



*Namgyal Yangzab  
Contemplations and Prayers*



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(1509-1557)*

# Namgyal Yangzab

## Contemplations and Prayer Booklet

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*This booklet of contemplations and prayers is dedicated to  
Ontül Konchog Tenzin Thrinle Rabgye Palzangpo,  
A precious guru to many beings,  
A brilliant light and wealth of Dharma,  
Illuminating and bringing forth the pure transmissions of  
the Drikung Gongpo Yangzab,  
and Orgyen Nüden Dorje's transmission cycles to the West.*

*May the lineage masters of all these traditions continue to emerge  
out of a great love for the complete awakening of countless beings.*

## The Four Thoughts that Turn the Mind from Samsara

བདག་ས්ථිරාච්ඡල් དෙශ්වයෝ ། ཆෂ්වයායු རූද්ධාජ්‍යස්

DAG GI DÄL JOR TEN ZANG DI / CHI NE YANG YANG NYE  
KA WE

As this excellent body of mine with leisure and endowments will be difficult to obtain repeatedly in the future,

දැඹ් පේදුණු සටන් මී ། ජාත්‍ය ප්‍රාග්‍රිජ්‍ය ප්‍රාග්‍රිජ්‍ය ප්‍රාග්‍රිජ්‍ය

DA RE LA ME KÜN ZANG GI / GO PHANG DRUB TE ZHÄN  
DÖN JA

right now I will accomplish the state of unsurpassed Samantabhadra to meaningfully benefit others.

දැන් රිජ්‍ය කේදු සුළු ත්‍රියද්‍ය ། ජාත්‍ය ස්වදුරු ද්‍රාශ්‍ය ස්වදුරු

DA TE RIN CHEN LÜ DI YANG / CHI DAG DÜ KYI DRA  
DANG WE

Also it is not certain when the hateful enemy of this present precious body, the mara of death, will arrive:

ක්‍රාජ්‍ය දිසා සර්මී පාදු යි ། ບදා චාජ්‍ය ණ්‍රාජ්‍ය ණ්‍රාජ්‍ය

NAM CHI NGE PAR MI DA YI / DAG ZHÄN MI TAG TSHÜL DI  
TA

I and other beings are impermanent, the time of death being uncertain.

අර්ථ නැඟ්‍ය ත්‍රි ගර්ඩු මුද්‍රා ། ບදා නැඟ්‍ය මා මහිඟා පාස්

KOR WE NE DI GAR KYE KYANG / DE WE GO KAB MA CHI PE  
Since there is no opportunity for happiness wherever one is born in samsara,

ශ්‍රී දා ප්‍රධාන ත්‍රි ප්‍රාග්‍රිජ්‍ය ප්‍රාග්‍රිජ්‍ය ප්‍රාග්‍රිජ්‍ය

SI PE DE LA MI TA WAR / NYA NGÄN DE PE LAM DU JUG  
and since a happy existence was never seen, I will enter the path of nirvana.

ද්‍රාජ්‍ය ත්‍රි ප්‍රාග්‍රිජ්‍ය ප්‍රාග්‍රිජ්‍ය ප්‍රාග්‍රිජ්‍ය ප්‍රාග්‍රිජ්‍ය

DÄL JOR LÜ DI DON DEN CHIR / NYÖN MONG DUG SUM MI  
GE PANG

In order for this body with leisure and wealth to possess meaning, I will abandon the three non-virtuous poisonous afflictions,

ਵਲੇ'ਲੈ'ਅਸਾ'ਸਾ'ਦਮਦਾ'ਸਾ'ਨ੍ਹੋਂ ॥ ਗੁਰੂ'ਗੁਰੂ'ਦਸਾ'ਕੰਦਾ'ਗੁਰੂ'ਗੁਰੂ'ਨ੍ਹੋਂ ॥

GE WE LE LA BE PA KYE / GO SUM DAM TSHIG DOM PA SUNG

develop diligence in virtuous actions, and protect the vows and commitments of the three doors.



## Going for Refuge

ནָਮୋ བద୍ଧନ དାରନ དମ ପାଦନ ସାହନ ପାଦନ ପାଦନ  
ପାଦନ ପାଦନ ପାଦନ  
ପାଦନ ପାଦନ ପାଦନ

Namo DAG ZHÄN NAM KHA NYAM PE SEM CHEN NAM /  
DU DI NE ZUNG LA ME JANG CHUB BAR

Namo From now until the attainment of unsurpassed awakening,  
I and all other sentient beings equal to space

ଶ୍ରୀ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ  
ଶ୍ରୀ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ  
ଶ୍ରୀ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ

JIN LAB KÜN JUNG LA MA LA KYAB CHI / NGÖ DRUB CHOG  
TSÖL YI DAM LA KYAB CHI

go for refuge to the Guru, source of all blessings.

We go for refuge to the Yidam, bestower of supreme siddhi.

ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ  
ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ  
ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ

BAR CHÖ KÜN SEL KHAN DRO LA KYAB CHI / KANG NYI  
TSO WO SANG GYE LA KYAB CHI

We go for refuge to the Dākinī, dispeller of all obstacles.

We go for refuge to the Buddha, the first among humans.

ଶିରା କଣା ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ  
ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ  
ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ

ZHI WA CHAG DRÄL DAM CHÖ LA KYAB CHI / TSHOG KYI  
ZHING CHOG GEN DÜN LA KYAB CHI

We go for refuge to the Sublime Dharma, peaceful and free from attachment.

We go for refuge to the Sangha, the supreme field of accumulation.

ଶିରା ଏତା ମଦନ ଦନ କଣ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ  
ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ  
ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ

THRIN LE NGA DAG CHÖ KYONG LA KYAB CHI

We go for refuge to the Dharmapālas, masters of activity.

ଯଶ ଶଶ ମହା ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ  
ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ ଶବ୍ଦନ ଗୁରୁ ଦ୍ରୁଦ

Recite this three times, and then the objects of refuge dissolve inseparably into oneself.

## Generating Bodhicitta

བྱତ୍ସ-ସଦି-ସେସା-ତନ୍-ଶୁଣ-ସଶୁଷ-ଦ୍ୱ-ସପ-କ୍ରି-ଦ୍ୱ- ଏ-ଦ୍ୱ-ସ-ମହା-କ୍ଷା-ସ-ମହା-ଦ୍ୱ-ସ-ଶା-ସ-  
ଦ୍ୱ-ସ-ଃ

KHOR WE SEM CHEN DUG NGÄL DANG DRÄL ZHING / DE WA  
CHOG LA NGÖN PAR NE LA GA

May all sentient beings of samsara be free from suffering,  
be joyful and truly abide in supreme happiness.

ୟୁଦ୍ଧ-ସହା-ଶ୍ଵର-ସା-ମହା-ଦ୍ୱ-ସ-ଶା-ସ-ମହା-କ୍ଷା-ସ-  
ଦ୍ୱ-ସ-ଃ

KÜN LA TANG NYOM NYAM PE SEM CHOG DI / JANG CHUB  
NYING PO THOB CHIR DAG GI KYE

I generate this supreme mind impartial toward all in order to attain the  
heart of awakening.

ସଦ୍ୱ-ସିନ-ଦ୍ୱ-ସା-ତନ୍-ୟୁଦ୍ଧ-ଦ୍ୱ-ସ- ଏ-ଦ୍ୱ-ସୁ-ନ୍ତର-ଶ-ଦ୍ୱ-ଧା-କ୍ଷ-ଦ୍ୱ-ସ-ପ-ରୁ-  
DAG GI DRO DRUG SEM CHEN KÜN DÖN CHIR / SANG GYE GO  
PHANG TSHE DIR THOB PAR JA

In order that I may fully benefit the beings of the six realms,  
I must attain the stage of Buddhahood in this very lifetime.

ସ୍ମୃତ-ଦ୍ୱ-ସା-ସ-ଦ୍ୱ-ସିନ-ଦ୍ୱ-ସ-ମ-ଃ ଫ-ଶ୍ଵର-ସା-ମହା-ଦ୍ୱ-ସ-ଶା-ସ-ଗୁ-  
DE CHIR Ö SÄL DOR JE NYING PÖ LAM / LA ME CHÖ DIR RAB  
BE TSÖN PAR GYI

Therefore, I will be very diligent in this unsurpassed teaching,  
the path of the luminously clear vajra essence. (3 times)



## Vajrasattva

སྒྲଦྰ୍ତ୍ତିନ୍ଦନ୍ସତ୍ତ୍ୱେଷୀମସଃ ପଦ୍ମସଂକୁର୍ତ୍ତ୍ସତ୍ତ୍ୱେଷୀମସଃ  
TONG NYI NGANG LE DOR JE SEM / LONG CHÖ DZOG KU  
DOR DRIL DZIN

From within emptiness arises Vajrasattva, in sambhogakāya form,  
holding a vajra and bell.

ସଦ୍ଵିଜ୍ଞାନେଶଦ୍ଵାଶ୍ଵର୍ଣ୍ଣଶତ୍ତ୍ୱେଷୀମସଃ ପଦ୍ମଶଦ୍ଵାଶ୍ଵର୍ଣ୍ଣଶତ୍ତ୍ୱେଷୀମସଃ  
ଶତ୍ତ୍ୱେଷୀମସଃ ଶତ୍ତ୍ୱେଷୀମସଃ

PE DE DEN ZHUG THUG KAR NI / RANG RIG PE JUNG DOR

JE CHANG / THUG KAR DA TENG HUNG NGAG CHE

He is seated upon a lotus and moon disc throne. In his heart is  
one's own awareness in the form of Padmasambhava Vajradhara,  
In whose heart, on a moon disc, is the seed-syllable Hūṁ with the  
mantra.

ଦ୍ୱାରାଶତ୍ତ୍ୱେଷୀମସଃ ପଦ୍ମଶତ୍ତ୍ୱେଷୀମସଃ ଦ୍ୱାରାଶତ୍ତ୍ୱେଷୀମସଃ  
ଶତ୍ତ୍ୱେଷୀମସଃ ଶତ୍ତ୍ୱେଷୀମସଃ

DZAB DE DÜ TSI LÜ GANG TRÜ / Ö THRÖ NANG SI SEM  
PAR SÄL / NGAG DE DRO KÜN DRIB JANG GYUR

By reciting the mantra one's body is filled and washed with nectar.  
Radiating light causes appearance and existence to appear as  
Vajrasattva, as the mantra recitation purifies the obscurations of all  
sentient beings.

## Hundred Syllable Vajrasattva Mantra

ॐ वज्रसत्त्वसमया मात्रामूर्तया वज्रसत्त्वटिर्षणा त्रिलक्ष्मीहेष्टपेत्राभा शुर्प्रपेत्राभा  
भा शुभ्रप्रेत्राभा असुरस्त्रपेत्राभा एत्तिक्षेपयर्फु एत्तगम्यसुर्भमि त्रिलक्ष्मी  
शेष्यगुरु गुरुं तत्तत्तवा त्तः द्वागम्भाग एत्तम्भागी वज्रसूमेषुद्धेषु एत्तपेत्राभा  
मात्रामयामात्रा गुरुः

Om vajrasattva samaya manupalaya vajrasattva tenopa tistha  
dridho mebhava suto kyo mebhava  
supokyo mebhava anurakto mebhava sarva siddhim meprayaccha  
sarvakarma sucame cittam shreyam  
kuru hūm ha ha ha hoh bhagawān sarva tathāgata vajra māme  
muñca vajribhava mahāsamaya sattva ah

ॐ वज्रसत्त्वः

Om vajrasattva ah

## Short Mandala Offering

एष्वानि शूष्मा कुष्मा शूष्मा मिर्मेत्तिं शं वग्मा॥ रीसव्वीन वानि द्विश्वा वानि वर्गी॥  
SA ZHI PÖ CHÜ JUG SHING ME TOG TRAM / RI RAB LING ZHI  
NYI DE GYEN PA DI

This ground is moistened with scented water, arranged with  
flowers, and adorned with Sumeru, four continents, and a sun and  
moon.

एदसं कुष्मा विन वानि वानि द्विश्वा वर्गी॥ इश्वर्णुग्राम वानि द्विश्वा वर्गी॥  
SANG GYE ZHING LA MIG DE PHÜL WA YI / DRO KÜN NAM  
DAG ZHING DU CHÖ PAR SHOG

By offering the visualized buddhafield, may all migrating beings take  
birth in a pure buddhafield.

ॐ गुरुद्वेष्टप्रदीर्घत्रपत्रप्रतिष्ठापत्री॥

*Om guru dheva dakkini ratna mandala praticcha svaha*



## Guru Yoga Accumulation Recitation

ॐ अहं हुम् रङ्ग रिंग का दग झिंग क्हाम सु॥

OM ĀH HŪM RANG RIG KA DAG ZHING KHAM SU /  
RANG DANG GAG ME PHO DRANG NA

In the buddhafield of one's own originally pure awareness,  
in the palace of unceasing inner radiance,

रङ्ग त्सैल त्सा वे ला मा ला॥ दग यि दुंग वे सॉल  
RANG TSÄL TSA WE LA MA LA / DAG YI DUNG WE SÖL  
WAN DEB

is one's own vibrant energy, the root Guru, to whom I supplicate  
with a devoted mind:

जा लु द्रुब पर जिं ग्यि लो॥

JA LÜ DRUB PAR JIN GYI LOB

bless me to accomplish the rainbow body.

*[This stanza to the Root Guru is recited for accumulation]*

கே.ஷ்டா.நிதி.நா.ஏ.நா.ஏ.ஏ.ஏ.ஏ.ஏ.ஏ.ஏ.ஏ.ஏ.

*The Supplemental Dedication and Aspiration from the Luminous Net of the Practice of the Gradual Path.*

## Dedication

ஓ.

NAMO CHOG CHÜ DÜ SUM DE SHEG CHOM DEN DE / LA  
MA YI DAM CHOG SUM SE DANG CHE

Namo Bhagavan Sugatas in the ten directions and the three times,  
Guru, Yidam and Three Jewels,

ஓ.

ZHING DÜL DRANG NYE GYÄL WA RAB JAM KÜN / THAM  
CHE SEN CHING DAG LA GONG SU SÖL

all infinite victors as many as the grains of dust in a field, all of you  
please listen and pay heed to me!

ஓ.

DENG NE DAG ZHÄN KHA NYAM THAM CHE KYI / LÜ  
NGAG YI SUM GYI CHE GE WE LE

From now on, as much virtue as the virtuous actions performed  
by my and others' body, speech and mind equal to space,

ஓ.

DÜ SUM SAG PE GE WA JI NYE DANG / DÖ NE YÖ PE GE WA  
DRI ME NAM

accumulated throughout the three times, and the stainless virtue  
existing from the beginning,

ஓ.

DÜ TE JANG CHUB CHEN PÖ YING SU NGO / SE CHE GYÄL  
WE GONG PA THAR CHIN NE

is dedicated together in the expanse of awakening. Having arrived

at the state of knowledge of the victors with their children,  
 ཆ་ཞེ་ཤ་ ཁୁସ་ རྩྩ ད୍ୱ བ གୁ ག ཉ ཁୁ ག ཉ ཁୁ ག ཉ  
 ཁୁ ག ཉ ཁୁ ག

DE SHEG NAM KYI GONG PA YONG DZOG SHOG / RIG  
 DRÖL KHOR LÖ TÄN PE SA CHEN KHYAB

may the state of knowledge of the Sugatas be totally perfected.  
The great stages are pervaded by the demonstration of the wheel of  
knowledge and liberation.

ཁୁ ག ཉ ཁୁ ག ཉ ཁୁ ག ཉ ཁୁ ག ཉ  
 DE DZIN DZE PE THRIN LE THAR CHIN NE / JIG TEN DE  
 ZHING DRO KÜN CHÖ LA CHÖD

May the holders of those stages, having perfected their activities,  
carry happiness to the world, and Dharma to all migrating beings,  
 ཁୁ ག ཉ ཁୁ ག ཉ ཁୁ ག ཉ ཁୁ ག ཉ  
 ཁୁ ག ཉ ཁୁ ག ཉ ཁୁ ག ཉ

NÄL JOR GE CHU PÄL GYI JO WAR SHOG / GYU DRUG  
KHOR WE DUG NGÄL KÜN JANG NE

and may yogins be satisfied with the glory of the ten virtues.  
Having purified all the suffering of the samsara of the six causes,  
 ཁୁ ག ཉ ཁୁ ག ཉ ཁୁ ག ཉ ཁୁ ག ཉ  
 ཁୁ ག ཉ ཁୁ ག ཉ

NAM KYEN DZOG PE SANG GYE NYUR THOB SHOG  
may we quickly obtain the omniscience of complete Buddhahood.

## Aspiration

ཁୁ ག ཉ ཁୁ ག ཉ ཁୁ ག ཉ ཁୁ ག ཉ  
 GYU KYEN TEN DREL ME JUNG LE KYE PE / GE WE TSA WA  
 SAG PE THU TEN NE

Depending on the force of the accumulated roots of virtue  
arising from amazing connections of cause and condition,  
 ཁୁ ག ཉ ཁୁ ག ཉ ཁୁ ག ཉ  
 ཁୁ ག ཉ ཁୁ ག ཉ

KHOR WAR NE PE DU SUM SEM CHÄN NAM / RANG RIG  
DÖN GYI GONG PA NGÖN GYUR NE

may the sentient beings of the three times who exist in samsara,  
having actualized the ultimate knowledge of their own awareness,  
ཀླྷ ຕ ཉ ར ང ག ཉ ན ཁ ག ད ཉ ང ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ  
KÜN ZANG CHÖ PE YE SHE SA KÜN DZOG / DRIB DRÄL  
CHOG GI LONG DU NE GYUR CHIG

perfecting all stages of primordial wisdom through the conduct  
of Samantabhadra Bodhisattva, abide in the supreme space free of  
obscurations!

ཇ ཉ  
DÜL JA DOR JE SUM DU MIN JE NE / KÜN ZANG YANG PE  
LONG DU SANG GYE SHOG

ZHÄN DÖN MIG ME DÜL JE CHÖD YÜL ZHIN / MÖ DANG  
TSHAM PE CHÖ KYI CHAR NYIL ZHING

Without objectifying the meaningful benefit of others, according  
to the capacity of disciples, the rain of Dharma falls corresponding  
with their interest;

ཇ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ  
DÜL JA DOR JE SUM DU MIN JE NE / KÜN ZANG YANG PE  
LONG DU SANG GYE SHOG

having ripened disciples into the three vajras, may they obtain Bud-  
dhahood in the vast dimension of Buddha Samantabhadra.

ཆ ཉ ཉ ཉ ཉ ཉ ཉ ཉ  
TSHE DI DU JE MI TAG TONG PE TSHE / JUNG NGE KHAM  
KÜN RIG NGE ZHING DU DZOG

In this life, the life that is conditioned, impermanent and empty,  
the constituents of the five elements are complete as a buddhafield  
of the five families.

ස ཉ ཉ ཉ ཉ ཉ ཉ  
BAR DOR OR GYEN LA ME KUR ZHENG NE / ZANG NGÄN  
DREL CHE TSOR GYUR SEM CHEN KÜN

Having arisen in the form of the Guru of Oddiyāna in the bardo,  
may all sentient beings, led by those with whom one has

མ ཁ ག ཡ ད ས ཉ ད ན ལ ཁ ག ར ཁ ག མ ཁ གྷ ཁ ག ཁ གྷ ཁ ཁ ཁ  
KHA CHÖ NE SU KE CHIG KYÖ PAR SHOG / YE SHE RANG  
NANG TRÜL PA DU MA YI

positive and negative connections, immediately go to the Khecari  
abode. Having ripened and liberated the whole range of disciples,  
ག ཁ ག ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ  
DÜL JÄ YÜL KÜN MIN CHING DRÖL GYUR NE / LA ME DÖN  
GYI DRE BU THOB PAR SHOG

through many emanations, the appearances of one's own  
primordial wisdom, may they all obtain the unsurpassed ultimate  
result.

(From the Preliminary Liberation Instructions of the Gongpa Yangzab,  
a treasure teaching revealed by Orgyen Chemchog Nuden Dorje Tsal)



## Seven Line Prayer of Guru Rinpoche

ਹੁੰਗ ਓਰ ਗਯਾਨ ਯੂਲ ਗ੍ਰੀਨ ਨੁਬ ਜਾਂਗ ਤਸ਼ਮ

HUNG OR GYÄN YÜL GYI NUB JANG TSHAM

In the north-western country of Uddiyana,

ਪੇ ਮਾ ਗੇ ਸਾਰ ਦੋਂਗ ਪੋ ਲਾ

PE MA GE SAR DONG PO LA

On the corolla of a lotus-flower,

ਯਾ ਮਹਾਂ ਮਹਾਂ ਸ਼ਾਖਾ ਦੁਨਿਆ ਸ਼ੁਭ ਸ਼ਕਤਿ

YA TSHÄN CHOG GI NGÖ DRUB NYE

Marvellous in the perfection of your supreme attainments,

ਪੇ ਮਾ ਜੁੰਗ ਨੇ ਝੇ ਸੁ ਡਰਾਗ

PE MA JUNG NE ZHE SU DRAG

You are renowned as the Lotus-Born,

ਖੋਰ ਦੁ ਪਾ ਵੋ ਖਾਨ ਦ੍ਰੋ ਕੋਰ

KHOR DU PA WO KHAN DRÖ KOR  
Surrounded by hosts of dakas and dakinis.

ਖੈ ਦ੍ਰੀ ਜੈ ਸੁ ਨਾਗ ਸ਼ੁਭ ਸ਼੍ਰੀ ਰੂਪ

KHYE KYI JE SU DAG DRUB CHIR

Since following you, I will accomplish,

ਮੈਂ ਦ੍ਰਿਸ਼ਟਿ ਸ਼ਕਤਿ ਸਾਧਨ ਸ਼ੁਭ ਸ਼ਾਸ਼ਵਤ

JIN GYI LOB CHIR SHEG SU SÖL

Please approach and bless me.

ਚੋਗ ਦੁਨ ਮੋਂਗ ਨਗ ਦ੍ਰੁਬ ਤਸ਼ਮ

CHOG DANG THÜN MONG NGÖ DRUB TSÖL

Grant me ordinary and supreme attainments,

ਮੈਂ ਪ੍ਰਸ਼ੰਸਨ ਸ਼ਕਤਿ ਸਾਧਨ ਸ਼ੁਭ ਸ਼ਾਸ਼ਵਤ

MI THÜN CHÖG NAM DOG TU SÖL

And repel all adverse conditions, I pray.

*Recite this prayer of supplication with intense faith and devotion to the very point of tears.*

## Praise to Manjushri (Gang-lo-ma)

*La ma dang gön po jé tsün jam päi yang la chak tsäl lo  
Gang gi lo drö drip nyi trin drel nyi tar nam dak rap sel wä  
Ji nyé dön kün ji zhin zik chir nyi kyi tuk kar lek bam dzin  
Gang dak si pä tsön rar ma rik mün tom duk ngel gyi zir wä  
Dro tsok kün la bu chik tar tsé yän lak druk chü yang dän sung  
Druk tar cher drok nyön mong nyi long lä kyi chak drok dröl dzä  
ching / Ma rik mün sel duk ngäl nyu gu ji nyé chö dzé rel dri nam  
Dö nä dak ching sa chü tar sön yön tän lhün dzok gyel sä tu bö ku  
Chu trak chu dang chu nyi gyän trä dak lö mün sel jam päi yang  
la dü*

### **OM A RA PA TSA NA DHI**

*Tsé dän khyö kyi khyen rap ö zer gyi / Dak lö ti muk mün pa rap säl  
nä / Ka dang tän chö zhung luk tok pa yi / Lo drö pop päi nang wa  
tsäl du söl*

Homage to my guru and protector, Manjushri!

You, whose intelligence shines forth as the sun, unclouded by delusions or traces of ignorance,

Who holds to your heart a scriptural text symbolic of seeing all things as they are,

Who teaches in sixty ways, with the loving compassion of a mother for her only son,

To all creatures caught in the prison of samsara,

Confused in the darkness of their ignorance, overwhelmed by their suffering.

You, whose dragon-thunder-like proclamation of Dharma arouses us from the stupor of our delusions

And frees us from the iron chains of our karma,

Who wields the sword of wisdom hewing down suffering wherever its sprouts appear,

Clearing away the darkness of all ignorance;

You, whose princely body is adorned with the one hundred and twelve marks of a Buddha,

Who has completed the stages achieving the highest perfections of a bodhisattva, who has been pure from the beginning.

To you, oh Manjushri, I bow.

## OM A RA PA TSA NA DHI

With the brilliance of your wisdom, O compassionate one,  
 Illuminate the darkness enclosing my mind,  
 Enlighten my intelligence and wisdom  
 So that I may gain insight into the Buddha's words and the texts  
 that explain them.

## The Blessing of Food and Drink

(An excerpt from Nuden Dorje's collected works)

*The Ganachakra of food and drink according to the tradition of tantra:*

ਤ੍ਰੈਃ ਕੱਸਾ ਕੁਮਾ ਸ਼ੁਦਧੀ ਰੰਗ ਮਨੁਸਾ ਵਸਾਂ ਏਨਾ ਅਿਤ੍ਥ ਪਦੀ ਗਾ ਬੇਗ ਚੁ ਸਾ ਸ਼ੁਸਾ ਮਾਂ  
 ਏਤੀ ਏ ਸ਼ੁਨੁ ਏ ਸਦੀ ਕੋ ਸ਼ੁਨੀ ਦੰਡੀ ਜ੍ਞਾਂ ਏਨਾ ਏ ਸ਼ੁਸਾ ਹੋ ਰੰਗੀ ਸਹ ਗਾ ਵਸਾਂ

HRIH CHÖ NAM TONG PE RANG DANG LE / DAG NYI DE  
 SHEG TSA WA SUM / CHIG DU DE CHEN NYING PÖ KU /  
 DEN SUM TSANG WE NGO WOR SAL

Hrih From the self-radiant emptiness of all phenomena, I arise as  
 the Three Roots Sugatas gathered into one, the enlightened form  
 that is the essence of great bliss. The essence (appears) clearly, com-  
 plete with the three divine seats.

ਏਨੁ ਰੂਪ ਸਤਾਨੁ ਰੂਪ ਵਾਂ ਵਸਾਂ ਸ਼ੁ ਕੇ ਸ਼ੁਦਧੀ ਗਾ ਸ਼ੁਸਾ ਵਾਡੀ ਰੰਗੀ ਰੰਗੀ ਏ ਜ੍ਞਾਂ ਏ ਸ਼ੁਨੁ  
 ਕੋ ਰੂਪੀ ਵਾਂ ਏ ਸਤਾਨੁ ਰੂਪੀ ਜ੍ਞਾਂ

DUN DU RANG JUNG KA PA LA / GYA CHE TONG SUM  
 NYAM PE NANG / DÖ YÖN SHA NGA DÜ TSIR NGA / DAM  
 YE YER ME DU TSI GYUR

In front, in a vast self-arisen kapala, equal to the three billion-fold  
 universe, are the pleasures of the senses as the five meats and five  
 nectars. They are transformed into the nectar that is the  
 indivisibility of the samaya and wisdom (beings).

ਐਂ ਜ੍ਞਾਂ ਜ੍ਞਾਂ ਏ ਰੰਗੀ ਏ ਸਾ ਸ਼ੁਨੁ ਰੂਪੀ ਏ ਵਾਂ ਏ ਸਤਾਨੁ ਰੂਪੀ ਕੋ ਰੂਪੀ ਕੋ ਗਾ ਏ ਸਕੁਦੀ  
 ਏ ਰੂਪੀ ਏ ਸਤਾਨੁ ਰੂਪੀ ਏ ਰੂਪੀ ਏ ਸਤਾਨੁ ਰੂਪੀ ਏ ਸਤਾਨੁ ਰੂਪੀ ਏ ਸਤਾਨੁ ਰੂਪੀ ਏ ਸਤਾਨੁ ਰੂਪੀ ਏ

OM AH HUNG / DÖ YÖN MA PANG GYEN DU ROL / ZAG  
 ME DÜ TSI TSHOG CHÖ DI / PHUNG KHAM GYAL WE KYIL

KHOR CHÖ / JIN DAK SO NAM TSHOG DZOG NE

Om Ah Hung Not abandoning the sense pleasures, they are an ornamental display. I offer this offering ganachakra of undefiled nectar to the mandala of victorious ones, aggregates, and elements. Through the perfection of their accumulation of merit,

མ·རྒྱା·སྤྱଷା·དྲ୍ବୁସྔ·ସର୍ଵଶଃ ར·ସକ୍ତୁ·୯୍ୟୁସྔ·ସର୍ଵଶଃ ནନ୍ୟେନ୍ୟୋଷଃ  
ସ୍ତ୍ରୀଶା·ର୍କ୍ଷେତ୍ରଶଃ ସମ୍ବୂଦ୍ଧୁସྔ·ସର୍ଵଶଃ ସମ୍ବୂଦ୍ଧୁସྔ·ସର୍ଵଶଃ

KA DOK TOB DANG DEN PAR SHOG / RO GYA DEN PE ZE NYE NE / TING DZIN ZE KYI TSHO WAR SHOG / TUNG WA PHUL WE SO NAM KYI

may generous ones be endowed with radiant complexions and power. By partaking of the food endowed with the hundred flavors, may we subsist by the nourishment of meditative absorption. By the merit of offering drink,

ସ୍ତ୍ରୀଶା·ଶ୍ଵର୍ଣ୍ଣା·ନାନ୍ଦିପା·ଗୁରୁସୁଦ୍ରଶଃ ସମ୍ବୂଦ୍ଧୁସྔ·ସର୍ଵଶଃ ସର୍ଵଶଃ ଅସ୍ତ୍ରଃ  
ସ୍ତ୍ରୀଶା·ଶ୍ଵର୍ଣ୍ଣା·ଶ୍ଵର୍ଣ୍ଣା·ପଃ ସ୍ତ୍ରୀଶା·ଶ୍ଵର୍ଣ୍ଣା·ଶ୍ଵର୍ଣ୍ଣା·ପଃ

TRE KOM DUG NGÄL KÜN JANG NE / DÜ TSI LONG CHÖ THOB PAR SHOG / ZHAL ZE RO GYA DEN ZHING YI THROG PA / LEK JAR DI NI GYAL WA SE CHE LA

may all the suffering of thirst and hunger be purified, and may the enjoyment of nectar be obtained. By offering with faith, this excellent enchanting food endowed with the hundred flavors to the victorious ones together with their children,

ଦ୍ଵାପଶା·ରୁଦ୍ଧାପଶା·ରୁଦ୍ଧାପଶା·ରୁଦ୍ଧାପଶା·ଗୁରୁଃ ରୁଦ୍ଧାପଶା·ନ୍ୟେନ୍ୟୋଷଃ ସ୍ତ୍ରୀଶା·ଶ୍ଵର୍ଣ୍ଣା·ପଃ ସ୍ତ୍ରୀଶା·ଶ୍ଵର୍ଣ୍ଣା·ପଃ

DÄ PE BUL WE DRO WA DI DAG KÜN / JOR DEN TING DZIN ZE LA CHÖ PAR SHOG

may all beings enjoy in abundance, the food of meditative absorption.

ଶ୍ଵର୍ଣ୍ଣା·ହେତୁଶା·ଶ୍ଵର୍ଣ୍ଣା·ପରିଦାନଶା·ପଃ ସମ୍ବୂଦ୍ଧୁସྔ·ସର୍ଵଶଃ ସମ୍ବୂଦ୍ଧୁସྔ·ସର୍ଵଶଃ  
ଶ୍ଵର୍ଣ୍ଣା·ହେତୁଶା·ଶ୍ଵର୍ଣ୍ଣା·ପରିଦାନଶା·ପଃ ସମ୍ବୂଦ୍ଧୁସྔ·ସର୍ଵଶଃ ସମ୍ବୂଦ୍ଧୁସྔ·ସର୍ଵଶଃ

HRIH CHÖ NAM TONG PE RANG DANG LE / DAG NYI DE SHEG TSA WA SUM / CHIG DÜ DE CHEN NYING PÖ KU / DEN SUM TSHANG WE NGO WOR SAL

Hrih From the self-radiance of the emptiness of all phenomena, I arise as the Three Roots Sugatas gathered into one, the enlightened form that is the essence of great bliss. The essence (appears) clearly, complete with the three divine seats.

唵·三·身·寶·三·門·等· 𩷣·火·火·火·三·身·三·身·三·身·  
三·身·身·身·等· 𩷣·火·火·火·三·身·三·身·三·身·

ZHAL NI THAB CHE NI ME / TUM MO YE SHE JIN ZE LONG/  
GYU THRUL DOR JE LHA TSHOG ZHUG / LAG NYI GANG  
LUK JAR WA YI

The mouth is the hearth and the tongue is fire. They are an expanse of pristine awareness chandali fire, in which abide magically emanated hosts of vajra deities. The two hands are (the fire puja implements) the spoon and the ladle,

唵·火·火·火·火·火·火·火·火·火·火·火·火·火·火·火·火·  
火·火·火·火·火·火·火·火·火·火·火·火·火·火·火·火·火·

DÖ YON ZAG ME SEK DZE KÜN / RANG LÜ GYAL WE LHA  
LA BÜL / SO NAM YE SHE TSHOG DZOG NE / LE ZHI THRIN  
LE LHUN DRUB CHING

I offer all the undefiled burnt substances of the sense pleasures to the victorious deity of my own body. Through the perfection of the accumulations of merit and wisdom, may the four enlightened activities be spontaneously accomplished,

𢙈·火·火·火·火·火·火·火·火·火·火·火·火·火·火·火·火·

TOB TSEL YON TEN DZOG GYUR CHIG

and may the enlightened qualities of the powerful creative display be brought to perfection.

唵·火·火·火·火·火·火·火·火·火·火·火·火·火·火·火·火·

*Having recited, enjoy your daily food and drink, making a small fist print (from the remainders) for the rakshas.*

唵·阿·吽·等· 𢙈·火·火·火·火·火·火·火·火·火·火·火·火·火·火·  
火·火·火·火·火·火·火·火·火·火·火·火·火·火·火·火·火·

OM AH HUNG LAG LA RE WE JUNG PO DANG / THROG MA  
KHOR DANG CHE LA BUL / SO SO DÖ PA KUN TSHIM NE /  
NAM KYHEN JANG CHUB THOB PAR SHOG

Om Ah Hung I offer the remainder to hopeful ghosts and rakshas, together with their retinues. Having satisfied all of their individual desires, may they attain the state of all-omniscient enlightenment.

ਗੁਰੂ ਸ਼੍ਰੀ ਰਾਮ ਦੇ ਪੈਖਿਆਂ ਸ਼੍ਰੀ ਰਾਮ ਵੰਡੀ ਗੁਰੂ ਮੌਨ ਧੈਤ ਸ਼੍ਰੀ ਰਾਮ ਅਤੇ ਦ੍ਰਿਤਿ ਗੁਰੂ ਸ਼੍ਰੀ ਰਾਮ ਦੇ ਪੈਖਿਆਂ ਸ਼੍ਰੀ ਰਾਮ ਦੇ ਪੈਖਿਆਂ

GANG GI JIN PA GANG LA JIN / JIN PA JI TAR MI MIG PA /  
JIN PA NYAM PA DE NYI KYI / JIN DAG DE LA YONG DZOG  
SHOG

Whomever the generous one, to whomever the generosity is bestowed, and whatever the generosity, are free of referentiality.  
Through the equality of generosity itself, may generous ones be brought to (the state of) complete perfection.

### Shabkar's Stainless Prayer for all Beings

ਦੁਰਵਾਸਾ ਸ਼੍ਰੀ ਰਾਮ ਦੁਰਵਾਸਾ ਦੁਰਵਾਸਾ ਹਉਣ ਸਾਡੇ ਨਾਲ ਸੁਭਾਵ|| ਸੋ ਸਾਡੇ ਨਾਲ ਸਾਡੇ  
ਪ੍ਰਿਯ ਦੁਰਵਾਸਾ||

RANG ZHEN GYI DÜ SUM DU SAK PE GE TSHOK NAM / SEM  
CHEN LA MA ME PA LA LA MA

By the merit accumulated by myself and others throughout the three times, may those who have no spiritual guide find one,  
ਕਲਾ ਸਿੰਦ੍ਰਾ ਜਾਕਲਾ || ਸ਼੍ਰੀ ਰਾਮ ਸਿੰਦ੍ਰਾ ਜਾਕਲਾ ||

CHÖ ME PA LA CHÖ / DROK ME PA LA DROK  
may those without Dharma find it, may those without a spiritual friend meet one,

ਦੁਰਵਾਸਾ ਸਿੰਦ੍ਰਾ ਜਾਕਲਾ || ਰਾਖ਼ਲਾ ਸਿੰਦ੍ਰਾ ਜਾਕਲਾ ||

WEN PA ME PA LA WEN NE / TSHO WA ME PA LA TSHO WAR  
GYUR NE

may those without a place of retreat find one, and may those without the means of subsistence find some,

ਸੋ ਸਾਡੇ ਨਾਲ ਸੋ ਸਾਡੇ || ਚੁਨ੍ਹਾ ਸਾਡੇ ||

THAM CHE LA CHÖ ONG WAR GYUR CHIG / SANG GYE PAR  
GYUR CHIG

so that they may all become able to follow the Dharma and achieve enlightenment.

## LONG LIFE PRAYERS

His Holiness the XIV Dalai Lama

༄༅ རි ད ག འ ཤ ། ས ཀ བ ། ན ཉ ། མ ཁ ། ཐ ན ཏ ། ང ། ཞ །

GANG RI RA WE KOR WE ZHING KHAM SU

For this realm encircled by snow-covered mountains,

༄༅ ད གྷ ཁ ། མ མ ག ཕ ། བྷ ཕ ། མ ཁ ། མ ཁ །

PHÄN DANG DE WA MA LÜ JUNG WE NE

You are the source of every benefit

and bliss without exception,

༄༅ ལ ཁ ། ཁ ། མ ཁ ། ཁ ། ཁ ། ཁ ། ཁ ། ཁ ། ཁ །

CHEN RE ZI WANG TEN DZIN GYA TSHO YI

Tenzin Gyatso, you who are one with Avalokiteshvara,

༄༅ ར ཁ ། ཁ ། ཁ ། ཁ ། ཁ ། ཁ ། ཁ ། ཁ ། ཁ །

ZHAB PE SI THE BAR DU TEN GYUR CHIG

May you remain steadfast until samsara's end.

H.H. Drikung Kyabgon Chetsang Rinpoche

༄༅ ཅ ཁ ། ཁ ། ཁ ། ཁ ། ཁ ། ཁ ། ཁ །

KÖN CHOG KÜN DÜ SHA KYA SENG GE YI

You are the embodiment of all the precious ones.

༄༅ ལ ཁ ། ཁ ། ཁ ། ཁ ། ཁ ། ཁ ། ཁ །

TEN PA DZIN CHING PEL WE DAG NYI CHE

You, a great being, are the holder and the promoter  
of the teachings of the Shakya Lion.

༄༅ ར ཁ ། ཁ ། ཁ ། ཁ ། ཁ ། ཁ །

KÜN ZANG CHÖ PE DRO DREN THRIN LE CHOG

Your perfect actions are for the liberation of sentient beings.

༄༅ ཁ ། ཁ ། ཁ ། ཁ ། ཁ ། ཁ །

LHÜN DRUB JE TSÜN LA ME ZHAB TEN SÖL

May you the Jetsun Lama, whose enlightened activities  
are spontaneously present, live long!

## H.H. Drikung Kyabgön Chungtsang Rinpoche

ਦ੍ਰਿਗੁੰਪਾ ਕੋਂਚੁਗ ਸੁਮਨਾ ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ਪ੍ਰਸਾਦ ਪ੍ਰਸਾਦ ||

KÖN CHOG SUM GYI DAG NYI DRI GUNG PE

Precious holder of the triple gem of Drigungpa,

ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ||

TEN PA DZIN LA DA DRÄL THUG KYE THÜ

Who preserves the indisputable practice

of profound Dharma,

ਦ੍ਰਿਗੁੰਪਾ ਕੋਂਚੁਗ ਸੁਮਨਾ ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ਪ੍ਰਸਾਦ ||

DAM PE CHÖ KYI ZHI SIL NANG WA YI

Who has realized the sublime truth

which reveals peace and illumination,

ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ||

KYE GÜ UG JIN CHOG GI ZHAB TEN SÖL

May you who relieve the suffering of limitless beings,

live long!

## Lho Tenzin Nyima Sherab (Bongtrul Rinpoche)

ਦ੍ਰਿਗੁੰਪਾ ਕੋਂਚੁਗ ਸੁਮਨਾ ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ||

KÖN CHOG TEN PE NYI MA KHA LA SHAR

Sun of the Doctrine of the Three Rare and

Sublime Jewels, appearing in the sky,

ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ||

DÜL JA DZIN PE PE MO KHONG NE ZHE

Causes the lotus of the comprehension of the disciples  
to blossom from within.

ਸੈਵਾ ਪ੍ਰਸਾਦ ਪ੍ਰਸਾਦ ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ਸ਼੍ਰੀ ਬ੍ਰਤ ਪ੍ਰਸਾਦ ||

SHE RAB CHOG GI DRO WA DREN PE PÄL

Glorious guide, leading living beings with  
supreme and penetrating insight.

## Long Life Prayer for Drikung Lho Ontul Rinpoche

ਕੱਹੁ ਦ੍ਰਿੰਦਸਾਓ ਪੇਦਾ ਸਨ ਕੱਹੁ ਸਾਫ਼ੀ ਸਾਫ਼ੀ॥

CHÖ YING ZAG ME LANG TSHÖ RAB GEG PE

Arya Tarama, mother of the four orders of noble ones,

ਸਾਂਦੁ ਗਲੁ ਪੈ ਓਦੁ ਕੁਝੁ ਸ੍ਰੀ ਵਰਦੁ ਸ੍ਰੀ ਕੁਝੁ॥

SANG SUM MI ZE GYÄN GYI KHOR LÖ PHÜL

You who are the ultimate perfection of the unceasing wheel of adornment,

ਘਾਗਾ ਸਾਂਕੀ ਸ਼੍ਰੀ ਕੁਝੁ ਪੁਲ ਗ੍ਰੂਹੁ ਨ੍ਹੁ ਸੁਖੁ॥

PHAG ZHI KYE YUM ARYA TARA ME

Of the three secrets of beauty and youthful charm of the stainless dimension of ultimate reality,

ਦੰਦੀ ਰਾਹੁ ਪੇਦੁ ਸ੍ਰੀ ਦਾਨ ਕੁਝੁ ਕੁਝੁ॥

DENG DIR CHI ME DRUB PE GA TÖN TSÖL

Today please grant us a veritable festival of the accomplishment of deathlessness.

ਚੀ ਦਸ ਸਤਦ ਪਸ ਦੰਗ ਪਕਗ ਸਾਟੁ ਸਾਟੁ ਸਾਫ਼ੀ॥

YI DAM TSANG ME KÖN CHOG TSUG NA NYEN

Purely serving the deities of meditation and taking the Three Rare and Precious Jewels as your crown,

ਵਦਾ ਧਾਰਤੁ ਪਾਰਦੁ ਸਾਹੁ ਸਾਹੁ॥

DRANG YE DRO LA THAR PE SA BÖN TRÜN

You who plant the seed of ultimate liberation in countless living beings,

ਸ਼ੁਨ ਸ਼ੁਨ ਕੁਹੁ ਪਕਦ ਦਕਿ ਸਾ ਸਾ ਸਿੰਦ ਸਾ॥

DRUB TEN GYÄL TSHÄN DEG LA MI NGÄL WA

Unwearingly raising the victory banner of practice and instruction,

ਸ਼ੁਨ ਪਕਗ ਸਾ ਸਾ ਪਾਰਦ ਕਿ ਸਾ ਸਾ ਸਾ ਸਾ॥

KYE CHOG LA MA DAM PE ZHAB TEN SÖL

Supreme being, excellent teacher, we beseech you to live a long life.

རྩୁ ད୍ରା གେ བୋ རୁ རୁ ལୁ རୁ རୁ རୁ རୁ རୁ

NAM DAG GE LA JOR WA LHUR LEN CHING

Remain here with us, you whose entire effort is directed toward the gathering of pristine merit,

ସ୍ଵିତ୍ସମ୍ମାନକ୍ଷରିଶୁଦ୍ଧାଗୁଣପାଞ୍ଚମା

RI ME JAM TSE NANG WA KÜN LA NYOM

Who manifests impartial loving kindness falling equally upon one and all,

ଶୁଦ୍ଧିଦ୍ୱାରା ଶୁଦ୍ଧିଦ୍ୱାରା ଶୁଦ୍ଧିଦ୍ୱାରା ଶୁଦ୍ଧିଦ୍ୱାରା

MA ME YÖN TEN DEN KHYÖ ZHAB TEN CHING

Whose enlightened qualities are utterly immaculate,

ଶୁଦ୍ଧିଦ୍ୱାରା ଶୁଦ୍ଧିଦ୍ୱାରା ଶୁଦ୍ଧିଦ୍ୱାରା ଶୁଦ୍ଧିଦ୍ୱାରା

DRI ME DZE ZANG CHOG KYI THAR KHYAB SHOG

And may your stainless good deeds fill all directions to the very limits of space.

ଡେଲା ନାମ  
କ୍ରମୀ ୨୫୮୯ ଶ୍ରୀନାଥ ୨୦୨୬ ଶ୍ଵାମୀ ୨୫୮୯ ଶ୍ରୀନାଥ ୨୫୮୯ ଶ୍ରୀନାଥ ୨୫୮୯

*This long-life prayer for Drikung Öntrül Rinpoche was composed at the request of his household servants by Karmapa Orgyen Trinle Dorje on the 29th day of the 7th month of the 2547th year in Tibetan reckoning, which is to say the year 2002.*



Lho Ratna Rinpoche and Lho Ontul Rinpoche

# Long Life Prayer for Lho Karma Ratna Rinpoche

ଆ ସ୍ତାନ୍ତିକ ୨୦୦୩ ଶୁଷ୍ଠିକାରେଖା ୨ ମହିନାରୁଦ୍ଧିରେ ୨୨ ହେଲାଗା ନବର୍ତ୍ତନାଶକାଳେ  
ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶକାଳେ ଏହା ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ  
ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶକାଳେ ଏହା ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ  
ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶକାଳେ ଏହା ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ  
ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶକାଳେ ଏହା ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ  
ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶକାଳେ ଏହା ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ ଉପରେ

In the early morning on the 2nd of February 2003, the excellent first day of the 12th Tibetan month of the Year of the Water Horse of the seventeenth sixty-year cycle in the Tibetan reckoning, the seventh day of the gathering of the Great Prayer Festival of the Nyingmapas at the sacred site of Bodhgaya, counted by the Tibetans as the eighth, from within a floating white cloud in the midst of a dense rainbow-coloured cloudbank in the vault of the skies, there appeared the upper bodies of the three dakinis adorned with various ornaments, their hair bound up and wearing 'five family' crowns made of gold, turquoise and pearl whose five-coloured silken ribbons were gently stirring on the breeze. The chief of these, she who was wearing the crown of turquoise, then uttered the following in the form of a sweet-sounding song:

ଶମ୍ଭୁନାଥୀଙ୍କୀ

NAMO GURU DAKINI – To the spiritual master and the dakini I bow down.

କ୍ଷୟାଦ୍ଵିଦ୍ଵାତନ୍ତଶଶସାଗ୍ରହନ୍ୟଦନ୍ତଶର୍ଣ୍ଣିତିଃ||

CHÖ YING Ö SÄL KÜN ZANG YANG PE LONG

In the vast expanse of Samantabhadra, the radiant luminosity of the ultimate space of absolute reality,

ଶର୍ଦ୍ଦନ୍ତଶର୍ଣ୍ଣିତିଶଶସାଗ୍ରହନ୍ୟଦନ୍ତଶର୍ଣ୍ଣିତିଃ||

DÖ ME NANG TE RIG SE OR GYEN JE

Is the Lord of Uddiyana, son and lineal descendent of the primordial buddha Amitabha.

ଶିଶାନୁଷ୍ଠାନ୍ସିଦ୍ଧାନ୍ୟଦନ୍ତଶର୍ଣ୍ଣିତିଃ||

NYIG DÜ MÜN SEL DÜL JE YÖN TEN TRÜL

The emanation of enlightened qualities who dispels the darkness of this time of the five degenerations and trains disciples.

རྩେଣ ཆସ ། རୁଦ୍ରଶ୍ଵର ། ད୍ରୋ ། ཡୁଲ །

RIG TSÄL RANG JUNG DRÖN ME DRO WA DÜL

Self-arisen lamp of the display of pure awareness, tamer of living beings,

ସୁନ୍ଦର ଗର୍ବ ନାମ କେନ୍ଦ୍ର ହିନ୍ଦୁ །

ZUNG JUG GAR GÜ DE CHEN DOR JE KU

Imperishable bodily form of the great bliss of the nine dance moods of primordial unity,

ମୀଶା ପିଣ୍ଡା ଧନ୍ୟା ଭୂତ ନାମ ର୍ଦ୍ଧର ଶର୍ଷା ଶର୍ଷା །

MI SHIG PÄL DEN ZANG POR ZHAB TEN SÖL

May the life-force of Pälden Zangpo be indestructible and firm

ଫୁର୍ତ୍ତା ଶୁନ୍ତା ପକ୍ଷା ପକ୍ଷା ପାତା ର୍ଦ୍ଧର କେନ୍ଦ୍ର །

LHÜN DRUB GYAM TSHO PE MA KHAN DRÖ TSHÄL

And may the tradition of the island (Ling) of sutra and tantra adorned with the wheels of study and practice (Shedrub),

ଦେଚେନ ମିନ କେନ୍ଦ୍ର ଶୁନ୍ତା ପକ୍ଷା ପକ୍ଷା །

OG MIN DE CHEN THUB TEN NYING PÖ DE

The community of the Quintessence (Nyingpo) of the Teachings of the Enlightened One (Thubten) of the Bliss-Endowed Realm (Dechen) Second to None (Ogmin),

ଶେନ୍ଦ୍ର ଶୁନ୍ତା ନ୍ୟା ଦେଚେନ ମିନ କେନ୍ଦ୍ର ଶୁନ୍ତା ପକ୍ଷା །

SHE DRUB KHOR LO NYI DEN DO NGAG LING

Grove of the padma dakinis in the spontaneously manifested lake,

ରିଙ୍ଗ ଲୁଗ ଚୋଗ ଦୁକୁ ଦୁର ଗ୍ରେ ଶୋଗ

RING LUG CHOG DÜ KÜN DU DAR GYE SHOG

Spread throughout all of space and time.

ତେଣ ଶୁନ୍ତା ପାତା ର୍ଦ୍ଧର ଶର୍ଷା ଶର୍ଷା ମିନ କେନ୍ଦ୍ର ଶୁନ୍ତା

When she had sung this, the three dakinis disappeared.

ତେଣ ଶୁନ୍ତା ପାତା ର୍ଦ୍ଧର ଶର୍ଷା ୨୨ ଛେନ ଏ ଯଥା ନାମ ର୍ଦ୍ଧର ଶର୍ଷା ଶର୍ଷା ମିନ କେନ୍ଦ୍ର ଶର୍ଷା କେନ୍ଦ୍ର ଶର୍ଷା

କେନ୍ଦ୍ର ଶର୍ଷା ମିନ କେନ୍ଦ୍ର ଶର୍ଷା །

*Thus, at exactly seven o'clock by my wristwatch, on the eighth day of February and of the 12th Tibetan month, this was written at the sacred site of Bodhgaya by one whose name is Dzogchen Ganor Tulku.*

## Invocation of Guru Namgyal Rinpoche

Through the power of compassion, in the ten directions  
Of the mirror-like reflections of time and space, the Namgyals  
appear.

Karma Tenzing Dorje Namgyal Rinpoche, emanation of White  
Manjusri,

The Victorious One with the voice of a thigh-bone trumpet  
Please continue to call all beings to awakening.

Kindly appearing among a multitude of traditions and lands  
The Namgyals bring holy Dharma to those who are bereft.

Fearlessly traveling through the hundred thousand realms  
For the benefit of beings, may your lineage never cease.

Again, in the age of transition, through the power of virtue you  
appear

For the welfare of beings.

May the Great Teaching be heard.

May your direct transmission of truth, Mahamudra, be realized.  
May this be an offering that spontaneously benefits all sentience.

With flaming power fuelled by realization of void nature  
Your appearance dispels contradictions and defeats uncertainty.

I pray to you with open-hearted reverence, great teacher:

May your vajra body always abide in the three realms.

Joyous waves of Wisdom's voice emanate from your speech  
Evoking the realization of clarity beyond preference,

Establishing the listener's heart in precious equanimity.

May your vajra voice continue to sound without end.

Samantabhadra Mind of inconceivable vastness;

While seeming to appear, your reality is without bounds.

Beyond concepts, profound and unchanging,

May your unshakable vajra mind never withdraw.

Through vast offerings of incomparable richness,

Through listening, contemplating and making real the way,

Through accomplishing the two accumulations;

By this collection of merit, may these requests be fulfilled.

*Sarva Mangalam*

*(composed by Cecilia Kwiat)*

# Long Life Prayer for Lama Yongdu Chokyi Gyaltsen

ჰි: ཀ්ස' ཐු ཁේ ད් ན ພ ພ ພ ພ ພ ພ ພ

HRI CHÖKU TSE Ö PAKME KHYEN PE TER

Dharmakaya, cognizance wealth of Immeasurable Luminous Life.

ෂ ද ප ප ප ප ප ප ප ප ප

LONG KU THUKJE CHENPO TSE WE TER

Sambhogakaya, loving kindness wealth of the Great Compassion.

ෂ ම ම ම ම ම ම ම ම

TRULKU PEMA THRÖTRENG NÜ PE TER

Nirmanakaya, abilities wealth of the Lotus Skull Garland.

ෂ ප ප ප ප ප ප ප ප

KHYENTSE NÜ PE SHIPA DENG DIR TSOL

Bestow the auspiciousness of cognizance, loving kindness and abilities.

ෂ ම ම ම ම ම ම ම

LAME KA ZHIN DRUPPA LHUR LEN CHING

Making great effort in consummating the Guru's intent and speech.

ෂ ම ම ම ම ම ම ම

GANG DÜL DRO KHAM THAB KHE DAMZAB TON

Teaching profound instructions by skillful means to the appropriate transmigrator realm.

ෂ ම ම ම ම ම ම ම

THAR PE SA WON TRUN LA SHERAB YANG

Spacious wisdom sowing the seeds of liberation.

ෂ ම ම ම ම ම ම ම

CHOKYI GYALTSEN ME NUB TSO ZHE SÖL

We pray that the Victory Banner of Dharma may nourish and not wane.

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*As requested by his disciple Choedup Tenzin (Jamie van Dam) in Tso Pema. I the one known as Lho Ontul composed it at Namgyal Choling Gonpa, Canada, on the auspicious gathering day of the dakinis, the 25th day of the 7th month, fire bird year 2144 (September 15, 2017).*

## **Care and Respect for Dharma Texts:**

Please consider that this prayer book contains the precious teachings of the Dharma. Use and care for it with high regard; keeping it off the floor, not stepping over it or placing one's body or objects on top of it. When the right time comes, please give it to someone who will use it, or burn it in an untainted place.

## **Respect et soins pour les textes du Dharma:**

Merci de prendre conscience que ce livret de prières contient les précieux enseignements du Dharma. Utilisez-le avec soin et grand respect en ne le laissant pas sur le sol, en ne marchant pas dessus ou en ne plaçant aucun objet sur lui.

Quand le bon moment sera venu, merci de le donner à quelqu'un qui va l'utiliser ou bien brûlez-le dans un endroit propre.

## **Cuidado y Respeto hacia los Textos del Dharma:**

Por favor tomen conciencia que este libro de oraciones contiene las preciosas enseñanzas del Dharma. Utilícelo con cuidado y con mucho respeto; no lo deje sobre el suelo, no camine sobre él o coloque cualquier objeto sobre él.

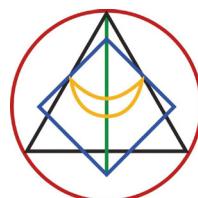
Cuando llegue el momento adecuado, por favor dónelo a alguien que lo pueda utilizar ó quémelo en un lugar adecuado.

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(The Red Hill near Lho Lungkar Monastery is where Orgyen Chemchog Nuden Dorje revealed many treasures. The sacred hill beyond, with a self-arising Guru Rinpoche image is called Lhakhang Mukhmo; home to the Maroon Female Goddess, 'the owner of the mountain.' Qinghai Province, Eastern Tibet. Image by Jonathan Chambers)