHED TU  
GYAL WA DAG GI ZHING NAM KOD LA JUG

May I cause to appear on a dust particle  
Whatever fields there are in the three times.  
Like that, may I without exception, engage in  
The pure fields of the victorious ones.

KHANG YANG MA JON JIG TEN DRON MA NAM  
JANG CHUB RIM PAR TSHANG GYA KHOR LO KOR  
NYA NGEN DE PA RAB TU ZHI THA TOEN

PAGE 68

GON PO KUN GYI THRUNG TU DAG CHHI-O

The lamps of the world who have yet to come  
Will by progressive stages become buddhas and turn the Dharma wheel,  
And demonstrate the utter peace of having gone beyond (nirvana).  
May I be in the presence of all these protectors.

KUN TU NYUR WI DZUN THRUL TOB NAM TANG  
KUN NE GO YI THEG PI TOB DAG TANG  
KUN TU YON TEN CHOD PI TOB NAM TANG  
KUN TU KYAB PA JAM PA DAG GI TOB  
KUN NE GE WI SOD NAM TOB DAG TANG  
CHHAG PA MED PAR GYUR PI YE SHE TOB  
SHE RAB THAB TANG TING DZIN TOB DAG GI  
JANG CHUB TOB NAM YANG DAG DRUB PAR JED

By the swiftness from supernormal powers,  
By the power of the myriad vehicle-doors,  
By the power of coursing in thoroughly good qualities,  
By the power of all-pervading loving-kindness,  
By the powers of the merits of perfect virtues,  
By the power of wisdom from non-attachment,  
By the powers of profound knowledge, method and samadhi,  
By these powers may I perfectly accomplish the powers of awakening.

LE KYI TOB NAM YONG SU THAG JED CHING  
NYON MONG TOB NAM KUN TU JOM PAR JED

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DUD KYI TOB NAM TOB MED RAB JED CHING  
ZANG PO CHOD PI TOB NI DZOG PAR GYI

May I completely purify the powers of karma,  
Totally defeat the powers of afflictions,  
Thoroughly render powerless, the powers of maras,  
And perfect the power of excellent conduct.

ZHING NAM GYAM TSHO NAM PAR THAG JED CHING  
SEM CHEN GYAM TSHO DAG NI NAM PAR DROL  
CHHO NAM GYAM TSHO RAB TU THONG JED CHING

YE SHE GYAM TSHO RAB TU TOG PAR JED  
CHOD PA GYAM TSHO NAM PAR THAG JED CHING  
MON LA GYAM TSHO YONG SU DZOG PAR JED  
SANG GYE GYAM TSHO RAB TU CHHOD JED CHING  
KAL PA GYAM TSHOR MI KYO CHED PAR GYI

May I completely purify oceans of realms,  
And completely liberate oceans of beings.  
May I clearly behold oceans of dharma,  
And thoroughly realize oceans of wisdom.  
May I totally purify oceans of conduct,  
And perfect oceans of aspiration prayers,  
May I offer absolutely to oceans of buddhas,  
And tirelessly practise in oceans of kalpas.

KHANG YANG THU SUM SHEG PI GYAL WA YI

PAGE 70

JANG CHUB CHOD PI MON LAM JE THRAG NAM  
ZANG PO CHOD PE JANG CHUB SANG GYE NAM  
THE KUN DAG GI MA LU DZOG PAR GYI

The specific wishes of enlightened conduct of  
Victorious ones appearing in any of the three times,  
May I fulfill them without exception  
When by excellent conduct, I awaken to buddhahood.

GYAL WA KUN GYI SE KYI THU WO PA  
KHANG GI MING NI KUN TU ZANG ZHE JA  
KHE PA THE TANG TSHUNG PAR CHED PI CHYIR  
GE WA DI DAG THAM CHED RAB TU NGO

The chief of the children of the victorious ones  
Is called by the name Samantabhadra.  
In order that I may equal his expertise,  
All these virtues, I totally dedicate.

LU TANG NGAG TANG YID KYANG NAM DAG CHING  
CHOD PA NAM DAG ZHING NAM YONG DAG PA  
NGO WA ZANG PO KHE PA CHI DRA WA  
THEN DRAR DAG KYANG THE TANG TSHUNG PAR SHOG

May I be like him,  
In the complete purity of body, speech and mind,  
In the complete purity of conduct, perfectly pure realms,  
And in the excellence of skill in dedication of merits.

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KUN NE GE WA ZANG PO CHED PI CHYIR  
JAM PAL GYI NI MON LAM CHED PAR GYI  
MA ONG KAL PA KUN TU MI KYO WAR  
THE YI JA WA MA LU DZOG PAR GYI

In order to perform all possible excellent virtues,  
May I act according to the prayers of aspiration of Manjushri.  
May I perfect those activities without exception  
Without tiring throughout all future kalpas.

CHOD PA DAG NI TSHED YOD MA GYUR CHIG

YON TEN NAM KYANG TSHED ZUNG MED PAR SHOG  
CHOD PA TSHED MED PA LA NE NE KYANG  
THE DAG THRUL PA THAM CHED TSHAL WAR GYI

May my conduct be without limitations.  
And may my qualities be without bounds.  
Abiding in conduct beyond measure,  
May I know all their\* miraculous manifestations.  
*\* buddhas and bodhisattvas*

NAM KHAI THAR THUG GYUR PA JI TSAM PAR  
SEM CHEN MA LU THA YANG THE ZHIN TE  
JI TSAM LE TANG NYON MONG THAR GYUR PA

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DAG GI MON LAM THA YANG THE TSAM MO

As much as the sky is limited,  
That is the limit of finding sentient beings.  
Whatever is the extent of their karma and afflictions,  
May that be the extent of my aspiration prayers.

KHANG YANG CHYOG CHUI ZHING NAM THA YE PA  
RIN CHHEN GYEN TE GYAL WA NAM LA PHUL  
LHA TANG MI YI DE WI CHHOG NAM KYANG  
ZHING GI DUL NYED KAL PAR PHUL WA WE  
KHANG GI NGO WI GYAL PO DI THO NE  
JANG CHUB CHHOG GI JE SU RAM MO SHING  
LEN CHIG TSAM YANG THED PA KYED PA NA  
SOD NAM THAM PI CHHOG TU DI GYUR RO

Someone may adorn the realms in the ten directions  
With precious jewels and offer them to the victorious ones;  
Or offer the finest pleasures of gods and humans,  
For as many kalpas as there are dust particles in the universe;  
Compare these to someone who having heard this king of dedications,  
The resolved to the pursue supreme enlightenment, and  
Give rise to genuine faith, even for a moment,  
The merit of the latter is much more excellent.

KHANG GI ZANG CHOD MON LAM DI TAB PE  
THE NI NGEN SONG THAM CHED PONG WAR GYUR

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THE NI THROG PO NGEN PA PANG PA YIN  
NANG WA THA YE THE YANG THE NYUR THONG

Those who establish in themselves this excellent conduct aspiration prayer,  
Will turn away from rebirth in the lower realms  
And unwholesome or evil friends,  
And will quickly behold Amitabha Buddha.

THE DAG NYED PA RAB NYED DE WAR TSHO  
MI TSHE DIR YANG THE DAG LEG PAR ONG  
KUN TU ZANG PO THE YANG CHIN DRA WAR  
THE DAG RING POR MI THOG THE ZHIN GYUR

They will easily find and lead happy lives.  
And in this life, that which are good will come to them.

Before long they will become  
Similar in every way to Bodhisattva Samantabhadra.

TSHAM MED NGA PO DAG GI DIG PA NAM  
Khang gi mi she wang gi je pa dag  
The ye zang po chod pa di jod na  
Nyur tu ma lu yong su jang war gyur

The evils of the five acts, that cause one to take rebirth directly in hell,  
Committed by those who are unaware of the consequences of such acts,  
When this prayer of excellent conduct is recited,  
Will quickly and thoroughly be purified.

YE SHE TANG NI ZUG TANG TSHEN NAM TANG

#### PAGE 74

RIG TANG KHA DOG NAM TANG DEN PAR GYUR  
DUD TANG MU TEG MANG PO THE MI THUB  
JIG TEN SUM PO KUN NA-ANG CHHOD PAR GYUR

They will possess pristine wisdom, beautiful form, excellent signs,  
Come from a good family line, and fine complexion.  
Maras and tirthikas will have no power over them.  
Everywhere throughout the three worlds, they will be honoured with offerings.

JANG CHUB SHING WANG THRUNG TU THE NYUN DRO  
SONG NE SEM CHEN PHEN CHYIR THER DUG TE  
JANG CHUB SANG GYE KHOR LO RAB TU KOR  
DUD NAM DE TANG CHE PA THAM CHED TUL

They will quickly arrive to sit at the bodhi tree of power.  
Dwelling there for the benefit of sentient beings,  
They will awaken to buddhahood, turn completely the wheel of Dharma,  
And subdue all maras and their legions.

KHANG YANG ZANG PO CHOD PI MON LAM DI  
CHHANG WA TANG NI TOEN TAM LOG NA YANG  
THE YI NAM PAR MIN PA-ANG SANG GYE KHYEN  
JANG CHUB CHHOG LA SOM NYI MA JED CHIG

The full ripening of holding, teaching, or reading (or studying)  
This aspiration prayer of excellent conduct by whosoever,  
Is known only to the buddhas.  
Do not doubt. The fruit is supreme awakening.

#### PAGE 75

JAM PAL PA WO JI TAR KHYEN PA TANG  
KUN TU ZANG PO THE YANG DE ZHIN TE  
THE DAG KUN GYI JE SU DAG LOB CHYIR  
GE WA DI DAG THAM CHED RAB TU NGO

The extraordinary knowledge and courage of Manjushri,  
Knowledge and courage that Samantabhadra too possesses,  
May I learn and emulate, and  
The merits thus obtain, may I thoroughly dedicate.

THU SUM SHEG PI GYAL WA THAM CHED KYI  
NGO WA KHANG LA CHHOG TU NGAG PA THE

DAG GI GE WI TSA WA DI KUN KYANG  
ZANG PO CHOD CHYIR RAB TU NGO WAR GYI

By means of the dedications praised as supreme,  
By the victorious ones who appear in the three times,  
I too dedicate all my roots of virtue,  
Completely for the sake of having excellent conduct.

DAG NI CHHI WI THU JED GYUR PA NA  
DRIB PA THAM CHED THAG NI CHYIR SAL TE  
NGON SUM NANG WA THA YE THE THONG NE

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DE WA CHEN GYI ZHING THER RAB TU DRO

When the time comes for me to die,  
May all my obscuration be cleared,  
That I may directly behold Amitabha Buddha,  
And proceed with certainty to Sukhavati (Dewachen).

THER SONG NE NI MON LAM DI DAG KYANG  
THAM CHED MA LU NGON TU GYUR WAR SHOG  
THE DAG MA LU DAG GI YONG SU KANG  
JIG TEN JI SID SEM CHEN PHEN PAR GYI

Having gone there, all these aspiration prayers,  
May I actualize them all without exceptions.  
May I completely fulfill them,  
And benefit beings as long as the universe exists.

GYAL WI KYIN KHOR ZANG ZHING GA WA THER  
PEMO THAM PA SHIN TU DZE LE KYE  
NANG WA THA YE GYAL WE NGON SUM TU  
LUNG TEN PA YANG DAG GI THER THOB SHOG

In the excellent and joyous mandala of the victorious one,  
May I be born in a supremely beautiful holy lotus.  
Directly from Amitabha Buddha himself,  
May I receive my prophecy.

THER NI DAG GI LUNG TEN RAB THOB NE  
TRUL PA MANG PO JE WA THRAG GYA YI

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LO YI TOB KYI CHYOG CHU NAM SU YANG  
SEM CHEN NAM LA PHEN PA MANG PO GYI

Having received the entire prophecy there,  
By a billion emanations  
By the power of mind, may I provide numerous benefits  
To sentient beings throughout the ten directions.

ZANG PO CHOD PI MON LAM TOEN PA YI  
GE WA CHUNG ZED DAG GI CHI SAG PA  
THE NI DRO WI MON LAM GE WA NAM  
KED CHIG CHIG GI THAM CHED JOR WAR SHOG

Through whatever slight virtue I have accumulated  
By living this aspiration prayer of excellent conduct,

May the virtuous aspiration prayers of sentient beings  
Be accomplished all in an instant.

KHANG YANG ZANG PO CHOD PA DI NGO PE  
SOD NAM THA YE THAM PA KHANG THOB THE  
DRO WA DUG NGAL CHHU WOR JING WA NAM  
WOD PAG MED PI NE RAB THOB PAR SHOG

By the boundless and genuine merit  
Gained through dedicating excellent conduct,  
May all beings sinking in the river of sufferings,  
Reach the excellent abode of Amitabha Buddha.

MON LAM GYAL PO DI DAG CHHOG GI TSO

#### PAGE 78

THA YE DRO WA KUN LA PHEN JED CHING  
KUN TU ZANG PO GYEN PI ZHUNG DRUB TE  
NGEN SONG NE NAM MA LU TONG WAR SHOG

May this king of aspiration prayers most sublime,  
Benefit all transmigrating beings, infinite in number.  
May this scripture adorned by Samantabhadra be accomplished,  
And may the lower realms become empty.

SANG GYE KU SUM NYE PI JIN LAB TANG  
CHO NYID MIN GYUR DEN PI JIN LAB TANG  
GEN DUN MI CHYED DUN PI JIN LAB KYI  
JI TAR NGO WA MON LAM DRUB PAR SHOG

By the blessings of the three bodies obtained by buddhas,  
By the blessings of the truth of the changeless dharmata,  
By the blessings of the unflagging motivation and interest of the sangha,  
And dedicating as such, may aspiration prayers be accomplished.

*This completes The King of Aspiration Prayer of Superior Excellent Conduct.*

*Translated [from Sanskrit by the Indian khenpos Jina Mitra and Surendra Bodhi with Lotsawa Bande Yeshe De and others at the request of Great Translator Vairochana.*

#### PAGE 79

### **PRAYER FOR REBIRTH IN AMITABHA PURELAND**

E MA HO  
NGON TSHAR SANG GYE NANG WA THA YE TANG  
YE SU JO WO THUG JE CHHEN PO TANG  
YON TU SEM PA THUG CHHEN TOB NAM LA  
SANG GYE CHHANG SEM PAG MED KHOR GYI KOR  
DE KYID NGON TSHAR PAG TU MED PA YI  
DE WA CHEN ZHE JA WI ZHING KHAM TER  
DAG NI DI NE TSHE PHO GYUR MA THAG  
KYE WA ZHEN GYI BAR MA CHHOD PA RU

#### PAGE 80

TE RU KYE NE NANG THA ZHAL THONG SHOG  
TE KED DAG GI MON LAM TAB PA DI  
CHYOG CHUI SANG GYE JANG SEM THAM CHE KYI  
GEG MED DRUB PAR JIN GYI LAB TU SOL

## TAYATHA PENTSA DRI YA AH WA BO DHA NI SVAHA

Emaho,  
The wondrous Buddha Boundless Light (Amitabha) with  
The lord Great Compassion (Avalokiteshvara) to your right and  
The Bodhisattva Great Power (Vajrapani) to your left,  
Surrounded by a limitless retinue of buddhas and bodhisattvas.  
The wondrous, immeasurably blissful  
Pure Land of Great Bliss (Dewachen) -  
May I, at the moment of death,  
Without any intervening births,  
Be reborn there and behold the face of Amitabha.  
By the force of this prayer,  
May the buddhas and bodhisattvas of the ten directions  
Bestow uninterrupted blessings of accomplishment.  
Tayatha Pentsa Driya Ahwa Bhodha Ni Svaha

### PAGE 81

## 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 CHYIN LAM  
AH HO NUB PA MED PAR TSOL GYUR CHIG

The unity of E and Wam\*, 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.  
*\*emptiness and bliss*

*This verse from the synthesis of Tibetan alphabets is a prayer for the expansion of the Nyingmapa's teachings. It was composed by Getse Gyurmed Tenpi Namgyal. May it be auspicious!*

CHHO TSHUL DI YANG NYI DE KYIN KHOR ZHIN  
CHYOG KYI THA DRU KUN TU THRAG GYUR TE  
LO DRO PEMO RAB TU GYE JED CHING  
SANG GYE TEN PA DAR ZHING GYE PAR SHOG

Like the mandala of the sun and moon is this Dharma way,  
Well-known in all areas in every direction,  
Absolutely increasing the lotus intelligence.  
May the Buddha's teachings flourish and increase.

*Spoken by Kunkhyen Chenpo (Longchenpa)*

### PAGE 82

## 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

May the great long tradition of the three, Khenpo, Acharya and Dharma King,  
Spread throughout the three places of the world!  
May the Three Jewels illuminate the mental continuum of transmigrating beings  
And in all the three times, bestow such auspicious abundance.  
*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

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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 wish.  
*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 84

**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 (from the above) supreme emanation Lodro Gyamtsen

I request that you live a hundred eons.

May your enlightened activities flourish.

*\* Not obvious to ordinary beings*

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**REQUEST PRAYER TO GURU RINPOCHE**  
**(SAM PA LHUN DRUB MA)**

E MA HO  
NUB CHHOG DE WA CHEN GYI ZHING KHAM SU  
NANG WA THA YE THUG JI JIN LAB YO  
TRUL KU PEMA JUNG NE JIN LAB TE

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DZAM BU LING TU DRO WI THON LA JON  
DRO THON GYUN CHHE ME PI THUG JE CHEN  
O GYEN PEMA JUNG NE LA SO WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

How wonderful!

In the blissful field realm in the western direction,

Buddha Boundless Light's compassionate blessing

Activates the nirmanakaya Lotus Born

Who then came to Dzambuling to benefit of transmigrating beings.

One whose compassion for sentient beings is unceasing,

To you Oddiyana Lotus Born I supplicate,

Through your blessings may wishes be naturally fulfilled.

GYAL PO THRI SONG DEU TSEN MEN CHHE NE  
CHO GYAL DUNG GYUD THA LA MA TONG PAR

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TU SUM GYUN CHHED MED PAR JIN GYI LOB  
POE KYI CHHOE KYONG GYAL PI NYEN CHIG PU  
GYAL PO CHHOE CHOE KYONG WI THUG JE CHEN  
O GYEN PEMA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

From King Trisong Deutsen

To the end of the lineage of Dharma Kings,

Your blessing is unceasing throughout the three times,

You the Dharma protector cum king's close advisor of Tibet,

The compassionate one who guards the activities of the Kings,

To you Oddiyana Lotus Born I supplicate,

Through your blessings may wishes be naturally fulfilled.

KU NI LHO NUB SIN PI KHA NON DZED

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THUG JE POE KYI SEM CHEN YONG LA ZIG  
MA RIG LOG PI SEM CHEN DREN PI PAL  
NYON MONG DUL KI SEM CHEN THAB KYI DUL  
TSE DUNG GYUN CHED MED PI THUG JE CHEN  
O GYEN PEMA JUNG NE LA SOL WAS DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

While your body is in the south-west suppressing rakshasa,  
You still look thoroughly with compassion upon the beings of Tibet.  
Glorious guide of sentient beings who are ignorant and perverted in view,  
With skillful means you tame afflicted and difficult to subdue sentient beings.  
Compassionate one whose love is unceasing,  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

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THU NGEN NYIG MI THA LA THUG PI TSHE  
NANG RE GONG RE POE KYI THON LA JOEN  
NYI ZER CHHAR DUD DANG LA CHIB TE JOEN  
YAR NGO TSHE CHUI THU SU NGOE SU JOEN  
DRO THON TOB CHHEN DZED PI THUG JE CHEN  
O GYEN PEMA JUNG NE LA SOL WA DEB

PAGE 90

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Towards the end of the evil and degenerate age, at that time,  
For the sake of Tibet, you will come every morning and evening,  
Riding on rays of the rising and setting sun,  
Especially on the 10th day of the waxing moon, you will actually come in person,  
Great compassionate one wielding great power for the benefit of transmigrating beings,  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

PAGE 90

NGA GYI THA MA TSOED THU NYIG MA LA  
SEM CHEN THAM CHE NYON MONG THUG NGA RAG  
NYON MONG JOL NYOG THUG NGA RANG GYUD CHOED  
TE DRI THU NA KHYE DRI THUG JE KYOB

PAGE 91

THED DEN THO RI DREN PI THUG JE CHEN  
O GYEN PEMA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

In the final 500 years of the degenerate age of strife (kaliyuga)  
The suffering of sentient beings from affliction and the five poisons are coarse.  
In their mental continuum, afflictions, perversions and the five poisons are rife.  
In such a time, only a compassion like yours can provide refuge.  
Compassionate one who hauls those with faith to the higher realms,  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

HOR SOG JIG PI MAG GYI THA KOR NE  
CHHOEN KHOR NYEN PO JIG LA THUG PI TSHE  
YID NYI THE TSHOM MED PAR SOL WA DEB

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O GYEN LHA SIN DE GYED KHOR GYI KOR  
HOR SOG MAG PUNG DOG PAR THE TSHOM MED  
O GYEN PEMA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Surrounded by the frightening armies of the Mongols and the like,  
And when the Dharma is seriously about to perish,  
Pray without any doubt in the mind, and  
The Oddiyana Lotus Born with a retinue of the eight classes of gods and rakshasas,  
Will undoubtedly repel the armies of Mongols and the like,  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

SEM CHEN GYU LU JIG PI NE JUNG TSHE  
MI ZOE DUG NGAL NE KYI NYEN PA NA

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YID NYI THE TSHOM MED PAR SOL WA DEB  
O GYEN MEN GYI LA DANG YER MED PE  
TSHE ZE MA YIN BAR CHED NGE PAR SEL  
O GYEN PEMA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

When the illusory bodies of sentient beings meet with fatal diseases,  
And pained by the suffering of unbearable illness,  
Pray without any doubt in the mind, and  
The Oddiyana Lotus Born who is inseparable from the Medicine Buddha,  
Apart from those who have reached the end of their life, he will definitely clear the obstacle.  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

JUNG WA DRA LANG SA CHU NYAM PI TSHE

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SEM CHEN MU GE NE KYI NYEN PA NA  
YID NYI THE TSHOM MED PAR SOL WA DEB  
O GYEN KHAN DRO NOR LHAI TSHOG TANG CHE  
UL PHONG TE KOM SEL WAR THE TSHOM MED  
O GYEN PEMA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

When the elements turn against us and the soil's strength fails,  
And sentient beings suffer the scourge of famine,  
Pray without any doubt in the mind, and  
The Oddiyana Lotus Born together with assemblies of dakinis and wealth deities  
Will undoubtedly dispel the thirst, hunger and poverty.  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

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LE CHEN DRO WI THON TU TER DON NA  
THAM TSHIG ZOL ZOG MED PI PA DING GI  
YID NYI THE TSHOM MED PAR SOL WAS DEB  
O GYEN YI DAM LHA TANG YER MED PE  
PHA NOR BU YI LOEN PAR THE TSHOM MED

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O GYEN PEMA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

When karmically destined disciples, for the sake of transmigrating beings, retrieve treasures,  
With a warrior's conviction of having unfaked samaya  
Pray without any doubt in the mind, and  
The Oddiyana Lotus Born who is inseparable from the tutelary deity  
Will undoubtedly bring forth the inheritance of wealth from the father to the sons.  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

BE YUL NAG THROE WEN SA NYOG PI TSHE  
KHA CHHAR PHU YUG TSHUB SHING LAM GAG NA  
YID NYI THE TSHOM MED PAR SOL WA DEB  
O GYEN ZHI DAG NYEN PI KHOR GYI KOR

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CHHOE DZED LAM NA DREN PAR THE TSHOM MED  
O GYEN PEMA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

When hunting for a concealed place or isolated forested area,  
And the path is blocked by snowfall, rainfall or swirling snow storm,  
Pray without any doubt in the mind, and  
The Oddiyana Lotus Born surrounded by a retinue of spirit land-owners  
Will undoubtedly provide companionship and guidance on the path.  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

TAG ZIG THOM DRE THUG DRUL CHHE WA CHEN  
THROG CHHEN JIG PI THRANG LA DRIM PI TSHE

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YID NYI THE TSHOM MED PAR SOL WA DEB  
O GYEN PA WO GING TANG SUNG MAR CHE  
DUG PI SEM CHEN TROED PAR THE TSHOM MED  
O GYEN PEMA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

When wandering through great wilderness and frightening passages,  
Pray without any doubt in the mind, and  
The Oddiyana Lotus Born together with spiritual warriors, living skeletons and protective deities,  
Will undoubtedly drive away harmful beasts such as  
Tigers, leopards, bears, snow bears, poisonous snakes and fanged animals.  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

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SA CHHU ME LUNG JUNG WA BAR CHED KYI  
GYU LU NYEN CHING JIG PI THU JUNG TSHE  
YID NYI THE TSHOM MED PAR SOL WA DEB  
O GYEN JUNG WA ZHI YI LHA MOR CHE  
JUNG WA RANG SAR ZHI WAR THE TSHOM MED

PAGE 100

O GYEN PEMA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

When obstacles of earth, water, fire and wind  
Give rise to dangers to the illusory body and times of destruction  
Pray without any doubt in the mind, and  
The Oddiyana Lotus Born together with the goddesses of the four elements,  
Will undoubtedly calm down the elements to their natural place.  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

LAM SANG JIG PI THRANG LA DRIM PI TSHE  
SED KHYER JAG PA CHHOM POE NYEN PA NA  
YID NYI THE TSHOM MED PAR SOL WA DEB  
O GYEN CHYAG GYA ZHI YI GONG PAR DEN

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TSO RA MI GOE NGAM SEM LAG PAR JE  
O GYEN PEMA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

When passing through frightening passages  
And facing overpowering murderous bandits,  
Pray without any doubt in the mind, and  
The Oddiyana Lotus Born with his enlightened consideration that possesses the four mudras,  
Will destroy the avarice of such wild people.  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

KHANG ZHIG SHED MI MAG GI THA KOR NE  
TSHOEN CHA NOEN POE DEB SHING NYEN PA NA

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YID NYI THE TSHOM MED PAR SOL WA DEB  
O GYEN DOR JI KHUR TANG DEN PA YI  
SHED MA TRED CHING TSHEN CHA THOR WAR GYUR  
O GYEN PEMA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

When surrounded by armies of murderers,  
With the danger of being struck by sharp weapons,  
Pray without any doubt in the mind, and  
The Oddiyana Lotus Born with vajra songs of realization,  
Will panic the murderers, and fragment and scatter their weapons.  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

NAM SHIG TSHE ZED CHI WI THU JUNG TSHE

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NED CHOD DUG NGAL THRAG PO NYEN PA NA  
YID NYI THE TSHOM MED PAR SOL WA DEB  
O GYEN NANG WA THA YE TRUL PA TE  
DE WA CHEN GYI ZHING TU NGE PAR KYE  
O GYEN PEMA JUNG NE LA SOL WA DEB

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SAM PA LHUN GYI DRUB PAR JIN GYI LOB

One day, when the life force is finished and the time of death arrives,  
And one is afflicted by fierce suffering of the severance of the main channels,

Pray without any doubt in the mind, and  
The Oddiyana Lotus Born manifesting as Amitabha  
Will ensure rebirth in the land of Great Bliss.  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

GYU LU YAR PO ZHIG PI BAR DO RU  
THRUL NANG NYING THRUL DUG NGAL NYEN PA NA  
YID NYI THE TSHOM MED PAR SOL WA DEB  
O GYEN THU SUM KHYEN PI THUG JE YI

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THRUL NANG RANG SAR DROL WAR THE TSHOM MED  
O GYEN PEMA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

With the dissolution of this borrowed illusory body and its entry into the intermediate state,  
And one is afflicted by the core illusions of delusive appearances  
Pray without any doubt in the mind, and  
The Oddiyana Lotus Born with the compassion that comprehends the three times  
Will undoubtedly free the delusive appearances into their natural place.  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

ZHEN YANG LE TANG KYEN GYI WANG GYUR TE  
THRUL NANG NGOE POR ZHEN CHING DUG NGAL NA  
YID NYI THE TSHOM MED PAR SOL WA DEB

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O GYEN DE CHHEN GYAL PI NGO WO TE  
DUG NGAL THRUL PA TSED NE ZHIG PAR JED  
O GYEN PE MA JUNG NE LA SO WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Furthermore, when under the sway of karma and conditions  
One grasps at the delusive appearances as tangible things and experience suffering because of that,  
Pray without any doubt in the mind, and  
The Oddiyana Lotus Born in the entity of Great Bliss King  
Will disintegrate the confounding suffering at its root.  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

DRO THRUG DUG NGAL CHHEN POE NGYE PA TANG  
KHYED PAR POD KYI JE BANG DUG NGAL NA

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DED GU MOE PI DUNG SHUG THRAG PO YI  
YI NYI THE TSHOM MED PAR SOL WA DEB  
O GYEN THUG JE PHO GYUR MED PAR ZIG  
O GYEN PE MA JUNG NE LA SOL WA DEB  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Regarding the great suffering in the six realms of existence,  
Especially the suffering of the Tibetan King and his subjects,  
Through powerful yearning from faith, reverence and devotion,  
Pray without any doubt in the mind, and  
The Oddiyana Lotus Born will care for us with unchanging compassion.  
To you Oddiyana Lotus Born I supplicate,  
Through your blessings may wishes be naturally fulfilled.

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PAGE 109

**PRAYER THAT SWIFTLY FULFILLS WISHES**  
(SAMPA NYUR DRUBMA)

EMAHO

TSHO U KHE SAR PEMI DONG PO LA  
KU NGA YE SHE LHUN GYI DRUB PI LHA  
RANG JUNG CHHEN PO PEMA YAB YUM NI  
KHAN DROI THRIN PHUNG THRIG LA SOL WA DEB

PAGE 110

SAM PA NYUR TU DRUB PAR JIN GYI LOB

Wonderful!

In a fully bloomed lotus at the centre of the lake  
Is the Deity, the spontaneous existence of the five bodies (sKu INga) and primordial awareness (Ye Shes).  
This naturally arisen Lotus Father-Mother (Yab Yum)  
Surrounded by clouds of dakinis - to you I supplicate:  
Bestow your blessings so that our wishes will be swiftly fulfilled.

LE NGEN CHED PI NAM MIN THU KYED PI  
NED DON BAR CHOD MAG THRUG MU GE TSHOG  
KHYOD ZHAL THREN PI MOD LA ZED JED PI  
ZHAL ZHE NYING NE KUL LO O GYAN JE

PAGE 111

SAM PA NYUR TU DRUB PAR JIN GYI LOB

As a result of the fruition of our negative karma, there arises for us  
Sickness, malevolent spirits, obstacles, wars, turmoil, famine, etc.  
But you promised that just thinking of you will cause all these to end.  
You who made this promise, to you Lord of Ogyan I implore from the depth of my heart,  
Bestow your blessings so that our wishes will be swiftly fulfilled.

THED TANG TSHUL THRIM TONG LA GOM PA TANG  
THO PE GYUD DROL THREL YOD NGO TSHAR SHE  
SHE RAB PHUN SUM TSHOG PI NOR DUN PO  
SEM CHEN KUN GYI GYUD LA RANG ZHUG NE  
JIG TEN DE KYID DEN PAR UG JIN DZOD

PAGE 112

SAM PA NYUR TU DRUB PAR JIN GYI LOB

The practice of faith, discipline, generosity,  
Freeing the mind through hearing the Dharma, decorum, sense of shame,  
Discriminative awareness - these seven precious perfect qualities,  
Abiding in the minds of sentient beings,  
They breathe happiness into the world.  
Bestow your blessings so that our wishes will be swiftly fulfilled.

KHANG LA NED TANG DUG NGAL MIN DOD KYEN  
JUNG PI DON TANG GYAL PI CHHED PA TANG  
ME CHHU CHEN ZEN LAM THRENG JIG PA CHHE

TSHE YI PHA THAR TUG PI NE KAB KUN  
KYAB TANG RE SA ZHEN TU MA CHHI PE

PAGE 113

THUG JE ZUNG ZHIG GU RU O GYAN JE  
SAM PA NYUR TU DRUB PAR JIN GYI LOB (GO TO PAGE 46)

Whatever sicknesses, suffering and unwanted circumstances,  
Malevolent elemental spirits, interruptions by Gyalpos (spirit kings),  
Threats of fire and water, animal predators, perilous journeys,  
Life span reaching its limit - at such times when they befall upon us,  
And there is no one to place one's hope on and to turn to for protection,  
Guru Ogyan Lord, hold us in your compassion,  
Bestow your blessings so that our wishes will be swiftly fulfilled. (Go to Page 46)