

NYINGMA KATHOK BUDDHIST CENTRE

PRAYER TEXT

VESAK DAY - BIRTHDAY OF BUDDHA SHAKYAMUNI

15TH DAY OF THE FOURTH LUNAR MONTH

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

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

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

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

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

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

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

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

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

On the completion of ten months, you were born as a child of Shakya
In the auspicious Lumbini grove, where
Brahma and Indra revered your supreme marks*
That proved you were destined for enlightenment. To this deed I pay homage.
*Supreme marks refer to the 32 major and 80 minor marks of a Buddha

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

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

Where you triumphed over proud contestants,
And showed that not one could rival you. To this deed I pay homage.

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

For the purpose of complying with worldly convention
And avoiding misdeed, you took on a queen and courtiers,
And with skilful means,
Performed the duties of a conqueror's son. To this deed, I pay homage.

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

Seeing that samsaric actions were without essence,
You renounced the life of a householder,
And, having gone to space (sky), went forth (i.e. ordained as a monk)
Before the Totally Pure (Visuddha) Stupa. To this deed, I pay homage.

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

You, intending to persevere till enlightenment was attained,
For six years practised austerities on the banks of Nairanjana,
And taking diligence to its ultimate perfection,
Attained the supreme samadhi. To this deed I pay homage.

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

Seeking to make meaningful all your efforts exerted since beginningless time
You sat beneath the bodhi-tree in Magadha
Unmoving, in the vajra posture, and awakened into true buddhahood,
Attaining perfect enlightenment. To this deed I pay homage.

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

Gazing with compassion at once upon living beings,
In sacred places like Varanasi,
You turned the wheel of Dharma and established disciples
In the three vehicles. To this deed I pay homage.

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

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

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

With qualities unmatched in the three realms,
You performed great miracles in Sravasti.
Object of offering of all beings divine and human,
You spread the teachings. To this deed I pay homage.

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

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

To spur the lazy quickly,
At the pure site of Kusinagara
You left your immortal and vajra-like body
And passed into parinirvana. To this deed I pay homage.

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

Because in the perfect essence there is no destruction,
And so that future sentient beings could gain merit,
You emanated a wealth of relics, and
Divided your remains into eight portions. To this deed I pay homage.

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

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

TANG PO GAN DEN LHA YI YUL NE JON

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

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

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

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

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

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

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

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

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

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

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

DE SHEG NYID KYI DZED TANG TSHUNG PAR SHOG

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

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

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

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

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

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

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

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

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

Refuge And Generating Bodhicitta

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

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

The Four Immeasurables

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

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

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

Visualization

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

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

Cloud of Offerings Mantra

- Recite three times accompanied by musical instruments

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

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Lamp Offering Prayer

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

Hung: From the outflowing of innate knowing (Rig Pa),

the mandala of bodhicitta, the figure of the intimate master is beheld.
May the chain of Dharma siblings not digress from innate knowing expressivity,
the luminosity of naked innate knowing-emptiness

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

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

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

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

YE DANG SAL TONG DAG PA NYI DEN CHHE

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

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

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

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

THEG PA RIM GUI YANG TSE YO GA SUM
THE LE NAM PAR DE PA MEN NGAG DEI
GONG LONG JA TSOL DRAL WI SHI LUG SU
LO JE DEN SHEN THRI MA DAG PAR SHOG

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

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

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

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

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

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

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

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

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

Invitation

- Fumigate incense to remove obstacles

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LAG THIL TAR NYAM RIN CHHEN GYI TRE PI
JON SHING CHHU TSHO GYEN PI SA ZHI U
RIN CHHEN LE DRUB THRUB ZHI GO ZHI PA

PEMA NYI DA GYEN PI DEN TENG TU
THUG JE TSOD PI THU KYI DUL JA NAM
NAM DROL LAM LA GOD DZED DRO WI GON
THUB PA CHHOG TANG NE TEN CHHEN PO NAM
KHOR TANG CHE PA NEN DIR SHEG SU SOL

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

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

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

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

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

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

THUB PE KA GO TEN PI GYAM TSHEN DZIN
YEN LAG JUNG TANG MA PHAM NAG NA NE
THUD DEN DOR JE MO BU ZANG PO TANG
SER BEU BHA RA DHVA DZA SER CHEN CHHOG
PHAG PA BA KU LA TANG DRA CHEN DZIN
LAM THREN BHA RA DHVA DZA SOD NYOM LEN
LAM TEN LUI DE BED JE MI CHYED PA
DRA CHOM NE TEN CHHEN PO DI DAG NI

SOD NAM RIN CHHEN LING TU CHEN DREN GYI
DRO WI THON CHYIR CHHOD KYI SHEG SU SOL

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

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

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

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

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

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

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

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

Invite with the accompaniment of music

Homage

JI NYED SU DAG CHYOG CHUI JIG TEN NA
THU SUM SHEG PA MI YI SENG GE KUN
DAG GI MA LU DE DAG THAM CHE LA
LU TANG NGAG YID TANG WE CHYAG GYI-O

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

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

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

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

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

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

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

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

Homage to Buddha Shakyamuni

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

KHANG RI CHHEN PO TI SE NA

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

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

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

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

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

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

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

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

I prostrate to Aryan Elder Mahakalika who is on
Tamradvipa (Copper Island) of Jambudvipa,
his hands holding golden earrings,
and surrounded by one thousand one hundred arhats.

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

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

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

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

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

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

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

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

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

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DRA CHOM CHHEN PO DUN GYE KOR
CHYAG NYI NYAM ZHAG DZIN CHYAN TSHAL

LA MI KU TSHE TEN PA TANG
TEN PA GYE PAR JIN GYI LOB

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

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

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

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

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

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

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

I prostrate to Aryan Elder Chudapanthaka who is on
Vulture Peak,
his hands together in meditation mudra,
and surrounded by one thousand six hundred arhats.
Please bless the lama to live long
and the teachings to flourish.

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

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

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

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

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

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

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

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

I prostrate to Aryan Elder Gopaka who is on
the king of mountains Bhihula,

his hands holding a bound volume,
and surrounded by one thousand four hundred arhats.
Please bless the lama to live long
and the teachings to flourish.

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

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

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

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

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

** he is an attendant of the sixteen arhats*

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

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

Thus recite three times or as much as you can.

Offerings

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

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

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

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

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

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

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

Cloud of Offerings Mantra

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

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

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

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37-Heap Mandala Offering

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

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

HUNG LE RII GYAL PO RI RAB / SHAR LU PHAG PO /
HUNG, from which comes Mt Meru, the king of mountains. On the east, Noble Body continent;

LHO DZAM BU LING / NUB PHA LANG CHYOE / JANG DRA MI NYEN /
south, Jambu continent; west, Cattle Using continent; north, Unpleasant Sound continent.

LU TANG / LU PHAG / NGA YAB TANG / NGA YAB ZHEN /
Body and Noble Body sub-continent. Tail-fan and The Other Tail-fan sub-continent.

YO DEN TANG / LAM CHHOD DRO / DRA MI NYEN TANG / DRA MI NYEN GYI DA /
Shaky and Supreme-Path-Goer sub-continent. Unpleasant Sound and Moon of Unpleasant Sound sub-continent.

RIN PO CHEI RI WO / PAG SAM GYI SHING / DOD JOI BA / MA MO PAI LO TOG /
Precious Mountain. Wish-granting Tree. Wish-granting Ox. Uncultivated Harvests.

KHOR LO RIN PO CHE / NOR BU RIN PO CHE / TSUN MO RIN PO CHE / LON PO RIN PO CHE /
Precious Wheel. Precious Gem. Precious Queen. Precious Minister.

LANG PO RIN PO CHE / TAM CHHOG RIN PO CHE / MA PON RIN PO CHE /
Precious Elephant. Precious Supreme Horse. Precious General.

TER CHHEN POI BUM PA / GEG PA MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA /
Great Treasure Vase. Offering goddess of Beauty, Garland, Song, Dance, Flowers,

DUG PO MA / NANG SAL MA / THRI CHHAB MA / NYI MA / DA WA / RIN PO CHEI DUG /
Incense, Light, and Perfume. The Sun. The Moon. Precious Parasol,

CHYOG LE NAM PAR GYAL WI GYAM TSHEN /
The Victory Banner of Triumph in all directions.

LHA TANG MI PAN JOR PHUN SUM TSHOG PA MA TSHANG WA ME PA DI NYI THRIN CHEN TSA WA
TANG GYUD PAR CHE PI PAN DEN LA MA THAM PA NAM LA BUL WA GYI-O /
These perfect and complete riches of gods and men, not lacking in any way, are offered to kind, glorious and holy root and lineage gurus.

THUG JE DRO WI THON TU ZHE SU SOL / ZHE NE JIN GYI LAB TU SOL /
Please accept these offerings with compassion for the sake of migrating beings.

SA ZHI PO CHU JUG SHING ME TOG TRAM / RI RAB LING ZHI NYI DE GYEN PA DI /
The basal ground, strewn with incense, perfume and flowers; Ornamented with Mt Meru, the four continents, sun and moon;

SANG GYE ZHING TU MIG TE PHUL WA YI / DRO KUN NAM DAG SHING LA CHYOD PAR SHOG /
Visualized as a Buddha realm; is offered. May migrating beings practise and course in this field of complete purity.

TRAM GURU RATNA MANDAL PUDZA MEGHA SAMUDRA SAPHARANA SAMAYE AH HUNG

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

Confession

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

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

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Rejoicing

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

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

Request To Turn The Wheel Of Dharma

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

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

Request To Not Pass Into Parinirvana

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

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

Dedication

CHHAN TSHAL WA TANG CHHO CHING SHAG PA TANG
JE SU YI RANG KUL ZHING SOL WA YI
GE WA CHUNG ZED DAG GI CHI SAG PA

THAM CHE DAG GI JANG CHUB CHHIR NGO-O

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

Recite the subsidiary dharani

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

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

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Direct the mind one-pointedly:

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

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

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

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

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

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

You foe destroyers who are here due to the merits of sentient beings,
possessed of knowledge and perfect conduct, you are great objects worthy of gifts from all beings,
you aryan great beings,
bless that the teachings will remain for a long time.

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

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SID PI GYAM TSHO NYUR TU KEM PAR SHOG

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

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

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

Benediction

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

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

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

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

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

May we have the good fortune of having the Four Great Kings -
Dhṛitarāṣṭra (King's Realm Guardian), Virūḍhaka (Sprouting Grain),
Virupākṣha (Bad Eye) and Vaiśravaṇa (Son of Hearer of All Sorts) -
whose gazes are penetrating and wide.

PHEN DE JUNG WI NE CHIG PU

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TEN PA YUN RING NE PA TANG
TEN DZIN KYE BU DAM PA NAM

KU TSHE GYAM TSEN TEN GYUR CHIG

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

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

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

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

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

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

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

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

Reverently with my body speech and mind, I prostrate.
Outer, inner, secret and suchness offerings, I offer.
In front of the supreme representations of the Sugatas,
Remorseful of my past evil deeds, and
Now, regretting my non-virtuosity, I truly confess.
To turn away from non-virtues, henceforth, I shall stop such evil acts.
In all merits and virtues, I rejoice.
Conquerors, do not pass into nirvana, but
Turn the dharma wheel of the unsurpassed tripitaka.
I dedicate all virtues to the (mental) continuum of transmigrating beings.

May they go to unsurpassed liberation.
Buddhas and sons, please think of me, I request.

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

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

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

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

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

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

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

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

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

TEN PI SO JED KHYIM DAG JOR DEN NAM
LONG CHOD DEN ZHING NYEN TSHE MED PAR SHOG
TEN LA TED PI YANG PI GYAL KHAM KUN
DE KYID DEN ZHING BAR CHED ZHI WAR SHOG

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

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

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

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

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

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

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

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

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

PHEN DEI JUNG NE TEN PA RIN PO CHHE

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

The precious teachings, source of benefits and bliss
Founding teacher, heroic beings, arya beings - all sublime ones
Again and again searched for with much hardship. Bringing this fact to mind,
May the teachings of the Lake Born victorious one flourish.

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

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

The yidam deities of the lineage of kama and terma vidyadharas

Mamo (Ekajati), Guardian (Mahakala), Rahula (gZa), Vajrasadhu (Dorje Legpa) and the three classes of arrogant spirits, Deities of the three roots of the early translation school, please think of me.

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

The entirety of the sutra and mantra teachings of the Muni,
Due to compassion, had been drawn into the snowy region (Tibet),
Then widely propagated and (guarded by those) immutably oath-bounded through enlightened intent,
May the teachings of the Lake Born victorious one flourish.

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

Space and time are but the conqueror's immutable body speech and mind
The three families are but the illusory display of the play of heroes
The sun of benefit and happiness shines on the snowy land (Tibet)
May the teachings of the Lake Born victorious one flourish.

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

The Conqueror and Conqueror's sons, the host of great aryas
Took hold of the intentional manifestation of song and dance
And hoisted the jeweled victory banner of the stainless teachings of the Conqueror
May the teachings of the Lake Born victorious one flourish.

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

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TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

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

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

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

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

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

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

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

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

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

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

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

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

GYU TANG DRE BU SANG NGAG THEG PA CHHE

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

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

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

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

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

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

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

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

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

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

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

The ultimate meaning of the enlightened intent of the conqueror of the three times

(Is) the non-composite luminosity of the profound peace that is free of elaborations
- the indestructible knowledge-emptiness, the immutable limit of accomplishment.
May the teachings of the Lake Born victorious one flourish.

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

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

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

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

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

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

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

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

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

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

May the teachings of the Lake Born victorious one flourish.

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

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

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

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

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

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SHORT ASPIRATION PRAYER FOR THE SPREAD OF THE DHARMA

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

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

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

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

Like the mandala of the sun and moon is this Dharma mode,
Well-known in all areas in every direction,

Absolutely increasing the lotus intelligence, and
May the Buddha's teachings flourish and increase.
As spoken by Kunkhyen Chenpo (Longchenpa)

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AUSPICIOUS VERSES

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

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

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

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

KA THOG PA ZHE KAR PI LING TU THRAG

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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 wishes.
Composed by one named Dhih (Mipham Rinpoche)

JIG DRAL NGAN GYUR TEN PI GYAM TSEN DRENG
LUNG TOK CHHO KYI GYAL NGA CHYOG KUN DRAG

RIG LAM SENGGEI NGA RO SA SUM KHYAB
TSHUNG MED GE TSEN NANG WA GYE GYUR CHIG

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

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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.
Not obvious to ordinary beings, 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.

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DEDICATION

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

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