

གསོལ་འདེབས་ལེན་བརྟན་མ།

THE SEVEN CHAPTERS OF PRAYER



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THE SEVEN CHAPTERS OF PRAYER

as taught by

PADMA SAMBHAVA

of Urgyen

known in Tibetan as

Le'u bDun Ma

arranged

according to the system of

Khordong Gompa

by

Chhimed Rigdzin Rinpoche

translated by

Chhimed Rigdzin Rinpoche

&

James Low



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Front cover:

Thangka mural of Padmasambhava at Tashiding Gumpa, Sikkim, India
photo by Alex “Kunga” Boncourt, Hamburg

Back cover photo of Chhimed Rigdzin Rinpoche
by Hans-Maria Darnov, Munich, July 1995

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Published by **WANDEL VERLAG** berlin 2010

First published 1981 by The ‘Chhi-Med Rig-‘Dzin Society,
Kalimpong & Rewalsar, India

This revised edition was first published by Khordong e.V., Berlin, 2008

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edition khordong is the publication series of the non-profit Khordong e.V. in Germany,
published by **WANDEL VERLAG** berlin.

Please visit our websites:

www.khordong.net www.simplybeing.co.uk www.wandel-verlag.de

Contact: edition@khordong.net & mail@wandel-verlag.de

Cover & general design by Andreas Ruft, Berlin
Tibetan unicode font: XenoType Tibetan New.ttf
Tibetan typed by Ruth Rickard

Printed at EU on 100% acid and chlorine free paper

ISBN 978-3-942380-02-7

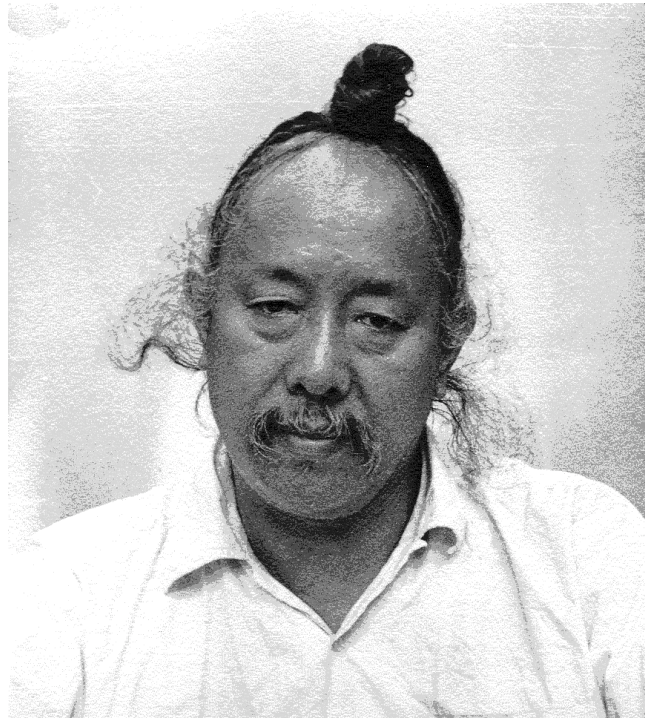


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PRAYER FOR THE SWIFT REBIRTH OF KHORDONG TARCHEN TULKU CHHIMED RIGDZIN RINPOCHE



༄༅། །ཨོ་སྐྱེ།
ལ་མེད་མཚོ་སྐྱེས་རྒྱལ་བའི་རིང་ལུགས་མཚོག།
བཀའ་གཏེར་སྒྲིན་གྲོལ་མན་ངག་བསམ་མི་བྱབ།
སྤེལ་མཛད་འཆི་བ་མེད་པའི་རིག་འཛིན་ཇེ།
ཡང་སྤྱལ་སྤྱར་འབྱོན་མཛད་སྤིན་ལྷན་གྲུབ་ཞོག། ||

OM SOTI
LA MED TSO KYE GYAL WAI RING LUG CHOG
KA TER MIN DROL MEN NGAG SAM MI KHYAB
PEL DZE CHI WA MED PAI RIG DZIN JE
YANG TRUL NYUR JON DZAD THRIN LHUN DRUB SHOG

Wonderful!
Chhimed Rigdzin, you spread the inconceivable in-
structions of initiation and teachings of the Buddha's
oral lineage and the hidden treasures, belonging to
the ancient tradition of the unsurpassed lake-born
Buddha. May your Tulku incarnation come quickly
and may all activities be spontaneously accomplished!

NEW PREFACE

The intention to reprint this translation of the Seven Chapters of Prayers arose from a dream I had about Chhimed Rigdzin Rinpoche some two years after his death. In this dream Rinpoche was very well and happy, living close to Guru Rinpoche in Zangdopalri. When I awoke I had the sense that he was so happy there that he might never return and I felt desolate. Later in the day, some gesture Rinpoche had made in the dream revealed itself as indicating that reprinting this prayer is important to bring about his longed-for return.

There are several translations available in English of the gSol-'Debs Le'u-bDun-Ma (Le'u Dunma), the Seven Chapters of Prayers. This volume follows the instructions of Chhimed Rigdzin Rinpoche and he included several alternative readings for Western people, whereas the original focuses on the people of Tibet.

Because this is a practice text, I offer a brief introduction setting out the view that Rinpoche encouraged us to adopt when engaging in devotional practice. If you wish more historical information about Padma Sambhava there are many books available including:

The Nyingma School of Tibetan Buddhism: Its Fundamentals and History by Dudjom Rinpoche. Translated by Gyurme Dorje and Matthew Kapstein. (Wisdom Publications, 2002)

The Life and Liberation of Padmasambhava translated by Kenneth Douglas and Gwendolyn Bays. (Dharma Pub, 1978)

Guru Rinpoche: His Life and Times by Ngawang Zangpo (Snow Lion Publications, 2002)

Several people have contributed to the work, notably Ruth Rickard who retyped it, Barbara Terris who maintained the lines of communication and Andreas Ruft who prepared the final layout for printing. I revised the translation and did the proof-reading. All the faults in that area rest with me.

May any merit arising from this work lead all beings to Zangdopalri

James Low, Sagadawa 2008

INVOCATION OF PADMA SAMBHAVA

སྐྱབས་གནས་བསྐྱེད་དཀོན་མཆོག་རིན་པོ་ཆེ།

KYAB NAE LU ME KON CHOG RIN PO CHE
refuge place, protector unfailing, never cheating jewel precious

To the precious jewel who is my unfailing refuge

ཐུག་ཅེ་མངའ་བའི་ཡུ་གྱེན་པདྨ་ལ།

THUG JE NGA WAI U GYEN PAD MA LA
compassion possessor Ugyen Padma to

Ugyen Padma who has compassion

བདག་གི་ཇི་ལྟར་གསོལ་བ་བདབས་པ་བཞིན།

DAG GI JI TAR SOL WA TAB PA ZHIN
my like what, how it is prayer, request made like that, accordingly

I pray for the blessing that whatever I request

སྙུར་དུ་འགྲུབ་པར་བྱིན་གྱིས་བརྒྱབས་དུ་གསོལ།

NYUR DU DRUB PAR JIN GYI LAB DU SOL
quickly accomplish, fulfill bless as pray

May be quickly accomplished.

To the precious jewel who is my unfailing refuge,

Ugyen Padma who has compassion,

I pray for the blessing that whatever I request

may be quickly accomplished.

INTRODUCTION

Why is Padma Sambhava reliable? Because he has the nature of the three kayas. We often feel uncertain inside. We want something to rely on. If we rely on the three jewels and the teachings of the lineage, we have something stable. Padmasambhava is the essence of all the refuges; by relying on his nature, we awaken to our own. He has no hidden agenda for his presence is the transparency of the three kayas, the three aspects of the Buddha.

Dharmakaya is emptiness, openness, the ungraspability of the presence of the natural state. This never changes, is never an object that can be seen and grasped. At all times, and in all places it is the same, and so it is completely reliable.

Sambhogakaya is the quality of the immediacy of all manifestation. It is described as *lhun drub*, as the way in which all the richness, all the potential, all the possibilities are there without being artificially constructed. This has the quality of clarity. It is not something you have to work at making sense of, it is immediate. This is like the quality of the reflection in the mirror. As soon as something is in front of the mirror, the reflection is there.

Nirmanakaya is the effortless display of energy participating in the world for the benefit of others. This energy is not located in limited ego-function but flows directly from the dharmakaya and the sambhogakaya. It has the same nature of openness and emptiness. Although the form of the nirmanakaya changes according to circumstances, it is unchanging in that its ground is ceaseless connection and integration with openness.

Thus, Padma Sambhava is reliable, but we ourselves and all other beings are unreliable, no matter how good-hearted we try to be. The basis of our ordinary, human identity is self-concern, me-first. We are caught up in the complexities of our lives; we have family responsibilities, work responsibilities. We may fall in love with someone and feel our heart is very open to them but actually our lives are not very available. Our time is already dedicated to many different activities. The heart may feel completely open but our being in the world is already tied in knots and given over to others. Conflicted loyalties are inescapable in samsara and so we get used to either hedging our bets or blindly throwing ourselves into projects only to be hurt and confused when their complexity is revealed.

Faith in Padma Sambhava offers a very different kind of experience as his nature integrates infinite simplicity and endless complexity. This provides a way of functioning in the world without becoming limited, conditioned or cut off from the ever-open ground.

One of the things that people often say to their lover is, "I know you're very busy, I know you love your work but — what about me? Yes, we do have time together....but I want more. If I had more, I would be more happy, and so would you!"

If you were to awaken to the fact of how good I am, then you could just be with me all the time and then we would be completely happy!”

But the real teaching of the Buddha is: ‘The answer does not lie in the object’. If you meet someone and get very close to them, you can spend all night kissing them, cuddling them, and having sex with them but in the morning you have to get up and go to work or whatever, and you leave them. You may remember them from time-to-time but then you think, “Oh, I have to concentrate on my work now.”

It is different when we do the practice with Padma Sambhava or any of the meditation deities. We start by praising Padma Sambhava, by admiring his good qualities. We make elaborate visualisation; we invite Padma Sambhava to arrive; we recite the mantra and receive the blessing, the purification; we receive the initiation through the *om ah hung*, and then the guru dissolves into us and we dissolve into the guru. We go into the state of the complete openness of the dharmakaya. In this state, many forms manifest; this is the quality of the sambhogakaya. Then we make the offering and eat some food, in the manner of the nirmanakaya. When we get up and walk about, everything we see, and everything we hear is the guru; all our own thoughts are the mind of the guru.

We are not standing in relation to an object. We are not remembering somebody else. We are being truly ourselves through the non-dual inseparability of our nature and that of Padma Sambhava.

This is why taking refuge is more helpful than putting all your energy into relationships with other people. That clearly doesn’t mean you shouldn’t be relating to other people. But if you look for something from others that they can’t give, then you will be endlessly frustrated.

Not to lose the refuge means, on a profound level, not to lose the view of the practice. So if we find ourselves over-invested in another person — wanting more from them than they can give, feeling sad and upset if they are not there, developing all kind of fantasies about how life might be — the key thing to recognise is: ‘This is my mind. I am creating this by my identification, involvement, attachment.’

It’s not only the great novelists and film-makers who can imagine all sorts of things, but we ourselves! We are persecuted by the creativity of our own mind, but if we recognise it, the ground of this creativity is the dharmakaya. Everything that arises from this is presenting itself, is manifesting but without inherent self-nature.

Manifestation arises in the manner of a dream, like the reflection of the moon on water. It is there but not real. It’s like going to the cinema. If we can recognise this is what is happening, we see that a karmic movie is running in our head, starring the five poisons! The nature of the five poisons is the five wisdoms; the difference between these two possibilities is whether we see the ground of emptiness or not.

If we fall into the story, it will start grinding us, making us sad, upset and confused. But if we can relax a little bit and just recognise, “Oh, this is how my karma manifests. There are many hooks here to hold me, but if I just relax...!” then we can

experience directly in our own mind the nature of attachment, the nature of anger, pride and jealousy. Faith is an important part of this practice.

In the Tibetan tradition there are many discussions on the importance of faith and different systems of categorising it. One such is the four kinds of faith.

Firstly, *doe pai dae*, the faith of longing or desire. This is the kind of faith that arises when you feel that the Buddha, or Padma Sambhava, or your teacher has some good qualities, and you would like to have these qualities. It is a desire to be like them, to have what they have. It is also feeling a desire to be with them, so it's a kind of leaning forward, a moving towards the other. For example, in many practices we find the refrain, *lama khyen no*. *Khyeno* means 'to know about'; it means "Lama, know about me," which also implies, "Lama, care for me." So, it's an expression of faith: "I need you to attend to me, I need your gaze upon me, I need not to be separated from you."

This kind of faith is like the faith of bhakti in the hindu tradition. Bhakti devotion means to make God the centre of your life, to live in constant ecstatic remembrance and evocation. The intensity of devotion unifies the transcendent and immanent modes of God.

The idea of devotion as something that takes you out of yourself is found in many religions. In the Tibetan tradition they say you should pray so that the hairs on your body stand up, and that tears fall from your eyes. You may pray until you become unconscious, because when we pray we put our hands together in front of our heart and bring our energy together in the centre of our being. When you pray with intensity, the dispersed energy of the body comes together in the heart. The separation of the lunar and solar energy, of the mother and father energy — all the polarities which create the structure of our ordinary identity — gather together and merge into the heart.

It is very helpful to really pray from the heart to Padma Sambhava, saying the Seven-line Prayer¹, again and again and again. Feel like a small child who has lost its mother. Feel yourself like a person dying, about to be blown away by the winds of karma. "Without you I am nothing. What can I do without you? You are worth more to me than the whole world...". With that, we develop one-pointed attention to the object of our prayer, and continue and continue until the whole world falls away, and there is only the force of this prayer.

One account of the history of romantic love in Europe is that when the crusaders went to the Middle East they came across the sufi songs where God was addressed as 'The Beloved', the unattainable one who was yet so very near. When they returned to Europe, this motif fed into the troubadour tradition in the south of France, developing into the courtly tradition of love where the young knights and squires would compose beautiful poetry to the wife of the lord of the manor. Since she was the abso-

¹ See page 38

lutely unattainable woman, all feelings of passion and longing could be expressed. Gradually, that tradition spread out into the wider culture and became our strong romantic tradition, which is now pervasive in the west. So what was originally the love of god, became the love an ordinary human being.

However, when we pray to Padma Sambhava we can take all our longing, all our yearning for companionship, for safety, for fulfilment, and address them to one who is truly worthy. So, when troubles come, when difficulties arise, we should pray to Padma Sambhava. After the Tibetans had to flee Tibet, more and more Tibetan people began to pray to Padma Sambhava. In times of difficulty and times of stress, Padma Sambhava is seen as the true refuge of the Tibetan people. And we also, when our lives are very difficult, should say these prayers.

The second kind of faith is called *dang wai dae pa* or clear faith, the faith that clarifies. This is a kind of faith which develops on the basis of study, or of experience of the teacher, or which you reflect on and test over time till you see that it is reliable. This is faith grounded in the evidence of your own study and experience. This is why, when we hear dharma teachings, we should always try to bring them into the world, to apply to our life situation, to see whether they really help us or not. Then if we do that, we can see, "Oh, yes. This method really works. It makes a difference to me; it makes me stronger, and clearer, so that I am not so lost in my life."

The third kind of faith is called *yi che ki dae pa* which means big mind, or open-hearted faith, and this is the kind of faith that makes us feel open to the situation; "I trust this situation." With this kind of faith, we don't find obstacles in front of us, we're not doubtful, we're not checking things out any more. We're willing to participate to become part of whatever is happening.

Chhimed Rigdzin Rinpoche used to say he liked most people, but he didn't like people with broken hands. By that he meant people who would say: "Oh, I'd like to, but..." and then would find some excuse to go backwards. He liked people to go forwards, to go into dharma, to be hungry for dharma, to be greedy for dharma; people who could see what needs to be done and who would do it.

With open-hearted faith, one finds oneself getting involved in things. Of course, in the beginning-stages of dharma, particularly when you are studying, it is very important to be a bit suspicious. You should check things out, whether it is new teachers, or new kinds of teachings; you should examine them. Examine them through time to see whether they are reliable, whether they bring something of lasting value rather than some fancy intoxication. However, once you have tasted for yourself and seen that this is indeed reliable, at that point you should open yourself to be committed without restriction, without having to think about it too much and just be for the practice, for the engagement.

The fourth kind of faith is called *chir mi dog pae dae pa*, which means irreversible faith. This is the faith, which proves itself moment by moment, and so has no reason ever to retreat. For example, with the teaching of cause and effect, when you really

understand the nature of karma and you live with it moment by moment — or when you really understand the nature of impermanence and you live with it moment by moment — then in every situation, the understanding of cause and effect and impermanence is with you, as you participate in the experience. Through cause and effect you become careful not to take any situation as self-existing because every situation becomes a cause of another situation. What appears to be simple and something just in itself, has consequences and ramifications which you didn't know about.

This means that things are never what they appear to be. Life is not in your control. Remembering this, you undermine, or deconstruct, or release, the false confidence of mastery.

Understanding impermanence means you do not invest yourself too strongly in situations but allow the situation to evolve. Sometimes holding back is very important. If you know that situations are impermanent, your faith in that means when bad times come, you don't worry about them because they will not last for ever; when good times come, you don't become too excited because you know they also will pass. Keeping the mind relaxed and even, you can start to experience the one-taste of all phenomena, the taste of emptiness. However they arise, they are just like reflections in the mirror.

In that way, having faith in the teaching, seeing how it illuminates and calms, gives you a faith which will never change because it awakens you to actuality as it is.

Faith then is something to seek to develop. If we have doubts, we should try to have these doubts answered by studying the dharma or by asking our teacher questions. Once we take refuge in the dharma, we should think, "Oh, this is the object of my refuge. As the object of my refuge, it is something which I should rely on."

How can I rely on something, if I don't trust it? You might remember learning to ride a bicycle. You have to have faith in the possibility that the bicycle will stay up. If you start to turn the wheels and then become anxious and doubtful, you stop peddling, and then the bicycle will start to fall over.

So, faith means being able to go beyond the feelings that arise in the moment. This is the very heart of the buddhist teaching, which says, 'Don't be conditioned by momentary experience.'

These four kinds of faith are very important because faith is a method of directing our energy. There are many, many interesting distractions. Looking at something on the television which seems holy and inspiring can be a mesmerising distraction. There are so many buddhist books published now. Which ones will you read? When will you ever read them? So many lamas come to the West, so many possibilities of teaching and initiation and different kinds of practice. This is why it's very important to see the essential heart of the teaching and to have faith.

Garab Dorje introduced the dzogchen teachings into the world and his statements are a pure transmission of the heart of the teaching. What he says is very straightforward. "Really look and see how it is. Look again and again until you have

no doubts. Don't get lost by imagining there's anything better than this." That can help and support the key practice of resting in the natural state, but if you get distracted from it, you will be chasing one thing, then chasing another, then chasing another, and you will never know what is the 'real thing'.

Chhimed Rigdzin Rinpoche frequently said, "Don't leave this life empty-handed. Don't waste your time. Value yourself. Do the practice. Believe in Padma Sambhava."

When we exist in terms of the six consciousnesses, the five sense consciousnesses and their organising mentation consciousness, we are always in reactivity to whatever object is arising. The nature of conditioning means that we are already impacted and shaped by what is occurring, so we go towards the next moment with this particular furniture filling our room. We are not fresh.

In Tibetan this is called *rang gyu* which means the stream, or the continuity, of the individual and it develops according to the principle of dependent co-origination. Essentially: on the basis of this, that arises. Thus, we might think, "On the basis of the sun, I become hot. On the basis of being hot, I become tired. On the basis of being tired, I become irritable. So it's the summer time, and I'm having some holiday time, and I feel grumpy!" Each stage is putting some furniture, and instead of being open, moment by moment, we stack up the furniture until we can hardly move.

In dzogchen we are concerned with self-liberation, which means to have faith in impermanence. Because all things are impermanent, they will go by themselves. Last night at midnight, we didn't have to bang gongs and drums to make yesterday go. The clock says midnight, and that day's gone. It doesn't make any objection; you don't have to call the police! Friday went, Saturday appeared. This is the Buddha's teaching of impermanence. Everything will go by itself. When some things go, we are sad that they have gone. When some things go, we are happy that they have gone. Whether we are happy or sad, it doesn't stop things going.

Remembering that your feelings are not the master of the universe, that your feelings are part of the flow of how things are but not the determinants of how things are, then just stay, moment-by-moment, with each experience, and you will see it vanish.

In the Tibetan tradition, the lineage of words and the lineage of realisation are differentiated. We can have many different kinds of explanations — developing our intellectual understanding — but it's important also to meet with people who have some realisation of the practice so that the practice is alive in them. Only then have we a living transmission, an energetic transmission, a relational transmission. It is not abstract or theoretical. It is something that can be experienced, and many people experienced that in relation to Chhimed Rigdzin Rinpoche.

Rinpoche would use the image of a ring and a hook. He frequently said that it was important to develop a strong ring of faith so that the hook of the guru's blessing and compassion could catch that ring. The transmission, the vital life of the lineage, has to occur through devotion. To be devoted to something means to be able to privilege it, to give it one-pointed attention, to have the object of devotion with you at all

times. In the nyingma tradition, we carry the teacher either in their own form or in the form of Padma Sambhava with us at all times, in our heart or on the top of our head, and we pray that in this and in all our future lives, we may live near the teacher; we may never cease from seeing their face.

In this book you will find many lineage prayers which give the names of all the lamas who have transmitted this practice since it was first revealed by Rigdzin Godem. Lineage prayers offer us the chance to express our gratitude to the great kindness of those who have gone before. Without their effort and commitment, the transmission would have been lost.

When you have devotion to the dharma and your heart opens, then you see with the eye of the heart, and the eye of the heart sees things that the busy mind cannot see. It's for this reason that devotion is very important. It's not some primitive, or outer, practice for ordinary people. It's the highest practice of yogis.

Milarepa says, "When I understood my teacher, Marpa, I understood my own mind." Through his devotion to Marpa, he was able to overcome many obstacles. Clearly, when we read the biography of Milarepa, we can see that he had a very hard time. He had many opportunities to think, "Marpa is very cruel, he is very unkind, I will leave him and get a better teacher." But when thoughts like that arose in his mind, his devotion was stronger, and he felt, "Without Marpa, I will die," so he returned back to a place which, for him, was full of ordinary difficulty and ultimate value.

There is the famous story of a merchant who lived in Tibet and went down to India regularly. Every summer, when the snow melted on the pass, he would go down into India for trade and bring goods back to Tibet to sell. He would ask his mother, "Can I bring you something back from India?" She said, "No, I'm old, I don't need anything." He said, "But I could bring you some gold and some beautiful jewellery." She said, "Oh, if I was young I would love these things, but now that I'm old what would I do with them? Because I am old, I need to think of my death and I want to practise the dharma. But there is one thing, if you can find it, which would make me very happy. If you find a relic of the Buddha and you bring that here then that will make my journey in the next life much easier."

So the merchant said he would look for a relic. When he got to India it was very hot, very nice and he saw many exciting things. He spent his time travelling around looking for items to trade and eating and drinking. At the end of his travel, he was very satisfied with what he had traded and he came back home and showed his mother his wonderful items. She asked him, "But did you find a relic?" and he said "Oh, no. I'm sorry, I forgot."

Next year when he was going down to India they had the same conversation and again he said he would look for something but again he forgot. Then the third year as he was coming back and reached the top of the hill looking down into the valley where his mother's house was he suddenly remembered that he hadn't got the relic.

He was so angry with himself that he was kicking the ground and he lashed out at a pile of bones. It was the skeleton of a dog. Then he saw that there were some teeth left in the jaw-bone, so he removed a dog's tooth and wrapped it in some very fine silk that he had purchased in India. He set off down the hill and saw a village boy looking after some goats so he told him to run ahead and prepare a proper welcome because he was bringing a relic of the Buddha. All the villagers assembled, and the local monk blew his conch shell. His mother came out to meet him, tears flowing from her eyes. Everybody was prostrating to the holy object.

His mother took the relic home and put it on the shrine and asked the local goldsmith to make a special covering, and everyday she made many offerings and prostrations. The son felt very guilty inside, he felt it was so terrible to have cheated his own mother. The following year when he was going down to India, he decided, "Oh, this time I must really look for a relic!" But although he was sincerely looking, he couldn't find any relic. So he came back towards his village, crossed over the pass, and was walking down the valley. Suddenly he could see beautiful rainbows hanging over the village. He walked down with a quicker pace and came to his house which was surrounded by many people. He pushed his way through the crowd and saw his mother was sitting there with tears running from her eyes, and beautiful light was streaming out of this shrine of the Buddha's tooth. This is the story of devotion. Even a dog's tooth will give out light if you have faith.

Once when I was translating a text with Chhimed Rigdzin Rinpoche I pointed out to him that there was some inconsistency between the account given in this text and another that we had worked on. He said to me, "Why are you investigating the work of the Buddha? Are you from the CIA?" Then I became very small again! In that way, it's very important to understand that in the past the great saints and yogis have understood many, many things which we don't understand at all; and to remember that, in buddhism, human beings are not the highest level of possibility. Buddhism and humanism are not the same at all.

Buddhism is not a modernist kind of vision indicating that we are moving forward to some great future, transcending all the problems of the past. Rather it shows that illusion and confusion are pervasive, and yet, from time to time in this dark, dark world of samsara, some stars do appear in the sky.

By studying and reflecting on the words of the wise we can develop faith in what they say, and this will illuminate our hearts. But in order to do that we have to understand that their gaze, their Buddha eye sees much more than ours. Our eyes make us blind, our ears make us deaf. With our eyes we see what we like and what we don't like; we see things in terms of good and bad. We divide the world into what is mine and what is not mine. With our ears we focus on the words that please us and don't want to hear the things we don't like.

This is why we have to trust the wisdom eye of the great yogis and saints of the past, because the wisdom eye, the Buddha's eye, sees immediately that everything is

the form of emptiness. It sees that moment by moment, everything is arising out of the ground of emptiness, has the same nature, and is perfectly equal in that nature.

Without meeting with the dharma I don't think we would have these ideas. It's only due to the kindness of all the great teachers in the lineage that these ideas exist for us in our world. When I was at school, nobody said these things to me. When I went to the cinema, I didn't see any film showing me these things. When I read novels I didn't hear any explanation of these things. And when I went to bed with sweet ladies, none of them whispered in my ear the nature of the mind. It was only when I met lamas in the Tibetan tradition that I could start to see something about how the world is.

It's for that reason that it says in the introductory teachings that the dharma is very, very rare. That's why these great lamas are called 'Rinpoche'. Rinpoche means precious. Precious things are precious because you don't find them everywhere.

Having taken refuge, having decided that the path of the dharma is the path for our life, it's very important to maintain our faith and devotion. If we start to take the dharma for granted, so that it seems very familiar, then without any effort our mind will become full of nonsense and distraction. Maintaining faith and devotion requires discipline. It requires saying 'No' to many other opportunities that arise, and in order to say 'No' we have to be clear that the dharma is valuable enough to give us what we are looking for so that we say 'No' to other options with a happy heart.

Buddhism, and in particular tantra and dzogchen, are paths of feeling. This is to say, that it is not some abstract theory, not an intellectual exercise. It is a path for participation with the fullness of our being, with our body, speech and mind, and if we practise in this way, we'll get the true benefit.

When I was studying with Chhimed Rigdzin Rinpoche in India, he often used to say, "This is not Tibet. You are not a Tibetan. Studying the dharma is not a job. Nobody's going to pay you for this." He said, "If you lived in Tibet, you know enough now that you could just go 'ting-a-ling' with your bell and people would put food on the table, but when you go back to your country nobody will pay you for this stuff! So there is no worldly advantage at all for you in doing dharma. You should decide that you want this as a path of liberation, or go home and get a nice job and a house and a car and enjoy your life." And this is the case for all of us. We have to think, "Why do we do this?" We might think, "Oh, we do it because we believe in it."

If we believe in it, why is it that sometimes our energy falls away and we become bored and distracted and we're just going through the motions? When we find this happening, then we should pray to Padma Sambhava, saying the Seven-line Prayer again and again. Don't spend the rest of your life in some vague connection with the dharma, moving towards death, and leaving this life empty-handed. Then you would look back and think, "Oh, I could have done so much more practice! When I was doing the practice, I could have been more sincere! But somehow, I found my distraction more interesting than the practice."

The particular teaching of Chhimed Rigdzin Rinpoche was that you should pray one-pointedly to Padma Sambhava. If you pray with full faith, without any doubt, all the energy systems of the body will meet in the heart, your mind will become empty and, in that moment, you can recognise your own nature,

There are so many different practices that one can do, but many, many great yogis have said, again and again that “Devotion from the heart is the quickest path to understanding your nature,” because when we pray from the heart, everything falls away. The falling away of phenomena means there is nothing left. When nothing is left, all there is is that which is there, which is not a thing to fall away.

Relax into that moment and experience what this is like. It’s not like anything else. If you start with many assumptions about who you are, you will fill the space. If you try to make sense of the experience, if you try to organise it into your familiar categories, you will lose the experience. We just relax into the space, not knowing anything, not clinging to anything, trusting profoundly that this is how it is. This is our natural state or *ngo wo*.

From this state, yet never escaping from this state, is *rang zhin* which is our nature as manifestation, as potentiality, which is the state of the reflection in the mirror. The quality of *rang zhin* is clarity. This clarity is the immediacy of everything which presents itself. You don’t have to pull thoughts into your mind, you don’t have to construct what is your experience — it is immediately here.

This is described as *lhun drup*. *Lhun drup* means effortlessly present, present by itself. The reflection arises in the mirror, immediately. If you wanted to get an artist to paint your face that would take a long time because he would look at your face then look at the canvas and, gradually, bit-by-bit build up a representation of how you look. And the artist would be introducing their own response, their own aesthetic take on how you are. But the mirror shows directly what is happening; it very useful because it’s not based on sensation; it’s not based on interpretation. This is why, in ballet schools, they always have a wall of mirrors. Although from the inside of your body you may feel you are balanced and aligned, when you look in the mirror you see that you are off balance. The reflection immediately shows you what is there. In the same way, out of this openness of the mind, there’s not just empty emptiness — experience goes on.

The first aspect, our nature, is without any limit. Therefore, whatever occurs can only come from that nature. So, you might be sitting in meditation and a thought arises and you suddenly think, “Oh, God! I have to do that. I must remember,” and you have the sense, “Oh, I am thinking about this, but I am doing the meditation just now. Once the meditation is over I am going to do that.” There we have the arising of a dualistic structure where we tell ourselves that we stand apart from experience as somebody who has experiences. But this whole thought, including the felt sense of me as a person who is having thoughts — where is this coming from? It can only come from this open ground nature. If you see that, you can really relax because you

see, “Oh, in my body, in my sense of myself, I am a reflection in the mirror, and I come into being with my world. I’m not standing apart, I’m not sitting alone. Here I am, as part of this, and without any solidity. I exist as movement in this state of clarity.”

What we call ‘I-me-myself’ is the energy of the clarity, which is the potentiality of the mirror. Then, from this state, we come more precisely into being in the world with others. This world is an on-going revelation, changing moment by moment, in which we participate. This level is called *thug je* which indicates a kind of participation, a belonging within, and an acting which is always dynamic. So, it’s not that ‘I am acting’ as if there was an ‘I’ separate from the action but the sense of ‘I’ is also an action, also a movement.

So, we have infinite stillness, the unchanging nature within which infinite possibility arises, and inseparable from that is the precise movement of our moment to moment being in the world with others. This is the view we can rest in as we recite these wonderful prayers.

James Low, 2008

ORIGINAL PREFACE

In the present Black Period, we people who believe in Buddha and Padma Sambhava are so few in number. We have great faith in Padma Sambhava's predictions made when he was in Tibet and written down at that time by Yeshe Tshogyal, etc. These were later revealed and written down by the great tertön treasure-revealers without being mixed with any falsities (in other words, only true incarnation tertöns could find them).

At this time in Tibet, the Land of Snows, where Padma Sambhava taught the dharma and gave initiation in Tibetan, the outer show-forms of artificial religious practice have been destroyed. (The real dharma is indestructible and is not affected by the actions of those of this black period who make a show of being nice but are empty within, like the banana and bamboo trees — only debating, not meditating).

In order to help foster the true and powerful doctrines of Padma Sambhava which came through sNa-Nam rDo-rJe bDud-'Joms and his incarnation Rig-'Dzin rGod-Kyi lDem 'Phru-Chan and Khyeu-Chung Lotsawa and his incarnation Nus-lDan rDo-rJe 'Gro-Phan gLing-Pa Gro-Lod rTsal, we have made these translations for the few who wish to do practice. Whatever benefits come from these works, the virtue of that we humbly dedicate for the good of all beings.

In the translation, the Tibetan language is given, as this is the rDo-rJe gSung, the indestructible word of Padma Sambhava himself, spoken when he was residing in Tibet at bSam-Yas, etc. For those who do not know Tibetan, the text in English should help them to understand about the half of the meaning.

If some people practise these texts and are happy with them then we give that merit for all beings. And if someone does not agree with this work, then also just by connection with these powerful texts they will gain blessing.

C.R. Lama², 1981

Working President and Special General Secretary
The International Indo-Tibetan Nyingmapa
Buddhist Cultural Preservation Society,
and
President
The 'Chhi-Med Rig-'Dzin Society

² Khordong Terchen Tulku Chhimed Rigdzin Rinpoche was popularly known as C.R. Lama.

ཕན་པར་བསམས་པ་ཙམ་གྱིས་ཀྱང་།
སངས་རྒྱས་མཆོད་ལས་བྱད་འཕགས་ན།
སེམས་ཅན་མ་ལུས་ཐམས་ཅད་ཀྱི།
བདེ་དོན་བཙུན་པ་སྒྲིམ་ཅི་དགོས།

When merely the thought of helping others
Is more excellent than the worship of the buddhas,
It is unnecessary even to mention the greatness of striving
For the happiness and welfare of all beings without exception.³

³ From the Bodhicharyavatara by Shantideva (7th century)

ORIGINAL FOREWORD

I am happy to say that I and my colleagues have translated this practice, the gSol-'Debs Le'u-bDun-Ma, the 'Seven-Chapter Prayer'. These prayers were discovered by sPhrul-sKu bZangs-Po Grags-Pa near Tsangs-sTod rGyang-Gi Yon-Po-Lung.

On the tenth day of the rGyal (twelfth) month in the Fire-Horse year, Padma Sambhava was sitting in the great temple of bSam-Yas. King Khri-Srong lDeu-bTsan, Nam-Kha'i sNying-Po, mKha'-'Gro Ye-Shes mTsho-rGyal, sNa-Nam rDo-rJe bDud-'Joms and Lha-Sras Mu-Khri bTsan-Po, the Las-Chan Dag-Pa'i 'Khor-lNGa, or fortunate pure circle of the Mahacharya's closest disciples, presented him with many rich offerings and requested a prayer.

Firstly, Padma Sambhava taught them all the prayer to the dharmakaya, sambhogakaya and nirmanakaya gurus, and then the five disciples each requested a prayer to fulfil their need. To King Khri-Srong lDeu-bTsan he gave a prayer to the tantric lineage from Samantabhadra down to himself. To Ye-Shes mTsho-rGyal he taught the prayer about Zangs-mDog dPal-Ri and the verses for inviting blessing. To dGe-sLong Nam-mKha'i sNying-Po he taught the prayer to the various tantric lineages he had received and verses on how to purify visual perception, hearing and thoughts within natural understanding. To sNa-Nam rDo-rJe bDud-'Joms he gave the prayer telling of his deeds from the time when he was born in the Dhanakosa Lake until his departure to Zangs-mDog dPal-Ri. To Lha-Sras Mu-Khri bTsan-Po he taught the prayer describing the qualities of his body, speech and mind, qualities and activities. Also at Gung-Thang he later taught Lha-Sras Mu-Khri bTsan-Po thirteen prayers which are like wish-fulfilling jewels for Mu-Khri bTsan-Po's own royal descendants, and for all Tibetans. These prayers describe how he came to Tibet, saved king Khri-Srong lDeu-bTsan's lineage and wished to go to Zangs-mDog dPal-Ri as an antidote to the cannibal rakshasas. Padma Sambhava promises to come every morning with the rising sun and to come every tenth day of the lunar month and make himself visible to the people. The prayers give protection from war, disease, famine, difficult journeys, dangerous animals, earthquakes, troublesome yeti, robbers and authoritarian police, at the time of death, during the bardo, and from the other results of one's karma. We have also translated the Bar-Chhad Lam-Sel prayer which saves all beings in the six realms from the difficulties that afflict them. And the volume concludes with the prayer listing all the important deeds of Padma Sambhava written by gTer-sTon Nyi-Ma 'Od-Zer.

These prayers are said and believed in by all the rNying-Ma lineages, only the lineage prayers at the beginning will be slightly different for the later period and here we have given the Byang-gTer, 'Khor-gDong and sMin-Grol Gling lineages. All the bKa'-brGyud-Pa also read these prayers and some of the Sa-sKya-Pa also read them, and when they do their Phur-Pa practice, they read the fourth chapter. The prayers are also read in some dGe-Lugs-Pa monasteries, and they are respected everywhere for their great blessing.

Tibetan lay people say,

ཐང་བདེ་དུས་ཨི་ལ་ལ་མ།
འགག་དོག་དུས་ལུ་རྒྱ་བཟླ།

*“When people walk happily on the plain they sing Aa La La,
But when they encounter danger they pray to Urgyen Padma.”*

That is to say, when life goes easily people think it will last forever, and laugh and sing happily. But if they are faced with dangerous roads, landslides, earthquakes, etc., they lose their confidence and turn to Padma Sambhava and rely on his power to save them.

I am very happy that this translation has been done, for it will enable non-Tibetans to read these prayers and receive the blessing. In 1969 I translated the bSam-Pa Lhun-Grub thirteen prayers with an American lady. She was 25 years of age and we Tibetans consider that this is a difficult age for women. She asked Dilgo Khyentse what she should do and he told her that according to the Tibetan system she must read the bSam-Pa Lhun-Grub-Ma one hundred thousand times. Now foreigners and non-Tibetans will never read prayers if they do not know the meaning (I think this is a very great quality) and so I translated the prayers with her. This was at the cold winter time of the Paush Utsab Festival in Santiniketan and we were all very busy but at her urgent request I worked with her from ten till twelve o'clock each night for two weeks. But then when the work was finished she said, “This prayer has nothing for me, it is only for Khri-Srong bDeu-btsam’s family!” and she tore up the only copy and put the pieces in her pocket and would not give them to me.

Anyway, we are the followers of Padma Sambhava and King Khri-Srong lDeu-bTsan and the other great disciples and so we do not mind if one stanza in the prayer is for the king’s family and descendants, for all the rest is general, for all sentient beings.

In this volume, the initial meditations and lineage prayers are given for the Byang-gTer system and for the sMin-Grol-Gling system as used by H.H. Dudjom Rinpoche’s followers.

I think it is quite certain that the Tibetan refugees will return to Tibet. The Le’u-bDun-Ma contains many prayers for clearing the difficulties that afflict Tibet. In 1978, the present Dalai Lama gave a speech at Sarnath when I was present in which he said that in former times Tibet was saved only by Santaraksita, Padma Sambhava and King Khri-Srong lDeu-bTsan. For the future, it is Padma Sambhava alone who has the power to save Tibet. That speech was reported in the newspaper ‘Tibetan Freedom’ as transcribed from a tape and I have a copy of that newspaper.

This present Dalai Lama’s way of thinking and acting is like that of the fifth Dalai Lama. The fifth Dalai Lama arranged the Rig-’Dzin gDung-sGrub ritual in his own order of practice and tried to spread this practice everywhere in Tibet but it was not possible at that time. Now, since the present great troubles have come to Tibet, the fourteenth Dalai Lama has printed the fifth Dalai Lama’s text of Rig-’dzin gDung-sGrub in India, and each year makes many 100,000 tshog offerings using that text.

When these present troubles came to Tibet the other countries of the world did not prevent them. This was the work of the powerful people there. But all the ordinary people were sorry that so much misery came to Tibet. Well, now that the Le'u-bDun-Ma is translated into English and is printed here with pronunciation in roman script, all those who wish to help Tibet must read the Tibetan words of this text in order to bring peace to the land of Tibet. For the Tibetan words of these prayers were taught by Padma Sambhava himself in Samye Monastery and so they are rDo-rJe gSung (of unfailing certainty and power).

We are printing one hundred copies here. It would be difficult for one man to read these prayers one hundred thousand times, but I am sure that these one hundred copies we print will be read countless times by numberless people. And perhaps by their prayers for the safety of the holy Land of Snows something will really be achieved. At this time it is not possible to do anything for Tibet by direct power, but by the indirect method of prayer it may be possible to save Tibet by relying on Padma Sambhava.

We buddhists must believe in karma's result. We should consider the actions of the high and powerful people, both religious and lay, in Tibet during the last four centuries, and see whether they have been virtuous or otherwise. It will then be clear that the predictions given by Padma Sambhava concerning the causes of the present troubles have come true. And for the future, we also must remember Padma Sambhava's predictions and see that they accord with the results of the karma that beings make for themselves. If troubles are to be avoided, all beings must act virtuously. There is no other way.

Several people have helped to prepare this volume. The text was copied out by Uli Loseries. The translation was done by Rev. James Low. The typing was done by Uli Loseries, Mila Jansen, Michael Lewis and Etienne Huck. The printing was done by U.C. Lama.

We all pray that any virtue arising from this work be offered to Padma Sambhava and his five closest disciples and that the combined virtues of this be given to save all Tibetans who suffer in great misery. And we also give the merit of this to all sentient beings. If there is no virtue here then let it all be dissolved in sunyata.

We have tried to do this work very carefully and so we hope that there are no wrong ideas here or anything missed out or added extra. For this reason we think that this translation is true to the original. Before doing any translation we always pray to Padma Sambhava and when we finish the transmission we always pray to the Guru lineage and offer up the virtues.

C.R. Lama, 1981

[Note: in the translation of these prayers many of the place names, titles, and personal names appear in both Sanskrit and Tibetan. The equivalent terms available at present in English are often not clear or meaningful enough to be used in the verses though they are used to explain the word meaning. It may seem rather clumsy and confusing to have the technical terms sometimes in Sanskrit and sometimes in Tibetan, but this is a by-product of the random nature of the translation work from Tibetan that is being done everywhere. And this confusion will continue until standard equivalents are agreed upon.]

༄༄༄། ཡུ་རྒྱལ་པ་རྣམས་གསུངས་པའི་གསོལ་འདེབས་ལེན་བདུན་མ་བཞུགས་མཆོག་ལ།

THE SEVEN CHAPTERS OF PRAYER

BY

PADMA SAMBHAVA OF URGYEN

ས། སྤྲུལ། སྤྲུལ།

གུ་རུ་ན་མོ་མཆོག་ལ།

Salutation to the Guru

མེ་པོ་དྲེ་ལོ་རྒྱལ་གྱི་ཁྲི་ལུང་། དཔལ་བསམ་ཡས་སུ་ཚོགས་གྱི་མཚན་པ་རྒྱ་ཆེན་པོ་བདང་བའི་
དུས་སུ། སློབ་དཔོན་ཆེན་པོ་པདྨ་འབྲུང་གནས་ལ། དག་སློང་ནམ་མཁའི་སྤྱིང་པོ་དང་།
རྒྱལ་པོ་བྲི་སློང་ལྷེན་བཙན་དང་། མཁའ་འགོ་ཡེ་ཤེས་མཚོ་རྒྱལ་དང་། ལྷ་ནམ་རྩོུ་བདུད་
འཛེམས་དང་། ལྷ་སྤྲུལ་སྤྲུལ་བཙན་པོ་དང་ལྷ་སྤྲུལ་དང་སྤྲུལ་བ་བྱས་། རིན་པོ་ཆའི་མཐུལ་
སྤྲུལ་ནས་ལྷས་པམ་།

When a great offering was being made at the glorious bSam-Yas temple in the twelfth month of the fire male horse year, dGe-sLong (Bhikshu) rNam-mKha'i sNying-Po, King Khri-Srong lDeu-bTsan, mKha'-'Gro Ye-Shes mTsho-rGyal, sNa-Nam rDo-rJe bDud-'Joms and Prince Mu-Khri bTsan-Po prostrated to Mahacharya Padma Sambhava and circumbulated him. Then they offered him a jewel mandala and made this request.

གྱེ་ སློབ་དཔོན་ཆེན་པོ་ལགས་། གསང་ལྟགས་གྱི་ཚམས་གསུངས་པ་ཐམས་ཅད་གྱི་ནང་ནས་
དམ་ཅིག་བསྟུང་བ་གལ་ཆེ། དེའི་ནང་ནས་ཀྱང་སྤྲུལ་མ་ལ་གསོལ་བ་འདེབས་པ་གཙོ་ཆེ་བར་
གསུངས་གདའ་བས་།

“Oh great teacher, of all the tantric dharma teachings you have given, the most important is on the keeping of the tantric vows or samaya. And of these you have said that the principal one is to pray to one’s guru.

བདག་ཅག་ནམས་ལ་དང་བ་འདྲིན་པམ། བྱིན་ཆེན་ཆེ་བམ། གང་ཟག་ཐ་མལ་པ་སྒྲོ་སྒྲོངས་པས་
 ཆོག་གི་ར་མདའ་སྤྲོན་པས་གསང་སྤྲགས་ཀྱི་ལྷ་ནམས་ཀྱི་ཐུགས་དམ་སྒྲོང་བམ། བྱ་ཅུ་ཉིད་ཀྱི་བྱིན་
 ཆེན་ལུག་པམ། ནང་རྒྱལ་དུ་གསོལ་བ་འདེབས་པ་ལ་ཆོག་ཉུང་ལ་དོན་འདུས་པ་ཞིག་བདག་
 ཅག་དང་མ་འོངས་པའི་སེམས་ཅན་ནམས་ལ་སངས་རྒྱས་ཉིད་ཀྱིས་གསུང་བར་ཞུ་ཞེས་ཞུས་པས།

So please give us a prayer to develop our faith strongly and clearly and give us blessing. Ordinary people are very stupid, so please make the words very powerful and helpful so that the tantric gods will be fully satisfied and appeased and the people will receive your blessing. This prayer to be said at morning and evening should be short yet contain all the essential meaning. You, the actual Buddha, are requested to teach this for us and for all future sentient beings.” Thus they made their request.

སྒྲོབ་དཔོན་ཆེན་པོས་བཀའ་སྤྱུལ་པམ། ཉོན་ཅིག་བོད་ཀྱི་སྐལ་ལྷན་ནམས་མ། གསང་སྤྲགས་ཀྱི་
 ཐེག་པ་འདི་འབྱུང་བ་ནི་དཀོན་དེམ། སྒྲོན་སངས་རྒྱས་འོད་སྤངས་ཆེན་པོས་ཀྱང་ཆོས་ཀྱི་འཁོར་ལོ་
 བསྐྱར་བའི་དུས་སུ་ཡང་གསང་སྤྲགས་དོ་མེད་ཐེག་པ་འདི་མ་གསུངས་མ། སངས་རྒྱས་བྱེ་བ་ཐུག་
 བརྒྱད་ཅུ་ཙུ་བཞིས་ཀྱང་མ་གསུངས་མ། མ་འོངས་པའི་སངས་རྒྱས་ནམས་ཀྱིས་ཀྱང་གསུང་བར་
 མི་འབྱུང་རོམ།

The Mahacharya (great adept) replied, “Listen here, you fortunate Tibetan people! This guhyamantrayana (tantric system) appears very rarely. When the former Buddha Mahakashyapa turned the dharmachakra he did not teach the guhyamantra vajrayana (secret mantra indestructible vehicle). And the eighty-four million buddhas did not teach it. The buddhas of the future also will not teach it.

ཅིའི་ཕྱིར་ན་འགྲོ་བ་ནམས་སྣོད་དུ་མ་གྱུར་པའི་ཕྱིར་རོམ། སྒྲོན་བསྐལ་པ་ཐེག་མ་ལ་བསྐལ་པ་ཀུན་
 བཀོད་ཅིས་བྱ་བ་བྱུང་བའི་ཆོ་སངས་རྒྱས་མངོན་བྱུང་གི་རྒྱལ་པོ་ཞིས་བྱ་བའི་བསྤྲན་པ་ལ་གསང་
 སྤྲགས་རྒྱ་ཆེར་བསྤྲགས་སོམ།

And what is the reason for this? It is because sentient beings have not become suitable vessels for it. During the time of the first kalpa (aeon), the one called bsKal-pa Kun-bKod (Fully Displayed), the Buddha mNgon-Byung-Gi rGyal-Po’s doctrines contained many tantric teachings.

ད་ལྟར་གྱི་སངས་རྒྱས་ཤུག་ཐུབ་པའི་བསྤྲན་པ་འདི་ལ་བྱིན་པའིམ།

Now this doctrine of the present Buddha Shakyamuni has come.

དེ་སྟེ་བསྐལ་པ་བྱེ་བ་འདས་པའི་འོག་དུ་བསྐལ་པ་མེ་དོག་བཀོད་པ་ཞེས་བྱ་བ་བྱང་བའི་ཆེ་
 སངས་རྒྱས་འཇམས་པའི་དབངས་ཞེས་བྱ་བ་ད་ལྟའི་ང་དང་ཚུལ་མཐུན་པ་ཞིག་འབྱུང་སྟེ་
 དེས་གསང་སྤྲུགས་ཀྱི་ཆེས་སྟོན་བར་འབྱུང་རྟེ་

Then a million kalpas after this present one, the kalpa Me-Tog bKod-Pa (Flower Display) will have its period and from the Buddha aJams-Pa'i dByangs (Manjushri) a system similar to my own present one will arise and he will give extensive tantric teaching.

བསྐལ་པ་དེ་གསུམ་ནི་འགོ་བ་ནམས་སྟོན་དུ་བྱང་བའི་ཕྱིར་རྟེ་ བསྐལ་པ་དེ་གསུམ་མ་ཡིན་པ་
 དུས་ནམ་ཡང་གསང་སྤྲུགས་མི་འབྱུང་ངོ་

This is because only in these three kalpas will there be beings who are suitable vessels. The tantric doctrines will never appear outside the periods of these three kalpas.

དེ་བས་ན་བསྟན་པ་འདི་ལ་དལ་འབྱོར་གྱི་མི་ལུས་ཐོབ་གསང་སྤྲུགས་ཀྱི་སྒྲོར་ཞུགས་བ་ནམས་ནི་ལེ་
 ལོ་དང་བདང་སྟོམས་ཀྱི་དབང་དུ་མ་སོང་བ་གལ་ཆེ་ ད་གསང་སྤྲུགས་ཉམས་སྲུ་ལེན་པ་ལ་
 དགོས་པའི་ཆོས་བཞི་བྱ་བ་ཚང་དགོས་ དེ་མ་ཚང་ན་དམ་ཆོག་ཉམས་ངེས་ འཁོར་བར་
 འབྱས་ངེས་ ངན་སོང་དུ་ལྷུང་ངེ་ དེ་ཅིའི་ཕྱིར་ན་དུས་གསུམ་གྱི་སངས་རྒྱས་ནམས་ཀྱིས་ཀྱང་
 ཉན་མོངས་པ་རང་རྒྱད་དུ་སྟུན་པས་སངས་རྒྱས་ཐོབ་པར་མ་གསུངས་སོ་

Therefore, with regard to these doctrines, it is most important that those beings having a human existence with the (eighteen factors of the) freedoms and opportunities⁴ and who have entered the tantric system should not go under the power of laziness and indecisive procrastination. There are four necessary dharmas that one must have in full in order to practise the tantric path. If they are not complete then one's vows will certainly be lost, one will assuredly wander in samsara, and will be sure to fall into the three lower realms. And why is this? Well, all the buddhas of the three times also will never say that one can gain buddhahood by keeping (or encouraging sPyad)

⁴ There are eight freedoms and they refer to not being born in any of the following states: hells, insatiable ghosts, animals, long-living gods, uncivilised tribes, among those having wrong views, barbarian border countries, and as an idiot.

There are ten opportunities. The five coming from oneself are: to have a perfect human body, to be born in a country to which the dharma has spread, to have the five sense organs free of fault, not to have done any of the five boundless sins, and to have faith in the pure dharma. The five coming from others are: that a complete perfect Buddha had come into the world, that he has taught the dharma, that the doctrines he taught are still preserved, there is the holy Arya Sangha practising the dharma, and that there is a compassionate guru who teaches the dharma to his devoted disciples. See Chapter 1 of Simply Being.

the afflictions (of stupidity, anger, desire, pride, jealousy) in one's stream of consciousness (Rang-rGyud).

དགོས་པའི་ཚས་བཞི་ནི། སྒྲོ་གསུམ་ཐ་མལ་དུ་འཚར་བ་ལ་འབྲི་བ་བཙན་ཐབས་སུ་གཙོད་པའི་
གདམས་ངག་དགོས།

The four necessary dharmas are as follows: one needs instructions on how to really cut off the enmeshing habits and ideas of the ordinary patterns of arising of one's three doors (the activity of one's body, speech and mind).

ཉོན་མེད་སྤྱད་པའི་སྤྲོ་བ་ཆེན་དུ་གྲུབ་པར་གྱོལ་དུ་ཤེས་པའི་གདམས་ངག་དགོས།

One needs instruction on how to self-liberate the afflicting five poisons when they develop with great force.

འདུ་འཇོག་གཡེང་བའི་དབང་དུ་སོང་ན་རེ་དོགས་བར་ཆད་དུ་ཤེས་པའི་གདམས་ངག་དགོས།

One needs instruction on how to recognise the obstructing hopes and doubts that will arise if one goes under the power of social activities and distraction.

དམ་ཚིག་གཙང་མ་སྤང་བ་ལ་སྐྱེས་བུས་གཞུ་འགོངས་པ་ལྟ་བུའི་གདམས་ངག་དགོས།

One needs instructions on how to immediately take action, like someone drawing an arrow in his bow, when one has not maintained the purity of one's tantric vows.

དེ་ཡང་གསང་སྤྲུགས་ཀྱི་ཐེག་པ་ནི་ཞུ་དུམ་ལྡན་པའི་མེ་དོག་ལྟ་བུ་སྟེ་འབྱུང་བར་མི་འགྱུར་རོ།
གལ་ཏེ་བྱུང་ཡང་ཡུན་དུ་མི་གནས་སོ། དེ་ནི་འགྲོ་བ་རྣམས་གསང་སྤྲུགས་ཀྱི་སྣོད་དུ་མ་གྱུར་
བའི་ཕྱིར་རོ།

Moreover, the guhyamantrayana, the vehicle of secret mantra, like the Udumbara flower, will not occur in future. And if it does appear, it will not stay for long. The reason is that beings have not become suitable vessels for the tantric path.

ད་བྱིད་རྒྱལ་པོས་དབུ་མཛད་པ་རྣམས་ཉོན་ཅིག། བསྟན་པ་འདི་ལ་དལ་འབྱོར་གྱི་མི་ལུས་ཐོབ་
གསང་སྤྲུགས་ཀྱི་སྒྲོར་ཞུགས་ཆེ་འདི་ལ་བྱང་རྒྱུ་པར་འདོད་པ་རྣམས་ཙུ་བ་དང་ཡན་ལག་གི་དམ་
ཚིག་གཙང་མར་བསྤང་བ་གལ་ཆེ།

Now, all of you, with the king as your head, must pay attention! Regarding this doctrine, in this life in which you have gained a human existence with the freedoms and opportunities and have entered the tantric path, if you wish to gain enlightenment, then it is most important to guard the purity of your root and branch tantric vows.

དེ་མ་བསྐྱེད་མ་ན་འཁོ་བྱེད་ཀྱི་སྒྲན་བཙལ་བས་རིག་ཡུང་གི་དྲག་དང་འཕྲད་པ་ལྟ་བུ་ལོ།

If you have not protected them then you must search for a restorative medicine for it is as if you have touched a contagious poison.

དམ་ཚིག་བསྐྱེད་བ་ལ་དད་པ་དང་བརྩོན་འགྲུས་ཤེས་རབ་གསུམ་ཚང་དགོས། དད་པ་མེད་
ན་གསང་སྤྲགས་ཀྱི་སྒྲོད་དྲུ་མི་རུང་། བརྩོན་འགྲུས་མེད་ན་ལེ་ལོ་ཅན་ཐ་མལ་དྲུ་འཁོར་
ཤེས་རབ་མེད་ན་གསང་སྤྲགས་ཀྱི་ལྟ་སྟོན་ཟབ་མོ་དབྱེ་མི་ཤེས།

In order to protect your tantric vows it is necessary to have complete faith, diligence and discriminating wisdom. If you are without faith, you will not be a suitable vessel for the tantric path. If you are without diligence, you will be a lazy person who develops as an ordinary layman. If you are without discriminating wisdom, you will not know how to clearly understand the profound tantric view and conduct.

གསང་སྤྲགས་ནི་འགྲོ་བ་དད་གྲུས་ཅན་གྱི་དོན་དྲུ་བྱོན་པ་ཡིན། དེ་ཡང་རང་ལ་གསང་སྤྲགས་
སྟོན་པའི་སྒྲུ་མ་དེ་སངས་རྒྱས་དངོས་སུ་ཤེས་པས་གསོལ་བ་ཐོབ་ཅིག་གསུངས་སོ།

The tantric teachings appeared for the sake of those beings who have faith and devotion. Moreover, you must pray with the knowledge that the guru who teaches you the tantric doctrines is the actual Buddha.”

PRELIMINARIES

ཡུ་གུན་རིན་པོ་ཆའི་གསོལ་འདེབས་སྤྱིའི་དྲིན་བསྐྱེད་ལ།

GENERAL REFUGE AND BODHICITTA

ན་མོ་སྐྱ་མ་བདེ་གཤེགས་འདུས་པའི་སྐྱོ།

| | | | | |
|--------------|----------------------|----------------|---------------|--------------------|
| NA MO | LA MA | DE SHEG | DU PAI | KU |
| Salutation | Guru (Padma Sambhava | sugatas, | encompassing | body |
| Adoration | or one's own guru) | buddhas | | (i.e. nirmanakaya) |

Salutation. Guru, your body encompasses the bodies of all the buddhas and

དཀོན་མཆོག་གསུམ་གྱི་རང་བཞིན་ལ།

| | | |
|---|----------------------|-----------|
| KON CHOG SUM | GYI RANG ZHIN | LA |
| The Triple Gem (Buddha, dharma, sangha; guru,) | of the nature | to |
| (deva, dakini; dharmakaya, sambhogakaya, nirmanakaya) | | |

You have the nature of the Triple Gem;

བདག་ཉིད་བྱང་ཆུབ་མ་ཐོབ་བར།

| | | | |
|-------------------------|------------------|----------------|------------|
| DAG NYID | JANG CHUB | MA THOB | BAR |
| I (and also all beings) | enlightenment | not gain | until |

Until I attain enlightenment

སྒོ་གསུམ་གྱིས་པས་སྐྱབས་སུ་མཆི།

| | | | | |
|-------------------------|-----------------|-------------|-----------|------------|
| GO SUM | GU PAE | KYAB | SU | CHI |
| Three doors | with reverence, | refuge | for | go |
| (body, speech and mind) | devotion | | | |

I go to you for refuge with the devotion of my body, speech and mind.

Salutation. Guru, your body encompasses the bodies of all the buddhas and you have the nature of the Triple Gem; until I attain enlightenment I go to you for refuge with the devotion of my body, speech and mind.

ན་མོ་སྐྱ་མ་བདེ་གཤེགས་འདུས་པའི་གསུང་།

| | | | | |
|--------------|--------------|----------------|--------------|----------------------------|
| NA MO | LA MA | DE SHEG | DU PA | SUNG |
| Salutation | Master | Sugatas, | Encompassing | Speech (i.e. Sambhogakaya) |
| Adoration | guru | buddhas | | |

Salutation. Guru, your speech encompasses the speech of all the buddhas, and

དཀོན་མཆོག་གསུམ་གྱི་རང་བཞིན་ལ།

KON CHOG SUM GYI RANG ZHIN LA

You have the nature of the Triple Gem;

བདག་ཉིད་བྱང་ཆུབ་མ་ཐོབ་བར་མཆོག་པོ་།

DAG NYI JANG CHUB MA THOB BAR

Until I attain enlightenment

སྒོ་གསུམ་གྲས་པའི་སྐྱབས་སུ་མཆི་མཆོག་པོ་།

GO SUM GU PAE KYAB SU CHI

I go to you for refuge with the devotion of my body, speech and mind.

Salutation. Guru, your speech encompasses the speech of all the buddhas and you have the nature of the Triple Gem; until I attain enlightenment I go to you for refuge with the devotion of my body, speech and mind.

ན་མོ་སྐྱེ་མ་བདེ་གཤེགས་འདུས་པའི་སྤྱགས་པོ་།

NA MO

*salutation
adoration*

LA MA

*master
guru*

DE SHEG

*sugatas,
buddhas*

DU PAI

encompassing

THUG

mind (i.e. dharmakaya)

Salutation. Guru, your mind encompasses the mind of all the buddhas, and

དཀོན་མཆོག་གསུམ་གྱི་རང་གཞིན་ལ་མཆོག་པོ་།

KON CHOG SUM GYI RANG ZHIN LA

You have the nature of the Triple Gem

བདག་ཉིད་བྱང་ཆུབ་མ་ཐོབ་བར་མཆོག་པོ་།

DAG NYI JANG CHUB MA THOB BAR

Until I attain enlightenment

སྒོ་གསུམ་གྲས་པའི་སྐྱབས་སུ་མཆི་མཆོག་པོ་།

GO SUM GU PAE KYAB SU CHI

I go to you for refuge with the devotion of my body, speech and mind.

Salutation. Guru, your mind encompasses the mind of all the buddhas and you have the nature of the Triple Gem; until I attain enlightenment I go to you for refuge with the devotion of my body, speech and mind.

སེམས་བསྐྱེད་ནི།

DEVELOPING BODHICITTA

སེམས་བསྐྱེད་འགྲོ་བ་ཀུན་དོན་དུ།

SEM KYE DRO WA KUN DON DU
developing bodhicitta beings all for the sake of

Developing an enlightened attitude, for the sake of all beings

ལྷ་མ་སངས་གྲུས་བསྐྱབ་ནས་ནི།

LA MA SANG GYE DRUB NAE NI
Guru Buddha (i.e. Guru) practice then
(Padma Sambhava or one's own guru) (till enlightenment)

I will practise as instructed by the guru who is Buddha.

གང་ལ་གང་ལྟུལ་འཇིག་ལས་ཀྱིས།

GANG LA GANG DUL TRIN LAE KYI
according to need disciplining deeds by

Then, with the activity of disciplining according to need

འགྲོ་བ་ལྟུལ་བར་སེམས་བསྐྱེད་དོ།

DRO WA DUL WAR SEM KYE DO
beings educate attitude develop

I will educate beings — thus do I develop my altruistic aspiration

Developing an enlightened attitude, for the sake of all beings, I will practise as instructed by the guru who is Buddha. Then, with the activity of disciplining according to need, I will educate beings — thus do I develop my altruistic aspiration

(say this three times)

According to the sMin-Grol-Gling system one should recite the following:

ཚོགས་བསགས་ནི།

GATHERING THE ACCUMULATIONS (SMin-GROL-GLING SYSTEM)

ལྷ་མ་ཡི་དམ་མཁའ་འགྲོ་གཤེགས་མཆོད་པའོ།

LA MA YI DAM KHAN DRO SHEG

guru deva, wishing god dakini, goddesses come

Gurus, wishing gods, dakinis please come here and

ཉི་ལྷ་པདྨ་འོ་གདན་ལ་བཞུགས་པའོ།

NYI DA PAD MAI DAN LA ZHU

sun moon lotus cushion on sit

Be seated upon these cushions of lotus, sun and moon

ལུས་ངག་ཡིད་གསུམ་གྱས་ཕྱག་འཚལ་པའོ།

LU NGAG YID SUM GUE CHAG TSAL

Body speech mind three with devotion prostrate

We offer obeisance with the devotion of our body, speech and mind, and

ཕྱི་ནང་གསང་བའི་མཚན་པ་འབྲུལ་པའོ།

CHI NANG SANG WAI CHO PA BUL

outer inner secret offering present

Present the outer, inner and secret offerings

Gurus, wishing gods, dakinis please come here and be seated upon these cushions of lotus, sun and moon. We offer obeisance with the devotion of our body, speech and mind, and present the outer, inner and secret offerings.

ཉམས་ཆག་སྒྲིབ་སྒྲིབ་མཐོལ་ཞིང་བཤགས་པའོ།

NYAM CHAG DIG DRIB THOL ZHING SHAG

lapses breaches sins obscurations humbly, confess,
with hands at heart ask forgiveness

With our hands at our hearts we confess our lapses, breaches, sins and obscurations.

གསང་སྒྲུགས་བསྒྲུབས་ལ་རྗེས་ཡི་རང་པོ།

SANG NGAG DRUB LA JE YI RANG

tantric, guhyamantra, practise to rejoice with

We rejoice at the virtue of those who practise the tantras.

སྒྱིན་གྱི་ལ་གསང་པུ་གས་ཚེས་འཁོར་བསྐྱོར་མེད།

| | | | | |
|-------------------|-------------------|------------------|--------------------------|-------------------|
| MIN | DROL | SANG NGAG | CHO KHOR | KOR |
| <i>ripening</i> | <i>liberating</i> | <i>tantric</i> | <i>dharmawheel,</i> | <i>turn</i> |
| <i>initiation</i> | <i>doctrines</i> | | <i>(i.e. teach these</i> | <i>doctrines)</i> |

We request you to spread the tantric doctrines of ripening and liberation and

མྱ་ངན་མི་འདའ་བཞུགས་སུ་གསོལ་མེད།

| | | | | |
|---|------------|------------------|---------------|---------------|
| NYA NGAN | MI | DA | ZHUG | SU SOL |
| <i>sorrow (i.e. do not die, do not enter nirvana)</i> | <i>not</i> | <i>pass from</i> | <i>remain</i> | <i>please</i> |

Ask you to remain with us and not pass away

ཉིང་པོ་སེམས་ཅན་དོན་དུ་བསྐྱེད།

| | | | | |
|--|------------------------|----------------|------------|-----------------------|
| NYING PO | SEM CHAN | DON | DU | NGO |
| <i>essence (of all practice and understanding)</i> | <i>sentient beings</i> | <i>benefit</i> | <i>for</i> | <i>dedicate, give</i> |

We dedicate true value for the benefit of sentient beings —

ཡང་དག་དོ་མེད་དོན་དོགས་ཤོག།

| | | |
|------------------|---------------------|------------------------------|
| YANG DAG | DOR JEI DON | TOG SHOG |
| <i>very pure</i> | <i>vajra nature</i> | <i>actualise we all must</i> |
| | <i>(sunnyata)</i> | |

May we all actualise the completely pure indestructible nature.

With our hands at our hearts we confess our lapses, breaches, sins and obscurations. We rejoice at the virtue of those who practise the tantras. We request you to spread the tantric doctrines of ripening and liberation and ask you to remain with us and not pass away. We dedicate true value for the benefit of sentient beings — may we all realise the completely pure indestructible nature.

རྟེན་བསྐྱེད་པ་ནི།

DEVELOPING THE VISUALISATION (BYANG-GTER SYSTEM)

ཨོ་ཨྲཱ་ཧྲཱ་བཟླ་བུ་རུ་བསྐྱེད་སི་ཏྲཱ་ཧྲཱ་མེད།

| | | | | | | | |
|----------------|----------------|-------------|-----------------------|---------------|-----------------|--------------------|--------------|
| OM | AA | HUNG | BEN DZA | GURU | PEMA | SIDDHI | HUNG |
| <i>Body</i> | <i>Speech</i> | <i>Mind</i> | <i>Vajra</i> | <i>Master</i> | <i>Padma-</i> | <i>accomplish-</i> | <i>give!</i> |
| <i>(three</i> | <i>Kayas)</i> | | <i>indestructible</i> | | <i>sambhava</i> | <i>ments</i> | |

Guru Padma Sambhava with the indestructible body, speech and mind — grant us accomplishment!

རང་ལུས་འཛིན་མེད་སྤྱི་བོ་ཡི།

RANG LU DZIN ME CHI WO YI
my body free of grasping, not holding to it top of head of
as something real and permanent

Without attachment to my body, upon the crown of my head

པདྨ་ཉི་ཟེང་གནས་སྤྱིང་དུ།

PAD MA NYI DAI DEN TENG DU
lotus (symbol of) sun (symbol of) moon (symbol of) cushion on top of
(ternal purity) (wisdom) (compassion)

On top of cushions of lotus, sun and moon, is

དུས་གསུམ་སངས་རྒྱས་ཐམས་ཅད་ཀྱི།

DU SUM SANG GYE THAM CHE KYI
times three buddhas all of
(past, present and future)

From the minds of all the buddhas of the three times

ཐུགས་ལས་སྤྱུང་བའི་རིག་འཛིན་ནི།

THUG LAE TRUL PAE RIG DZIN NI
mind, heart from manifested, vidyadhara, one who holds and uses the original,
emanated natural awareness of truth, a great saint

The emanated presence of awareness,

པདྨ་འབྱུང་གནས་རྒྱལ་བའི་སྐུ།

PAD MA JUNG NAE GYAL WAI KU
Padma Sambhava, Jina's (victor's, - body)
Guru Rinpoche (no-one can defeat him)

Padma Sambhava, the buddhas' form.

Guru Padma Sambhava with the indestructible body, speech and mind — grant us accomplishment! Without attachment to my body, upon the crown of my head, on top of cushions of lotus, sun and moon, is the presence of awareness, emanated from the minds of all the buddhas of the three times, Padma Sambhava, the form of the triumphant ones.

སྐུ་མདོག་དཀར་དམར་སྐྱེལ་ཀྱང་མཛད།

KU DOG KAR MAR KYIL TRUNG DZED
body colour white-red sitting with left foot placed flat on ground at right
thigh with right foot placed out just beyond it

His body is pink in colour, sitting with the right foot placed outside the left,

གཞིན་ནུ་ལོ་བརྒྱད་ལོན་པའི་ཚུལ་མཆོག་

ZHO NU LOB GYE LON PAI TSUL
youthful years eight age looks like that

And he looks youthful in the manner of an eight year-old.

སྒྲུག་པའི་ཆ་ལྷགས་བཅིང་ནག་གོས་མཆོག་

NGAG PAI CHA LUG THING NAG GO
tantrica's mode of dress blue-black clothing

He wears the tantrica's garb of a blue-black gown,

རབ་བྱུང་ཆ་ལྷགས་ཆོས་གོས་དམར་མཆོག་

RAB JUNG CHA LUG CHO GO MAR
bhiksu's, monk's garb dharma clothes red

The bhikshu's garb of red dharma robes, and

རྒྱལ་པོའི་ཆ་བྱེད་ཟབ་བེར་གསོལ་མཆོག་

GYAL POI CHA JE ZA BER SOL
king's dress great gown wearing

The royal dress of a luxurious cloak.

His body is pink in colour, sitting with the right foot placed outside the left, and he looks youthful in the manner of an eight year-old. He wears the tantrika's garb of a blue-black gown, the bhikshu's garb of red dharma robes, and the royal dress of a luxurious cloak.

ཕྱག་གཡས་འོ་ཇེ་བྱུགས་ཀར་འཛིན་མཆོག་

CHAG YAE DOR JE THUG KAR DZIN
hand right vajra at his heart holding

His right hand holds a vajra at his heart and

གཡོན་པ་སྟམ་བཞག་ཀ་པ་ལ་མཆོག་

YON PA NYAM SHAG KA PA LA
*left meditation posture skull (symbol of emptiness)
in lap*

His left hand is in his lap in meditation posture holding a skull.

དབུ་ལ་བདུང་འཛིན་མཆོག་གསོལ་མཆོག་

WU LA PAD MAI NYEN ZHU SOL
head on lotus hat (its many features symbolise his high attainment) wearing

On his head he wears the lotus hat

SEVEN LINE PRAYER

ཧུང་ ཡུ་གྲོན་ཡུལ་གྱི་ནུབ་བྱང་མཚམས་༄

HUNG **UR GYAN** **YUL** **GYI** **NUB JANG** **TSHAM**
vocative, bija of *Odiyana, the* *of* *north-west* *border, corner*
Padma Sambhava, *dakini's land near*
and symbol of five *the Sind doab*
jnana

Hung. In the north-west corner of the land of Urgyen,

པེ་མ་ གེ་སར་དང་པོ་ལ༄

PE MA **GE SAR DONG PO** **LA**
lotus *stamen* *stem* *on*

Upon the stem and stamen on a lotus

ཡ་མཚན་མཚལ་གྱི་དངོས་གྲུབ་བརྟེས་༄

YAM TSHAN **CHOG GI** **NGO DRUB** **NYE**
marvelous, *supreme* *siddhis, real* *have gained*
wonderful *accomplishment, (i.e. buddhahood)*

Are you who have the marvelous supreme real accomplishment,

པེ་མ་ རྒྱུང་གནས་ཞེས་སུ་བྲགས་༄

PE MA **JUNG NAE** **ZHE** **SU** **DRAG**
Padma Sambhava, Guru Rinpoche *called* *as* *famous*

Padma Sambhava of great renown,

འཁོར་དུ་མཁའ་འགྲོ་མང་པོས་བསྐོར་༄

KHOR **DU** **KHAN DRO** **MANG POE** **KOR**
retinue *dakinis, goddesses* *by many* *surrounded*

With your retinue of many dakinis around you.

བྱིད་ཀྱི་ཇེས་སུ་བདག་སྐྱབ་ཀྱིས་༄

KHYE **KYI** **JE SU** **DAG** **DRUB** **KYI**
you *following after, I* *practise* *by*
emulating

Following and relying on you, I do your practice, therefore,

བྱིན་གྱིས་བརྒྱབ་ཕྱིར་གཤེགས་སུ་གསོལ་༄

JIN GYI LAB **CHIR** **SHEG** **SU SOL**
blessing *in order* *to come* *please*

In order to grant your blessing, please come here!

གུ་རུ་པད་བ་སྒྲུ་མེད་ཀྱི་ཕྱོད་ཀྱི་ཕྱོད་

GU RU PAD MA SIDDHI HUNG
guru, master Padma Sambhava attainment grant!

Guru Padma Sambhava grant me the accomplishment of buddhahood!

Hung In the north-west corner of the land of Urgyen, upon the stem and stamen of a lotus, are you who have the marvellous supreme real attainment, Padma Sambhava of great renown, with your retinue of many dakinis around you. Following and relying on you, I do your practise, therefore, in order to grant your blessing, please come here! Guru Padma Sambhava grant me the accomplishment of buddhahood!

(Recite this seven line prayer at least three times to evoke Guru Rinpoche, welcome him, and receive his blessing.)

མཚན་པ་འབྲུལ་བ་ནི།

MAKING OFFERINGS

ཀྱུ་མེ་དྲོག་བདུག་སྒྲེས་མར་མེ་དང་།

HUNG ME TOG DUG POE MAR ME DANG
Vocative flowers incense butterlamps and

Hung. Flowers, incense, butterlamps,

ལྷ་བཞེས་ཤི་ཆབ་མཚན་པར་བཤམས་མེད་།

LHA SHO DRI CHAB CHO PAR SHAM
*food for offering perfumed water as offerings display
to the gods*

Offering food for the gods, and scented water — these offerings I display.

ལྷ་བྱི་གྲུལ་མཚན་ན་བཟའ་དང་།

LA TRE GYAL TSAN NAB ZA DANG
canopies victory banners clothes and

Canopies, victory banners, clothing and

བ་དན་གདུགས་དང་རྩལ་མེད་ཚོགས་མེད་།

BA DAN DUG DANG ROL MOI TSOG
cloth pendants umbrella and music different kinds

Cloth pendants, umbrellas and much music,

Hung. Flowers, incense, butter lamps, offering food for the gods, and scented water — these offerings I display. Canopies, victory banners, clothing and cloth pendants, umbrellas and much music,

རིན་པོ་ཆེ་དང་མེ་དྲག་དང་།

RIN PO CHE DANG ME TOG DANG
jewels and flowers and

Jewels and flowers and

གཟུགས་སྒྲི་རི་རིག་བྱ་དང་།

ZUG DRA DRI RO REG JA DANG
forms sounds smells tastes tangibles and
(i.e. all things pleasing to the senses)

Forms, sounds, smells, tastes, tangible objects and,

ཆོས་དང་མདངས་ཆེན་བྱང་རྒྱལ་སེམས་།

CHO DANG DANG CHEN JANG CHUB SEM
dharma and rakta, blood (symbol bodhicitta, amrita (symbol of
(sunyata) of desire purified) anger purified)

Dharma and rakta and bodhicitta —

མཆོད་སྒྲིན་བསམ་གྱིས་མི་བྲལ་པ་།

CHO TRIN SAM GYI MI KYAB PA
offering clouds inconceivable

All these clouds of offerings, vast beyond thought —

Jewels and flowers and forms, sounds, smells, tastes, tangible objects, and dharma and rakta and bodhicitta — all these clouds of offerings, vast beyond thought —

རྩ་བ་བརྒྱད་པའི་སྤྲ་མ་དང་།

TSA WA GYUD PAI LA MA DANG
root lineage gurus and

To the root and lineage gurus and

ཡི་དམ་ཤི་ཁྲིའི་ལྷ་ཚོགས་དང་།

YI DAM ZHI TROI LHA TSOG DANG
wishing gods, peaceful fierce gods host and

The hosts of peaceful and fierce deities, and

ཆོས་བདག་དཔའ་བོ་མཁའ་འགྲུའི་ཚོགས་།

CHO DAG PA WO KHAN DRO TSHOG
dharmapati, dharma lords viras, heros dakinis, sky-travelling' goddesses hosts*
**(They got teaching from Padma Sambhava and control the giving of treasures (gTer-Ma) to the treasure revealers)*

To the dharma-lords, viras, and dakinis,

དམ་ཅན་ཚོས་སྐྱོང་ནམས་ལ་འབུལ།

DAM CHAN CHO KYONG NAM LA BUL
vow-keepers* dharma-protectors all to offer

(*powerful local gods who originally opposed dharma but were forced to take and keep vows to protect it by Padma Sambhava)

The vow-keepers and the dharma-protectors — to all of them I make these offerings.

སྐྱུ་གསུང་ཐུགས་ཀྱི་དངོས་གྲུབ་ཚུལ།

KU SUNG THUG KYI NGO DRUB TSOL
body, speech, mind of siddhis, accomplishments please give
nirmanakaya sambhogakaya dharmakaya

Please grant the real accomplishments of body, speech and mind!

To the root and lineage gurus and the hosts of peaceful and fierce deities, and to the dharma-lords, viras, and dakinis, the vow-keepers and the dharma-protectors — to all of them I make these offerings. Please grant the real accomplishments of body, speech and mind!

དེན་བསྐྱེད་པ་ནི།

DEVELOPING THE VISUALISATION (SMIN-GROL-GLING SYSTEM)

མདུན་གྱི་ནམ་མཁར་འོད་ལྗེའི་ཁྲོད།

DUN GYI NAM KHAR WOD NGAI LONG
before me in the sky light five in the midst of
(slightly above the level of my head) (white, red, blue, yellow, green)

In the sky before me amidst five-coloured light,

སེང་ཁྲི་པདྨ་ཉི་ཟེང་ལྗེ་ལྷེང་།

SENG KHRI PAD MA NYI DAI TENG
lion throne lotus sun moon on top of

Is a lion throne surmounted by cushions of lotus, sun and moon.

སྐྱུ་གསུམ་རྒྱལ་བ་འདུས་པའི་དངོས།

KU SUM GYAL WA DUE PAI NGO
kayas, natural modes three jinas, buddhas encompassing nature
(dharmakaya, sambhogakaya, nirmanakaya)

Upon this sits the embodiment of the three enlightened aspects of the victorious ones,

ཙ་བའི་ཁླ་མ་པདྨ་འབྲུང་།

TSA WAI LA MA PAD MA JUNG
root guru Padma Sambhava

My own root guru in the form of Padma Sambhava.

In the sky before me amidst five-coloured light, is a lion throne surmounted by cushions of lotus, sun and moon. Upon this sits the embodiment of the three enlightened aspects of the victorious ones, my own root guru in the form of Padmasambhava.

དཀར་དམར་མདངས་ལྗན་ཞི་བྲིའི་ཉམས་།

KAR MAR DANG DAN ZHI KHROI NYAM
pink complexion peaceful-wrathful expression

You are pink in complexion with a slightly fierce expression and

པད་ལྷ་གསང་པོ་དཀ་ཆས་གོས་དང་།

PAD ZHA SANG PHOD CHO GOE DANG
lotus hat blue gown dharma cloth and
(the three dharma robes)

You wear the lotus hat, blue gown, dharma robes and

ཟ་འོག་བེར་མུག་བཞིན་པར་གསོལ་།

ZA OG BER MUG JID PAR SOL
rich, shining robe maroon splendid wearing

A magnificent maroon robe of shining brocade

You are pink in complexion with a slightly fierce expression and you wear the lotus hat, blue gown, dharma robes and a magnificent maroon robe of shining brocade.

ཕྱག་གཡས་འོ་ཇེ་ཅེ་ལྷ་དང་།

CHAG YAE DOR JE TSE NGA DANG
hand right vajra point five and

In your right hand you have a five-pointed vajra and

གཡོན་པས་བླུ་ཆེ་བུས་བསྐྱམས་།

YON PAE BHAN DHA TSE BUM NAM
with his left skull cup long-life pot holds

In your left you hold a skull cup containing a long-life vase.

གུ་མོ་གཡོན་ན་ཁྲུ་འཆང་།

DRU MO YON NA KHA TAM CHANG
elbow left at, in the crook of khatvanga, tantric trident holds

A khatvanga is held in the crook of your left elbow, and

དོ་རེ་གི་ལ་ཁྱད་དང་བཅས་ཏེ།

DOR JEI KYIL TRUNG DANG CHAE TE
vajra asana with, like that
(left foot on right thigh, right foot on left thigh)

You are seated in the vajra posture.

In your right hand you have a five-pointed vajra and in your left you hold a skull cup containing a long-life vase. A khatvanga is held in the crook of your left elbow, and you are seated in the vajra posture.

སྐུ་གསུང་ཐུགས་ཀྱི་དགྱིལ་འཁོར་ལ།

KU SUNG THUG KYI KYIL KHOR LA
body speech mind of mandala within

Within the mandala of your body, speech and mind

རྩ་གསུམ་ཚོས་སྤང་བ་འབྱམས་ཀྱ་ན།

TSA SUM CHO SUNG RAB JAM KUN
roots three dharma protectors infinite all
(gurus, wishing gods, dakinis)

Are all the limitless three roots and dharma-protectors.

འཕྲོ་འདུའི་གཟི་བྱིན་ལས་མི་བ།

TRO DUI ZI JIN LAM ME WA
radiating out gathering back awe inspiring, splendid*

(*Firstly rays of light radiate upwards as offering to all the buddhas, bodhisattvas etc., then they return, reinforced by their blessing and merge in Padma Sambhava. Again they radiate out and going downwards they touch all the beings in the six realms and free them from suffering. They return to Padma Sambhava and dissolve in him and he clearly manifests as the actual Guru Padma Sambhava.)

With the radiating and reassembling of light your brilliant awe-inspiring forms

མངོན་སུམ་བཞིན་དུ་བཞུགས་པར་གྱུར།

NGON SUM ZHIN DU ZHUG PAR GYUR
manifestly, really, actually as sit, stay become, we fully believe

Are actually present before me.

Within the mandala of your body, speech and mind are all the limitless three roots and dharma-protectors. With the radiating and reassembling of light your brilliant and awe-inspiring forms are actually present before me.

སྐྱེ་གསུམ་ལྷ་མ་གསོལ་འདེབས་ནི།
PRAYER TO THE THREE KAYA GURU

ཨེ་མ་ཏོ། སྤྱོད་བྲལ་ཚེས་ཀྱི་དབྱིངས་ཀྱི་ཞིང་ཁམས་སུ།

| | | | | | |
|------------------|---|--|------------|--------------------------------|-----------|
| AE MA HO | TRO TRAL | CHO KYI YING | KYI | ZHING KHAM | SU |
| <i>wonderful</i> | <i>free from all relative positions</i> | <i>dharmadhatu, all-encompassing space</i> | <i>of</i> | <i>sphere, or realm, field</i> | <i>in</i> |

Wonderful! In the sphere of all-encompassing space, free of all relative positions,

ཚེས་ཉིད་དུས་གསུམ་སྐྱེ་འགག་མེད་པའི་ངང་།

| | | | | |
|---|-------------------------------------|----------------|-------------------|---------------------------|
| CHO NYID | DU SUM | KYE | GAG ME PAI | NGANG |
| <i>natural condition, dharmata,</i> | <i>past, present and future</i> | <i>unborn,</i> | <i>unceasing</i> | <i>uncontrived nature</i> |

Is the natural condition, the unborn, unceasing state free of past, present and future.

བྱ་བྲལ་ལྷུན་ཇོགས་བདེ་བ་ཆེན་པོའི་སྐྱེ།

| | | |
|---|--|---|
| JA TRAL | LHUN DZOG | DE WA CHEN POI KU |
| <i>not constructing, free of dualistic activity</i> | <i>easily coming, effort- lessly arising, naturally complete</i> | <i>dharmakaya, state of great happiness, an unchanging happiness free of sorrow</i> |

It is the naturally complete mode of great happiness, free of dualistic worldly activity,

ནམ་མཁའ་བཞིན་དུ་སྤྱུགས་ཇི་ཕྱོགས་རིས་མེད་།

| | | | |
|--|-------------------|-------------------|-------------------|
| NAM KHA | ZHIN DU | THUG JE | CHOG RI ME |
| <i>space, unlimited centreless extention</i> | <i>similar to</i> | <i>compassion</i> | <i>impartial,</i> |

With impartial compassion vast as space.

ལྷ་མ་ཚེས་ཀྱི་སྐྱེ་ལ་གསོལ་བ་འདེབས།

| | | | |
|--------------|--------------------|-----------|-------------------|
| LA MA | CHOE KYI KU | LA | SOL WA DEB |
| <i>guru</i> | <i>dharmakaya</i> | <i>to</i> | <i>pray</i> |

We pray to the dharmakaya guru.

ཡུ་རྫོང་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

| | | | |
|---|--|-----------|-------------------|
| UR GYEN | PAD MA JUNG NAE | LA | SOL WA DEB |
| <i>From the land of Urgyen near the Swat Valley</i> | <i>Padma Sambhava, Guru Rinpoche, 'The Lotus-Born'</i> | <i>to</i> | <i>pray</i> |

We pray to Padma Sambhava of Urgyen.

Wonderful! In the sphere of all-encompassing space, free of all relative positions, is the natural condition, the unborn, unceasing state free of past, present and future. It is the naturally complete mode of great happiness, free of dualistic worldly activity, with

impartial compassion vast as space. We pray to the dharmakaya guru. We pray to Padma Sambhava of Urgyen.

བདེ་ཆེན་ལྷུན་གྱིས་བྱུང་བའི་ཞིང་ཁམས་སུ།

| | | | |
|-----------------|---|------------------|-----------|
| DE CHEN | LHUN GYI DRUB PAI | ZHING KAM | SU |
| great happiness | effortlessly arising | sphere, realm | in |
| | (i.e. there is no need to construct it) | | |

In the sphere of effortlessly arising great happiness,

སྐྱེ་གསུང་ཐུགས་དང་ཡོན་ཏན་ཐིན་ལས་ཀྱི།

| | | | | | |
|-------------------|-------------|-------------|-------------|----------------|---------------------|
| KU | SUNG | THUG | DANG | YON TEN | TRIN LAE KYI |
| body | speech | mind | and | good qualities | spiritual deeds |
| (the three kayas) | | | | of buddhahood | (helpful activity) |

With body, speech and mind, and good qualities and spiritual deeds,

ཡེ་ཤེས་ལྔ་ལྟན་བདེ་བར་གཤེགས་པའི་སྐྱེ།

| | | | | |
|--------------------|------------|------------|---|-----------|
| YE SHE | NGA | DEN | DE WAR SHEG PAI | KU |
| pristine awareness | five | having | Sugata's (epithet of Buddha, meaning 'easily gone') | body |

The Sugata's body having the five-fold original experience

ཐུགས་རྗེའི་བྱེ་བྲག་སྐྱ་ཚོགས་སོ་སོར་སྟོན་།

| | | | |
|-----------------|--------------------|-----------------|-------------------------------------|
| THUG JEI | JE TRAK | NA TSOG | SO SOR TON |
| compassion's | special, different | many, different | showing appropriately to each being |

Shows many different compassionate forms as is appropriate for beings.

སྐྱ་མ་འོངས་སྤྱོད་ཚོགས་སྐྱ་ལ་གསོལ་བ་འདེབས་།

| | | | |
|--------------|--------------------------|-----------|-------------------|
| LA MA | LONG CHOD DZOG KU | LA | SOL WA DEB |
| guru | sambhogakaya | to | pray |

We pray to the sambhogakaya guru.

ཡུ་རྫོན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་།

| | | | | |
|----------------|----------------|-----------------|-----------|-------------------|
| UR GYEN | PAD MA | JUNG NAE | LA | SOL WA DEB |
| Urgyen | Padma Sambhava | to | pray | |

We pray to Padma Sambhava of Urgyen.

In the sphere of effortlessly arising great happiness is the buddha's presence with body, speech and mind, and good qualities and spiritual deeds. Possessing the five-fold original experience, it shows many different compassionate forms to help all sentient beings. We pray to the sambhogakaya guru. We pray to Padma Sambhava of Urgyen.

མི་མཛེད་འཛིག་དྲིན་དག་པའི་ཞིང་ཁམས་སུ།

MI JED JIG TEN DAG PAI ZHING KHAM SU
many, worlds pure sphere in
numberless (all worlds everywhere are pure for Padma Sambhava for he has pure vision)

In the pure sphere of numberless worlds,

ཐུགས་རྗེ་ཆེན་པོས་འགྲོ་བའི་དོན་ལ་བྱེད།

THUG JE CHEN POE DRO WAI DON LA JON
great compassion by beings, goes benefit for come
movers welfare

Coming because of great compassion for the sake of beings,

གང་ལ་གང་ལྟུང་ཐབས་ཀྱིས་འགྲོ་དོན་མཛེད།

GANG LA GANG DUL THAB KYI DRO DON DZAD
doing whatever is necessary according to need
method by beings benefit doing

Benefiting beings by the method of doing whatever is necessary according to need,

འདས་དང་མ་བྱོན་ད་ལྟ་དུས་གསུམ་གྱི།

DAE DANG MA JON TAN DA DU SUM GYI
past and future present times three of

Those of the past, the future and the present —

སླེ་མ་སྦྱུང་པའི་སྐུ་ལ་གསོལ་བ་འདེབས།

LA MA TRUL PAI KU LA SOL WA DEB
guru nirmanakaya to pray

To all the nirmanakaya gurus we pray.

ཡུ་རྫོག་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYEN PAD MA JUNG NAE LA SOL WA DEB
Urgyen Padma Sambhava to pray

We pray to Padma Sambhava of Urgyen.

In the pure realms of numberless worlds they come because of great compassion for the sake of beings, benefiting beings by the method of doing whatever is necessary according to need. To those of the past, the future and the present, to all the nirmanakaya gurus we pray. We pray to Padma Sambhava of Urgyen.

དེ་ལྟར་རྒྱུན་ཆད་མིན་པར་གསོལ་བ་བྲོབ། ཅེས་གསུངས་སོ།

You must say this prayer ceaselessly.

བགྲྀད་པའི་སྒྲ་མ་གསོལ་བ་འདེབས་པ་ནི།

THE PRAYER TO THE LINEAGE GURUS (BYANG-GTER SYSTEM)

སྒྲ་མ་སྐྱུ་གསུམ་མའི་གཙུག་ཏུ།

This lineage prayer should be read just after the prayer to the three kaya gurus.

པདྨ་འོད་ཀྱི་གཞལ་ཡས་ཆེན་པོ་ཏུ།

| | | | | |
|--|------------|---------------------------------------|----------------|-----------|
| PAD MA OD | KYI | ZHAL YAE | CHEN PO | RU |
| <i>name of the palace at Zangdopalri in Ngayabling</i> | <i>of</i> | <i>mandala or dharmata palace</i> | <i>great</i> | <i>in</i> |

In the great mandala palace of Padma Od

བདེ་གཤེགས་སྐྱུ་གསུང་ཐུགས་ཀྱི་སྤྱལ་པ་སྟེ།

| | | | | | | |
|-----------------------------|-------------|---------------|-------------|------------|--------------------------------------|-------------|
| DE SHEG | KU | SUNG | THUG | KYI | TRUL PA | TE |
| <i>sugatas, buddhas</i> | <i>body</i> | <i>speech</i> | <i>mind</i> | <i>of</i> | <i>emanation, representative</i> | <i>thus</i> |

Is the emanation of the body, speech and mind of all the sugatas.

འཇིག་འཛིན་མཁའ་འགྲོ་མང་པོའི་འཁོར་གྱིས་བསྐོས།

| | | | | | |
|-------------------|-----------------|----------------|------------------------|------------|-------------------|
| RIG DZIN | KHAN DRO | MANG PO | KHOR | GYI | KOR |
| <i>vidyadhara</i> | <i>dakini</i> | <i>many</i> | <i>circle, retinue</i> | <i>by</i> | <i>surrounded</i> |

Surrounded by his retinue of many vidyadharas and dakinis

འགྲོ་བླ་སྤྱུ་ག་བསྐྱེད་སྐྱོབ་པའི་ཐུགས་རྗེ་ཅན།

| | | | | |
|---------------|---------------------|-----------------|---------------------------|--------------------------|
| DRO | DRUG | DUG NGAL | KYOB PAI | THUG JE CHEN |
| <i>beings</i> | <i>six (realms)</i> | <i>sorrow</i> | <i>protecting, saving</i> | <i>compassionate one</i> |

He is the compassionate one who saves the beings in the six realms from their sorrows.

སྤྱལ་སྐྱུ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

| | | | |
|-------------------------------------|------------------------|-----------|-------------------|
| TRUL KU | PAD MA JUNG NAE | LA | SOL WA DEB |
| <i>Incarnation, Nirmanakaya</i> | <i>Padma Sambhava</i> | <i>to</i> | <i>pray</i> |

We pray to Tulku Padma Jungnae.

You, the emanation of the body, speech and mind of all the sugatas, reside in the great mandala palace of Padma Od surrounded by your retinue of many vidyadharas and dakinis. You are the compassionate one who protects the beings of the six realms from their sorrows. Tulku Padma Jungnae we pray to you.

ལྷོ་བྲག་མཁར་ཆུ་དཔལ་གྱི་བྲག་ཕུག་དུ།

LHO DRAG KHAR CHU PAL GYI DRAG PHUG TU
(district in) (name of a) (name of a cave) in
(south Tibet) (village)

In the Pal cave at Kharchu in Lhodrak

དཔལ་ཆེན་སྐྱུ་གསུང་ཐུགས་ཀྱི་དངོས་གྲུབ་ཐོབ།

PAL CHEN KU SUNG THUG KYI NGO DRUB THOB
Sri Heruka, body speech mind of siddhi, real gained
wrathful deity attainment

He gained the real attainment of the body, speech and mind of Sri Heruka

བྲག་པོའི་བརྒྱལ་ཞུགས་སྤྱོད་པས་འགྲོ་དོན་མཛད།

DRAG POI TUL ZHUG CHOD PAE DRO DON DZAD
harsh, extreme behaviour activity, beings benefit does
strong conduct

Benefitting beings by the activity of strong and extreme behaviour

འབྲུང་བ་དབང་སྤྱད་ཉི་མ་སྤྲོད་ལ་མནན།

JUNG WA WANG DUD NYI MA TOD LA NAN
elements puts under sun above at fixed, kept
(earth, water his power
fire, air, space)

He put the elements under his power and fixed the sun high in the sky.

དགེ་སྤྲོང་ནམ་མཁའི་སྤྱིང་པོ་ལ་གསོལ་བ་འདེབས།

GE LONG NAM KHAI NYING PO LA SOL WA DEB
bhikshu, fully (his name) to pray
ordained monk

We pray to Gelong Namkhai Nyingpo.

In the Pal cave at Kharchu in Lhodrak you gained the real attainment of the body, speech and mind of Sri Heruka, and benefitting beings by the activity of strong and extreme behaviour, you put the elements under your power and fixed the sun high in the sky. Gelong Namkhai Nyingpo, we pray to you.

བྲག་དམར་འོམ་བུ་ཚལ་གྱི་ཀེའུ་ཆང་དུ།

DRAG MAR OM BU TSHAL GYI KEU TSHANG DU
a red rock tamarisk grove, forest of cave in
near bSam-Yas

In the cave at the tamarisk grove at Dragmar

འཕགས་པ་འཇམ་དཔལ་ཐུགས་ཀྱི་སྤྲལ་བ་ལྟེ།

PHAG PA JAM PAL THUG KYI TRUL PA TE
arya, saintly Manjusri mind's emanation thus

Is the emanation of Arya Manjusri's mind

བོད་ཡུལ་ཁུན་པའི་གླིང་དུ་འགོ་དོན་མཛད།

BOD YUL MUN PAI LING DU DRO DON DZAD
Tibet dark, evil country in beings benefit does

Who benefits beings in the dark land of Tibet.

ཆོས་ཀྱི་རྒྱལ་པོ་བྱང་ཆུབ་སེམས་དཔའི་སྐུ།

CHO KYI GYAL PO JANG CHUB SEM PAI KU
dharmaraja, a king who rules bodhisattva body, form
according to the dharma

He is the bodhisattva dharma king.

ཆོས་རྒྱལ་བྱི་སྟོང་ལྷེ་འུ་བཙན་ལ་གསོལ་བ་འདེབས།

CHO GYAL TRI SONG DEU TSAN LA SOL WA DEB
dharmaraja (his name) to pray

We pray to Chogyal Trisong Deutsan.

You who stayed in the cave at the tamarisk grove of Dragmar are the emanation of Arya Manjusri's mind. You are the bodhisattva dharma king, who benefits beings in the dark land of Tibet. Chogyal Trisong Deutsan we pray to you.

ལྷོ་ཕྱགས་མོན་ཁ་སང་གའི་ཡང་ཇོང་དུ།

LHO CHOG MON KHA SENG GEI YANG DZONG DU
south direction Bhutan (name of a cave) in

At Sengei Yangdzong in Monkha in the south

ལྷ་མོ་ལ་སྤྱི་དཀར་མའི་སྤྲལ་བ་ལྟེ།

LHA MO LA SYE KAR MOI TRUL PA TE
goddess (one of the eight) emanation, thus
(female bodhisattvas) incarnation

Is the emanation of Lhamo Lasye Karmo

ཡི་དམ་ཞལ་གཟེགས་མཚེག་གི་དངོས་གྲུབ་ཐོབ།

YI DAM ZHAL ZIG CHOG GI NGO DRUB THOB
wishing god saw supreme attainment gained
(Vajrakila)

Who saw her deity and gained the supreme accomplishment

ལྷ་མའི་ཐུགས་ཟིན་དགོངས་པའི་གསང་མཛོད་དོ།

LA MAI **THUG ZIN** **GONG PAI** **SANG** **DZOD** **DOL**
guru's mind held by deep teaching secret treasure clearly
(Padma Sambhava) (she received all secret teachings) understood

Being held by her guru's mind she understood the secret treasure of his deep teaching.

མཁའ་འགྲོ་ཡི་ཤེས་མཚོ་རྒྱལ་ལ་གསོལ་བ་འདི་བས།

KHAN DRO **YE SHE TSO GYAL** **LA** **SOL WA DEB**
dakini (name) to pray

We pray to Khandro Yeshe Tsogyal

At Senge Yangdzong in Monkha in the south you, the emanation of Lhamo Lasye Karmo, saw your personal deity and gained the supreme accomplishment. Being held by your guru's mind, you understood the secret treasure of his deep teaching. Khandro Yeshe Tsogyal, we pray to you.

རོང་ཞེས་གྲགས་པའི་བྲག་དམར་ཀེའུ་ཚང་དུ།

RONG **ZHE** **DRAG PAI** **DRAG MAR** **KEU TSANG** **DU**
(village name) called red rock cave in

In the red rock cave at the village of Rong

སྤྱལ་སྐྱའི་ཞལ་གཟིགས་དྲག་པོའི་དངོས་གྲུབ་ཐོབ།

TRUL KUI **ZHAL** **ZIG** **DRAG POI** **NGO DRUB** **THOB**
incarnation face, form saw strong, fierce, real attainment got
(Padma Sambhava) destructive

Is the one who saw the incarnation's face and gained the real attainment of strong activity.

བར་དུ་གཅོད་པའི་དགྲ་བགེགས་ཐམས་ཅད་བསྐྱལ།

BAR DU CHOD PAI **DRA** **GEG** **THAM CHE** **DRAL**
interrupting, trouble-making enemy demon obstructor, all killed, destroyed

Killing all interrupting enemies and obstructors

འཕྲིན་ལས་གྲུབ་པའི་རིག་འཛིན་ཆེན་པོ་སྟེ།

TRIN LAE **DRUB PAI RIG DZIN** **CHEN PO** **TE**
activity (Phur-Pa Phrin-Las) siddha vidyadhara great thus

He is a great vidyadhara and adept of (strong) activity.

སྤྱ་ནམ་དོ་ཇེ་བདུད་འཛོམས་ལ་གསོལ་བ་འདི་བས།

NA NAM DOR JE DUD JOM **LA** **SOL WA DEB**
(name) to pray

We pray to Nanam Dorje Dudjom.

In the rock cave at the village of Rong you saw the incarnation's face and gained the real attainment of strong activity. Killing all interrupting enemies and obstructors, you are a great vidyadhara and adept of activity. Nanam Dorje Dudjom we pray to you.

བསམ་ཡས་ལྷན་གྱི་གྲུབ་པའི་པོ་བླང་དུ།

SAM YAE LHUN GYI DRUB PAI PHO DRANG DU
the first monastery in Tibet effortlessly arising palace in

In the effortlessly arising palace of Samyae

ཆོས་ཀྱི་གྲུལ་པོ་བླང་རྒྱལ་སེམས་དཔའི་སྲས།

CHO KYI GYAL PO JANG CHUB SEM PAI SAE
dharmaraja bodhisattva of son
(Khri-Srong-Idun-Tsan)

Is the son of the bodhisattva dharma king.

བོད་ཀྱི་སེམས་ཅན་དོན་ལ་བརྩེ་ཞིང་དགོངས།

BOD KYI SEM CHAN DON LA TSE ZHING GONG
Tibetan sentient beings benefit to compassionately thinking

He compassionately thinks how to benefit the sentient beings of Tibet and

སྟིགས་མ་ལྔ་བརྒྱའི་སེམས་ཅན་ཐུགས་རྗེས་གཟིགས།

NYIG MA NGAB GYAI SEM CHAN THUG JE ZIG
debased, evil five hundred sentient beings with compassion see, consider
(The debased period of the fifth five hundred years after the Buddha.)

Looks with compassion on the sentient beings of the debased final five hundred years.

ལྷ་སྲས་མུ་ཏྲི་ཙུང་པོ་ལ་གསོལ་བ་འདེབས།

LHA SAE MU TRI TSAN PO LA SOL WA DEB
prince (his name) to pray

We pray to Lhasae Mutri Tsanpo.

You stayed in the effortlessly arising palace of Samyae, you, the son of the bodhisattva dharma king who thought compassionately of how to benefit the sentient beings of Tibet. You look with compassion on the sentient beings of the debased final five hundred years. Lhasae Mutri Tsanpo, we pray to you.

ལྷོ་ཕྱགས་ཤི་ཞེས་པའི་རི་བོ་ལ།

LHO CHOG SHI RI ZHE PAI RI WO LA
south direction sri, glorious called mountain at
(near Zang-Zang district)

At the mountain called Shri in the southern direction

འཕགས་པ་སྐྱེན་རས་གཟིགས་ཀྱིས་བྱིན་བརྒྱབས་པས།

PHAG PA CHAN RE ZI KYI JIN LAB PAE
arya, saintly Avalokitesvara by blessed therefore

Is the one who by the blessing of Arya Avalokitesvara

གྱ་གར་བལ་པོ་བོད་དང་མིན་གྱི་ཡུལ།

GYA GAR, BAL PO BOE MON GYI YUL
India Nepal Tibet Bhutan and the neighbouring of countries border areas

In India, Nepal, Tibet, Bhutan and so on,

ཕྱོགས་བཞིའི་འགྲོ་བ་ཀུན་གྱི་དོན་མཛད་པའི།

CHOG ZHI DRO WA KUN GYI DON DZAD PAI
directions four beings all of benefit doing (i.e. everywhere)

Is able to benefit all beings in the four directions.

སྤྱལ་སྐྱེ་བཟང་པོ་གྲགས་པ་ལ་གསོལ་བ་འདིབས།

TRUL KU ZANG PO DRAG PA LA SOL WA DEB
incarnation (name of the yogi who first) to pray (got the bundle containing these prayers)

We pray to Tulku Zangpo Dragpa

You stayed at the mountain called Shri in the southern direction and were blessed by Arya Avalokitesvara so that you could benefit all beings in the four directions, in India, Nepal, Tibet, Bhutan and so forth. Tulku Zangpo Dragpa, we pray to you.

བྱང་ཕྱོགས་རི་རྒྱལ་བཀྲ་བཟང་གར་འདབས་སུ།

JANG CHOG RI GYAL TRAB ZANG SHAR DAB SU
north direction (name of mountain) east side at (where he discovered the Byang-gTer)

At the east side of Rigyal Trabzang in the northern direction

རྒྱལ་བས་ལྷང་བསྟན་བོད་ཀྱི་དོན་ལ་བྱོན།

GYAL WAE LUNG TAN BOD KYI DON LA JON
jina, by prediction Tibet of benefit for come (Padma Sambhava)

Is the one who came to benefit Tibet as predicted by Padma Sambhava,

སློན་ལས་སྟོབས་ཀྱིས་འགྲོ་བའི་སྤྱག་བསྐྱེལ་སེལ།

MON LAM TOB KYI DRO WAI DUG NGAL SEL
aspiration power, force by beings suffering dispel

Dispelling the sufferings of sentient beings by the power of his aspiration

རིག་འཛིན་གློད་གྱི་ལྷེ་མ་ཡུ་ཅན་ཞེས་གྲགས།

RIG DZIN GOD KYI DEM TRU CHAN ZHE DRAG
vidyadhara (name) known as, famous

He is known as Rigdzin Godkyi Dem Truchen.

སྤྲེས་པའི་ནལ་འབྱོར་ཆེན་པོ་ལ་གསོལ་བ་འདེབས།

BOE PAI NAL JOR CHEN PO LA SOL WA DEB
secret yogi great to pray

We pray to the great secret yogi.

At the east side of Rigyal Trabzang in the northern direction you come to benefit Tibet as predicted by Padma Sambhava. Dispelling the sufferings of sentient beings by the power of your aspiration, you are known as Rigdzin Godkyi Dem Truchen. Great secret yogi, we pray to you.

མང་ཡུལ་གྲང་ཐང་གྱལ་པོའི་པོ་བྲང་དུ།

MANG YUL GUNG THANG GYAL POI PHO DRANG DU
district (name of village) king's palace in

In the palace of the king of Gungthang in Mangyul

ཆོས་ཀྱི་གྱལ་པོ་གདུང་བརྒྱུད་ཀྱི་པ་ཅང་མའི་རིགས།

CHO KYI GYAL PO DUNG GYUD TSANG MAI RIG
dharmaraja dynasty pure family
(from Srong-bTsan sGam-Po)

Are they who belong to the family that continues the pure dynasty of the dharmarajas.

གྱལ་བས་ལུང་བསྟན་མཚན་དང་དཔེ་བྱད་ལྡན།

GYAL WAE LUNG TAN TSHAN DANG PE JAD DAN
by Padma Sambhava predicted major signs and minor signs possessing

Predicted by Padma Sambhava they possess the major and minor signs,

ཞི་དུལ་སྤྱིང་ཇི་ལྡན་པའི་ཐུགས་ཇི་ཅན།

ZHI DUL NYING JE DAN PAI THUG JE CHAN
peaceful appearance compassion having compassionate one

These most compassionate ones of peaceful mien.

ཆོས་གྱལ་གདུང་བརྒྱུད་ནམ་གསུམ་ལ་གསོལ་བ་འདེབས།

CHO GYAL DUNG GYUD NAM SUM LA SOL WA DEB
dharmaraja dynasty, lineage, royal line three to pray

We pray to the three holders of the dharma king's lineage.

You resided in the palace of the king of Gungthang in Mangyul, you who belonged to the family that continued the pure dynasty of the dharmarajas. Predicted by Padma Sambhava, you possessed the major and minor signs. You are the compassionate ones of peaceful mien. Three holders of the dharma king's lineage, we pray to you.

བྱིན་གྱི་བསྐྱབས་པའི་གཟིམས་ཁང་དམ་པ་རུ།

JIN GYI LAB PAI ZIM KHANG DAM PA RU
blessed (by Rigdzin Godem) house holy in

In the holy house that has been blessed

ཡུ་གྱེན་ལུང་བསྟན་དུས་མཐར་སྐལ་བ་ཅན།

UR GYEN LUNG TAN DU THAR KAL WA CHAN
Padma Sambhava predicted final period fortunate one, able to practise dharma
at end of kalpa

Is the fortunate one of the final period who has been predicted by Padma Sambhava.

མཚན་ལྡན་དབང་གི་རིགས་ལས་སྐྱལ་སྐྱེ་ཉིད།

TSHAN DAN WANG GI RIG LE TRUL KU NYID
accomplished powerful Kula family from, of incarnation
(i.e. Padma Kula)

This accomplished incarnation of the Padma Kula

རང་ལྟའི་དྭགས་ཀྱན་ཚང་བར་ལེགས་འབྱུངས་པའི།

RANG DRAI TAG KUN TSHANG WAR LEG TRUNG PAI
like me signs all complete well born
(Rigdzin Godem) (except for the feathers)

Is the well-born son possessing all the signs of Rigdzin Godem.

སྤྲས་མཚེག་རྣམ་རྒྱལ་མགོན་པོ་ལ་གསོལ་བ་འདེབས།

SAE CHOG NAM GYAL GON PO LA SOL WA DEB
son excellent (name) to pray
(physical son of Rig-'Dzin rGod-IDem)

We pray to Namgyal Gonpo

You stayed in the holy house that was blessed, you the fortunate one of the final period predicted by Padma Sambhava. Accomplished incarnation of the lotus family, you are the well born son possessing all the signs of Rigdzin Godem. We pray to Namgyal Gonpo.⁵

⁵ Note: An alternative lineage descends from here which can be found starting on page 69.

བདག་འཛིན་གནས་སྤངས་སྒྲ་མའི་ཤལས་དྲུང་དུ།

DAG DZIN NAE PANG LA MAI ZHAB DRUNG DU
grasping place abandon guru near
(i.e. home, land, family, friends) (Rigdzin Godem)

Abandoning all places of attachment he stayed near his guru,

འཁོར་འདུས་ཐོག་ས་མ་ལུང་ཟིན་སྟོང་གི་བུ།

KHOR DU THOG MA LUNG ZIN NYING GI BU
circle of disciples first predicted heart son, close disciple

This predicted heart son was the first among the circle of disciples.

ཅི་གསུང་བསྐྱབས་ཆེས་བསྟན་པའི་བཀའ་སྲོལ་སྤེལ།

CHI SUNG DRUB JE TAN PAI KA SOL PEL
whatever taught, told practise after doctrine ordained system develop, spread

Practising whatever he was told, he later spread the doctrine in the right way,

བཟླ་བྱིན་ཐའི་མཚན་མཐའ་ཅན།

BEN DZA SHI RI NA THAI TSHAN THA CHAN
rDo-rJe mGon-Po having that name
(These first four lines are to rDo-rJe mGon-Po only)

This one whose name ends in Vajra Shri Natha.

སྤངས་འཆང་རྫོ་ཆེ་ནམ་གཉིས་ལ་གསོལ་བ་འདེབས།

NGAG CHANG DOR JE NAM NYI LA SOL WA DEB
mantrashara, vajra two to pray
tantric practitioners (Dorje Gonpo and Dorje Palbar)

We pray to the two tantricas called Dorje.

Abandoning all places of attachment you stayed near your guru, you the predicted heart-son and first among the circle of disciples. You practised all that you were told, and later spread the doctrine in the right way, you whose surname is Vajra Shri Nath, we pray to you and your fellow tantrica called Dorje.

བྱང་ཇོང་དཔལ་རིའི་གནས་དང་གྱི་ལ་ཡའི།

JANG DZONG PAL RI NAE DANG KI LA YAI
mountain place and Vajrakila's

At Jangdzong Palri and at the true Vajrakilaya

གཞལ་མིད་ཁང་དངོས་བཀྲ་བཟང་རི་བོའི་ཀློང།

ZHAL ME KHANG NGO TRAB ZANG RI WOI KED
mandala (made by Padma Sambhava) real (name) mountain middle

Mandala at the mid-point of Riwo Trabzang

བུམས་པ་བཤེས་གཉིན་ཉིད་དང་ངག་དབང་གྲགས།

JAM PA SHE NYEN NYID DANG NGA WANG DRAG
(name) and (name)

Are Jampa Shenyen and Ngawang Dragpa,

ལྷ་བྲག་སྡིང་གཏེར་བཀའ་བབས་བརྒྱད་སྲོལ་འཛིན།

LHA DRAG NYING TER KA BAB GYUD SOL DZIN
place heart treasure perfect lineage system holder
(i.e. the Byang-gTer)

The perfect gurus holding the lineage system of the heart treasure of Lhadrag.

མཚན་ལྷན་ལྷ་མ་རྣམ་གཉིས་ལ་གསོལ་བ་འདེབས།

TSEN DEN LA MA NAM NYI LA SOL WA DEB
accomplished gurus two to pray
(they were both disciples of rDorJe mGon-Po)

We pray to these two accomplished gurus.

You resided at Jangdzong Palri and at the original Mandala of Vajrakila at the mid-point of Riwo Trabzang, Jampa Shenyen and Ngawang Dragpa, most perfect gurus holding the lineage system of the heart treasure of Lhadrag. Accomplished gurus we pray to you.

བྱང་ཕྱོགས་སྐུ་ཚའི་བྱིན་ལྷབས་དེན་གནས་སུ།

JANG CHOG KU TSHEI JIN LAB TEN NAE SU
north direction life blessed place at
(where Rigdzin Godem practised all his life)

At the place in the northern direction that was blessed by a lifetime of practice

འདྲེན་པ་རྣམ་གཉིས་སྤྱགས་ལས་འབྲུངས་པའི་སྲས།

DREN PA NAM NYI THUG LE THRUNG WAI SAE
guides, leaders two mind, heart from born son, disciple
(Jampa Shenyen and Ngawang Dragpa)

Is the disciple born from the minds of these two guides.

སྤྲོན་གནས་རྗེས་དྲན་དཀའ་བ་མ་ལྷས་སྤྱད།

NGON NAE JE DRAN KA WA MA LU CHAD
former place remember later austerities all practised

Remembering his former lives he practised very strongly and

ཟབ་གདེར་ཚས་ཀྱི་བསྐྱན་པ་རྒྱ་ཆེར་སྤེལ།

ZAB TER CHO KYI TAN PA GYA CHER PEL
profound treasure dharma doctrines greatly spread

Greatly spread the dharma doctrines of the profound treasures.

ཚས་རྗེ་སངས་རྒྱས་དཔལ་བཟང་ལ་གསོལ་བ་འདེབས།

CHO JE SANG GYE PAL ZANG LA SOL WA DEB
dharmaswamin, (name) to pray
holy man

We pray to Choje Sangye Palzang.

Born from the minds of these two guides you stayed at the place in the northern direction that was blessed by a lifetime of practice. Remembering your former lives you practised very strongly and spread wide the dharma doctrines of the profound treasure. Choje Sangye Palzang, we pray to you.

ཉི་ལུང་དགོན་པ་ཞེས་དང་བདེ་གྲོལ་དུ།

NYI LUNG GON PA ZHE DANG DE DROL DU
(name of monastery) called and (place) at

At Nyilung Gompa and Dedrol are

ལྷོང་གི་སྒྲགས་འཆང་ཚས་རྒྱལ་བསོད་ནམས་དང།

DONG GI NGAG CHANG CHO GYAL SO NAM DANG
(name of family) of tantrica (name) and

Chogyal Sonam, the tantrica of the Dong family, and

མེས་རྟོན་གདུང་འཛིན་བྱགས་སྤྲས་ནམ་མཁའི་མཚན།

ME TON DUNG DZIN THUG SAE NAM' KHAI TSHAN
Family line hereditary line-holder close disciple (Namkha) called
(of Sangye Palzang) (Gyaltshan)

Thugsae Namkha who holds the family lineage of Meton,

བསྟེན་སྒྲུབ་བསྐྱེད་ཚྲགས་བྱུང་བའི་མཚན་མ་བརྟེས།

NYEN DRUB KYED DZOG DRUB PAI TSHAN MA NYE
mantra practice developing perfecting attainment got signs
system system

They gained the signs of attainment from mantra recitation and the developing and the perfecting systems.

རིག་པུགས་འཆང་བ་ནམ་གཉིས་ལ་གསོལ་བ་འདེབས།

RIG NGAG CHANG WA NAM NYI LA SOL WA DEB
vidya mantra holder two to pray

We pray to the two holders of the vidya mantra.

Chogyal Sonam, tantrica of the Dong family, and Thugsae Namkha, holder of the family lineage of Meton, you resided respectively at Nyilung Gompa and Dedrol, and gained the signs of attainments from mantra recitation and the developing and perfecting systems. Great tantric yogis, we pray to you.

གཉིས་ཀས་རྗེས་བཟུང་ཡིལ་མོ་ཤྲུག་བཟང།

NYI KAE JE ZUNG YOL MO SHA KYA ZANG
both, by held, fostered valley in Nepal (name)
(Chogyal Sonam, Thugsae Namkha)

Yolmo Shakya Zangpo who was fostered by them both, and

ཁྱད་པར་ཞབས་བསྟེན་དཔལ་ཆེན་ཅུ་བོ་རི།

KHYAD PAR ZHAB TEN PAL CHEN CHU WO RIR
especially always staying there name of mountain , at

The one who always stayed at Palchen Chuwo Ri,

མཆོག་གི་སྤྱལ་སྐྱུ་རིག་འཛིན་བདུད་འཛོམས་རྗེ།

CHOG GI TRUL KU RIG DZIN DUD JOM JE
excellent incarnation (name) (honorific)

The excellent incarnation, Rigdzin Dudjom, and

པང་གང་གནས་སུ་དཔལ་ལྷན་སྒྲོ་བློས་ཞབས།

PANG GANG NAE SU PAL DAN LO DRO ZHAB
(place name) place in (name) (honorific)

Paldan Lodro who stayed at Pang Gang –

རྗེ་བཙུན་སྒྲོ་མ་ནམ་གསུམ་ལ་གསོལ་བ་འདེབས།

JE TSUN LAMA NAM SUM LA SOL WA DEB
saintly, holy gurus three to pray

We pray to these three saintly gurus.

You, Yolmo Shakya Zangpo who were fostered by them both, and you, Rigdzin Dudjom, the excellent incarnation who always stayed at Palchen Chuwori, and you, Palden Lodro who stayed at Pang Gang – to you, the three saintly gurus, we pray.

འཇམ་དཔལ་རྫོ་ཇེ་རི་སྟོབ་དཔོན་ཚུལ་འཆང་བ།

JAM PAL DOR JE LOB PON TSHUL CHANG WA
(form of Manjusri) acharya, teacher style, system keeping

The one who keeps the teaching system of Jampal Dorje and

གུད་ཤེ་གྲུ་མཚོའི་གྲོང་ལ་སྟོན་པ་སྟུང་།

GYUD DE GYAM TSHOI LONG LA CHOD PA CHAD
tantra classes ocean depth, centre in activity, conduct practised

Has practised the conduct of the vast ocean of all the classes of tantra

སྟོན་ཅིང་གྲོལ་བའི་འདོད་སྡེར་ཀྱི་གྲུའི་དཔལ།

MIN CHING DROL WAI DOD TER KYE GUI PAL
ripening liberating desire give beings glory
(initiation) (explanation) (i.e. he is helpful to them)

Is this glory of sentient beings who gives ripening and liberation to those who desire it.

ཚས་གྲུལ་དབང་པོའི་ཞབས་ལ་གསོལ་བ་འདེབས།

CHO GYAL WANG POE ZHAB LA SOL WA DEB
(name of Tashi Tobgyal Wangpo De) (honorific) to pray

We pray to Chogyal Wangpo De.

You held the teaching system of Jampal Dorje and practised the conduct of the vast ocean of all the classes of tantra, you who were glorious for sentient beings, giving ripening and liberation to those who desired it. Chogyal Wangpo De, we pray to you.

གྲུལ་བ་ཀུན་དངོས་རིགས་བརྒྱའི་ངོ་བོ་ཉིད།

GYAL WA KUN NGO RIG GYAI NGO WO NYID
jinas all real, actual Kulas(Zhi-Khro) 100 nature, essence

This actuality of all the jinas is the essence of the hundred-fold family

གཅིག་དུ་བསྟུས་པ་དཔལ་ལྷན་སྒྲམ་མའི་སྐྱུ།

CHIG DU DUE PA PAL DEN LA MAI KU
one as, in assemble, encompass glorious guru's form, being

Encompassing them in the single form of the glorious guru's body.

བགྲང་ཡས་ཏུར་སྟོན་འཛིན་པའི་དེད་དཔོན་མཚོག།

DRANG YAE NGUR MIG DZIN PAI DED PON CHOG
countless bhikshu's, monks guide, leader supreme, excellent
(those who wear red robes)

He is the excellent guide to countless monks

བསྐྱབ་གསུམ་གྱི་གྱིས་སྤྲུམ་དེར་གསོལ་བ་འདེབས།

LAB SUM GYAN GYI TRAE DER SOL WA DEB
training three ornament by decorated to him pray
(morality, contemplation and wisdom) (mNga-Ris Pandita Padma dBang Gi rGyal-Po)

We pray to this one adorned with the ornaments of the three trainings.

The actuality of all the jinas, you are the essence of the hundred families encompassing them as your single form, the glorious guru's body, excellent guide to countless monks. To you, the one adorned with the three trainings, we pray.

ཆོས་སྒྲོན་པདྨ་གུང་བཙན་ལྔ་བརྒྱ་པའི།

CHO LON PAD MA GUNG TSAN NGAB GYA PAI
dharma minister (name) fifth five hundred year period

The Cholon Padma Gungtsan showed this form of

འགྲོ་བའི་དོན་དུ་སྤྲུལ་པའི་ཚུལ་བསྟན་པ།

DRO WAI DON DU TRUL PAI TSHUL TAN PA
beings for the sake of incarnation style show

Incarnation for the sake of beings of the final five-hundred-year period.

གསང་སྒྲགས་གྱི་མཆོད་ནལ་འབྱོར་དབང་ལྷག་མཆོག།

SANG NGAG GYAM TSHOI NAL JOR WANG CHUG CHOG
tantra ocean, very many yogi very powerful supreme

Appearing as this supremely powerful yogi of the ocean-like tantras,

རིག་འཛིན་ཡོལ་མ་པ་ལ་གསོལ་བ་འདེབས།

RIG DZIN YOL MO PA LA SOL WA DEB
vidyadhara (Shakya Zangpo) from Yolmo to pray

We pray to the vidyadhara from Yolmo.

Dharma-supporting government minister Padma Gungtsan showed this form of incarnation for the sake of the beings of the final five-hundred-year period. Appearing as the supremely powerful yogi of the ocean-like tantras, vidyadhara from Yolmo, we pray to you.

རབ་འབྱུང་མས་ཆོས་ཚུལ་མཆོད་དཔལ་འབྱོར་ལ།

RAB JAM CHO TSHUL GYAM TSHOI PAL JOR LA
infinite dharma methods, styles ocean's wealth to

The one who uses the wealth of the ocean-like methods of the infinite dharmas,

ལོངས་སྤྱོད་རྒྱལ་བ་ཀུན་གྱི་འཕྲིན་ལས་པ།

LONG CHOD GYAL WA KUN GYI TRIN LAE PA
using Jinas all of activity
(he encompasses and is)

The activity of all the jinas

བཀའ་གཏིར་བསྟན་པའི་པད་ཆལ་རབ་རྒྱས་མཛད།

KA TER TAN PAI PAD TSHAL RAB GYE DZAD
bKa'a-Ma, gTer-Ma, doctrines lotus garden fully open,
open continuity lineage hidden treasure lineage make available

Who opens wide the lotus garden of the doctrines of kama and terma.

ཆོས་དབྱིངས་རང་གྲོལ་ཞབས་ལ་གསོལ་བ་འདེབས།

CHO YING RANG DROL ZHAB LA SOL WA DEB
(name) (honorific) to pray

We pray to Choying Rangdrol.

Using the wealth of the infinite ocean-like dharma methods you are the activity of all the jinas who opened wide the lotus garden of the doctrines of kama and terma. Choying Rangdrol, we pray to you.

བུམས་མགོན་མྱིང་ཇེའི་མངའ་བདག་པད་དཀར་འཛིན།

JAM GON NYING JEI NGA DAG PAD KAR DZIN
lord of love, Chenresig, compassion having, lord lotus white holding
Avalokitesvara

The compassionate lord of love who holds the white lotus

སྲིད་པའི་རྒྱལ་བ་ཟུང་མཐའ་ཡས་འགྲོ་བའི་མགོན།

SID PAI TSHUL ZUNG THA WAE DRO WAI GON
ruler's form showing limitless beings lord, benefactor
(Dalai Lama)

Appeared in the form of a ruler and was the lord of limitless beings

འཕྲིན་ལས་རྣམ་བཞིའི་འཁོར་ལོས་སྐྱུར་བའི་དཔལ།

TRIN LAE NAM ZHI KHOR LO GYUR WAI PAL
activities four wheel, by going, acting, ruling glory
(pacifying, increasing.) (The wheel symbolises steady powerful movement.)
(overpowering and destroying)

The glorious one who ruled steadily with the four activities —

ཟིལ་གཞོན་དྲག་ཅལ་དོ་ཇེ་ལ་གསོལ་བ་འདེབས།

ZIL NON DRAG TSAL DOR JE LA SOL WA DEB
(a name of the fifth Dalai Lama) to pray

We pray to Zilnon Dragtsal Dorje

The compassionate lord of love who holds the white lotus appeared in the form of a ruler and was the lord of limitless beings, the glorious one who rules steadily with the four activities, Zilnon Dragtsal Dorje, we pray to you.

དམ་པ་དེ་དག་ཀུན་གྱིས་ཇེས་བཟུང་ཞིང།

DAM PA DE DAG KUN GYI JE ZUNG ZHING
holy one these all by held as disciple
(all the lineage gurus)

You are held as a disciple by all the holy ones,

རྩར་སྤྲིག་འཛོན་པའི་བརྟུལ་ཞུགས་དམ་པ་ཡིས།

NGUR MIG DZIN PAI TUL ZHUG DAM PA YI
red robes wearing determined holy, excellent of
(showing bhiksu's form) practitioner

Most excellent determined practitioner dressed in red,

གྲུལ་བསྐྱོན་ཉིན་མོར་བྱེད་པའི་ལྷག་བསམ་ཅན།

GYAL TEN NYIN MOR JED PAI LHAG SAM CHEN
Jina, Buddha, doctrines daytime, as doing good, thoughts possessor
Victor superior

You whose superior thoughts bring about the daytime of the doctrines of the Jina,

པདྨ་འབྲིན་ལས་ཞབས་ལ་གསོལ་བ་འདེབས།

PAD MA TRIN LAE ZHAB LA SOL BA DEB
(name) (honorific) to pray

We pray to Padma Trinlae.

You are held as a disciple by all the holy ones, most excellent determined practitioner dressed in red, you, whose superior thoughts bring about the daytime of the doctrines of the Jina – Padma Trinlae, we pray to you.

གདོད་མའི་མགོན་པོ་ཀུན་བཟང་དགོངས་སྒོང་མཚོག།

DOD MAI GON PO KUN ZANG GONG LONG CHOG
Adinath, primordial buddha Samantabhadra ideas, teaching depth supreme

Having full understanding of the doctrines of Adibuddha Samantabhadra

YE SHE **NGA YI** **NGO WOR** **LHUN DRUB** **CHING**
original experiences *five of* *nature* *effortlessly* *arising*

The nature of the five original experiences arose effortlessly for him,

མཐའ་ཡས་རྒྱ་མཚོ་མཚོ་དབང་འབྱོར་པ།

| | | | | | |
|------------------|---------------|----------------------------------|--------------|--------------|--------------------------------------|
| THA YAE | GYUD | DE | GYAM | TSHOR | WONG JOR PA |
| <i>limitless</i> | <i>tantra</i> | <i>groups,</i> <i>classes</i> | <i>ocean</i> | <i>,in</i> | <i>master, one having full power</i> |

This master of the limitless ocean of the tantras of all classes.

ཟབ་དོན་བསྟན་པའི་བདག་པོར་གསོལ་བ་འདི་བས།

ZAB DON TEN PAI DAG POR SOL WA DEB
deep meaning doctrines master, to pray
(Shes-Rab Me-'Bar Byams-Pa bsTan-Pa'i rGyal-mTshan)

We pray to the lord of the doctrines of profound meaning.

Having full understanding of the doctrines of the Adibuddha Samantabhadra, the nature of the five pristine cognitions arose effortlessly for you, the master of the limitless ocean of the tantras of all classes. Lord of the doctrines of profound meaning, we pray to you.

ཁུད་པར་སྟིགས་མ་ལྟ་ཡི་མགོན་གཅིག་དུང།

| | | | | |
|-------------------|---|----------------|-------------|-----------------|
| KHYAD PAR | NYIG MA | NGA YI | GON | CHIG PUR |
| <i>Especially</i> | <i>debased period</i> | <i>five of</i> | <i>lord</i> | <i>sole</i> |
| | <i>(the fifth five-hundred-year period)</i> | | | |

In particular the sole lord of the fifth debased period

རྟོ་རྒྱུ་བདུན་འཛོམས་སྒྲུབ་ཡང་འགྲོ་བའི་དོན།

| | | | | |
|--------------------|----------------|-------------------------------|----------------|----------------|
| DOR JE | DUD JOM | LAR YANG | DRO WAI | DON |
| <i>Nanam Dorje</i> | <i>Dudjom</i> | <i>again</i> | <i>beings</i> | <i>benefit</i> |
| | | <i>(i.e. his incarnation)</i> | | |

Is the form in which Dorje Dudjom came again to benefit beings,

བསམ་བཞིན་སྒྲུབ་པའི་གདུལ་བྱ་ཐབས་ཀྱིས་གདུལ།

| | | | | | | |
|---|------------------|------------------|-------------------------|-------------------|------------|-------------------------|
| SAM | ZHIN | TRUL PAI | DUL JA | THAB | KYI | DUL |
| <i>intention</i> | <i>according</i> | <i>incarnate</i> | <i>disciples, those</i> | <i>method</i> | <i>by</i> | <i>educate, control</i> |
| <i>(Being reborn at the place and time)</i> | | | <i>who can be</i> | <i>(dharma)</i> | | |
| <i>(he had decided in his last life)</i> | | | <i>educated</i> | <i>(practice)</i> | | |

Incarnating according to his intention and educating the disciples by the true methods.

ཐོག་མེད་རྩུ་འཕྱལ་མངའ་དེར་གསོལ་བ་འདེབས།

THOG ME DZU TRUL NGA DER SOL WA DEB

unimpeded miracles master to him pray

(sKal-bZang Padma sBang-Phyug who was also known as rDo-rJe Thog-Med)

We pray to the master of unimpeded miracles.

In particular the sole lord of the fifth debased period is the form in which Dorje Dudjom came again to benefit beings, incarnating according to his intention and educating disciples by the true method. Master of unimpeded miracles, we pray to you.

འཆི་མེད་རིག་འཛིན་པདྨ་སམ་བླ་འཁོར།

CHI MED RIG DZIN PAD MA SAM BHA VA

deathless Vidyadhara Padma Sambhava's

The deathless vidyadhara Padma Sambhava's

ཐུགས་བརྩམས་ཆེ་བ་དྲུག་ལྡན་སྤྱུང་འགྱུར་སྟོལ།

THUG CHUD CHE WA DRUG DAN NGA GYUR SOL

mind essence great six qualities⁶ early translation system
(i.e. rNying-Ma)

Great mind essence, the early translation system having the six qualities,

སྐལ་བཟང་གདུལ་བྱར་སྤྲོན་མཁས་བཤེས་གཉིན་མཚོག།

KAL ZANG DUL JAR TON KHAE SHE NYEN CHOG

fortunate disciples, to teach wise spiritual friend excellent

Was taught to the fortunate disciples by this wise and excellent spiritual friend.

ཉེ་རུ་ཀ་དཔལ་དཔའ་བོར་གསོལ་བ་འདེབས།

HE RU KA PAL PA WOR SOL WA DEB

Heruka, wrathful Sri, hero, to pray
Buddha form glorious (Padma Shenyen)

We pray to Heruka Pal Pawo.

The deathless vidyadhara Padma Sambhava's great mind essence, the early translation system having the six qualities was taught to the fortunate disciples by this wise and excellent spiritual friend. We pray to Heruka Pal Pawo.

གཞི་ནས་ནུས་དག་ཟང་ཐལ་གཞུག་མའི་གཤེས།

ZOD NE NAM DAG ZANG THAL NYUG MAI SHI

from the very very pure direct unchanging nature
beginning

The primordial purity of the direct unchanging nature and

⁶ See explanatory text at the end of the lineage prayer on page 84.

སྟོང་གསལ་འགྲུར་མེད་འདུས་མ་བྱས་པའི་ཁམས།

TONG SAL GYUR ME DU MA JAE PAI KHAM
emptiness clarity unchanging uncompounded nature

The emptiness and clarity of the unchanging uncompounded nature

འཕོ་མེད་བྱས་པའི་སྐུ་བུ་ལྷན་གྱུ་བ་པ།

PHO ME BUM PAI KU RU LHUN DRUB PA
unchanging, pot, perfectly body as effortlessly arising
unmoving complete (in perfect non-duality)

Effortlessly arise as the unchanging pot body.

ཟུང་འཇུག་དོ་རྩེ་འཆང་དེས་གསོལ་བ་འདེབས།

ZUNG JUG DOR JE CHANG DER SOL WA DEB
coupled, united vajradhara to him pray (Gyurme Lhundrup Dorje Padma Ngawang)

We pray to the vajradhara of perfect union.

The primordial purity of the direct unchanging nature and the emptiness and clarity of the unchanging uncompounded nature effortlessly arises as your unchanging pot body. Vajradhara of perfect union, we pray to you.

ཡིད་དཔྱད་ལས་འདས་ཀྱིན་བཟང་དགོངས་པ་ཆེ།

YID CHOD LAE DAE KUN ZANG GONG PA CHE
intellectual gone beyond Samantabhadra idea, experience great examination

The great experience of Samantabhadra which is beyond the range of intellectual discrimination

ཁྱད་ཆོས་སྤྱག་ལྷན་ནམ་མཁའ་བཞིན་དུ་བརྒྱལ།

KHYAD CHO DRUG DAN NAM KHA ZHIN DU DAL
special dharma six qualities sky like pervading

Is the special dharma having the six qualities, pervasive like the sky,

ཟག་མེད་ཡོན་ཏན་གྱི་མཚོའི་གྲོང་ལྷ་ར་ཡངས།

ZAG ME YON TAN GYAM TSHOI LONG TAR YANG
without sin and defilement good qualities ocean's expanse, depth as vast

With infinite undefiled good qualities vast as the ocean.

རིག་འཛིན་གྱུ་བ་པའི་དཔའ་བོར་གསོལ་བ་འདེབས།

RIG DZIN DRUB PAI PA WOR SOL WA DEB
(name) to pray

We pray to Rigdzin Drubpai Pawo.

You understand the great experience of Samantabhadra which is beyond the range of intellectual discrimination, this special doctrine having the six good qualities, pervasive like the sky, and with infinite good qualities vast as an ocean. Rigdzin Drubpai Pawo, we pray to you.

བསྐྱལ་བཟང་སྒྲོན་མི་བཞི་པའི་གྲུལ་ཚབ་ཆེ།

| | | | | |
|--------------------------------|-----------------------|----------------------------|-----------------------|--------------|
| KAL ZANG | DRON ME | ZHI PAI | GYAL TSHAB | CHE |
| <i>bhadrakalpa,</i> | <i>lamp (teacher)</i> | <i>fourth (Shakyamuni)</i> | <i>representative</i> | <i>great</i> |
| <i>the present kalpa, aeon</i> | | | | |

The great representative of the fourth lamp of the bhadrakalpa

པདྨ་སྐེས་ཀྱི་བླ་གསུང་གི་ཆེན་པོ་བསྟན།

| | | | | | |
|---------------------------|------------|-------------|----------------|--------------------|-----------------|
| PAD MA KYE | KYI | THUG | CHUD | SANG CHEN | TAN |
| <i>Padma Sambhava</i> | <i>of</i> | <i>mind</i> | <i>essence</i> | <i>very secret</i> | <i>doctrine</i> |
| <i>(i.e. not mundane)</i> | | | | | |

Is Padma Sambhava and the quintessence of the very secret doctrines of his mind essence are

སྟོང་པོ་ལྷ་བྲག་མཛོད་ལྗེའི་གྲུལ་མཚན་བསྐྱེངས།

| | | | | | |
|---|-----------------|-----------------|---------------|-----------------------|-------------------|
| NYING PO | LHA DRAG | DZOG | NGAI | GYAL TSHAN | DRENG |
| <i>essence</i> | <i>(place)</i> | <i>treasure</i> | <i>five's</i> | <i>victory banner</i> | <i>hold aloft</i> |
| <i>(The five sections of the Byang-gTer found at Zang-Zang Lha-Brag by Rigdzin Godem)</i> | | | | | |

The five treasures of Lhadrag whose victory banner is held aloft by this wish-fulfilling gem.

དགོས་འབྱུང་དབང་གི་གྲུལ་པོར་གསོལ་བ་འདི་བས།

| | | | |
|------------------------|----------------------|-----------------|-------------------|
| GOE JUNG | WANG GI | GYAL POR | SOL WA DEB |
| <i>wish-fulfilling</i> | <i>Padma Wangyal</i> | <i>,to</i> | <i>pray</i> |

We pray to Padma Wangyal.

The great representative of the fourth lamp of the bhadrakalpa is Padma Sambhava and you are the wish-fulfilling gem who holds aloft the victory banner of the quintessence of the very secret doctrines of his mind essence, the five treasures of Lhadrag. Padma Wangyal, we pray to you.

བསྐྱལ་བཟང་ཁིང་འདིར་རིན་ཆེན་བྱབ་པའི་བསྟན།

| | | | | |
|--------------------|--------------------------------|-----------------|--------------------------|-----------------|
| KAL ZANG | ZHING DIR | RIN CHEN | THUB PAI | TAN |
| <i>the present</i> | <i>realm (this world) here</i> | <i>precious</i> | <i>Buddha Shakyamuni</i> | <i>doctrine</i> |
| <i>bhadrakalpa</i> | | | | |

In this realm in the present bhadrakalpa the doctrines of the precious Buddha Shakamuni

ལེགས་འཛིན་ལྟ་ངན་བདུད་ཀྱི་ཚྲགས་མཐའ་དག།

LEG DZIN TA NGAN DUD KYI TSHOG THA DAG
well held views wrong maras, demons, of hosts all, every trouble-makers

Are well held by you who fully control the wrong views of all the host of maras

ཡི་ཤེས་མཚོན་གྱིས་འདུལ་མཛད་རབ་འབྲམས་ཀྱི།

YE SHE TSHON GYI DUL DZAD RAB JAM KYI
original experience weapon by control does all, fully of

With the weapon of original experience.

འབྲིན་ལས་མངའ་མཛད་ལྟོ་རྗེ་གསོལ་བ་འདེབས།

TRI LAE NGA DZAD DOR JER SOL WA DEB
activities master (Kalzang Dudul Dorje) vajra ,to pray

Vajra master of these activities, we pray to you.

In this realm in the present bhadrakalpa the doctrines of the precious Buddha Shakyamuni are well held by you who fully controls the wrong views of all the hosts of maras with the weapon of original experience. Vajra master of these activities, we pray to you.

ཕན་བདེའི་གཉན་གཅིག་ཐུབ་བསྟན་རིན་པོ་ཆེ།

PHAN DEI NYEN CHIG THUB TAN RIN PO CHE
benefit happiness friend sole buddhas doctrine precious
(for sentient beings) (only his doctrine can bring benefit and real happiness to beings)

The precious doctrines of the Buddha who is the sole friend of benefit and happiness

གསལ་བའི་མགོན་གྱུར་ལུང་རྟོགས་ཚས་ལ་དབང།

SAL WAI GON GYUR LUNG TOG CHO LA WANG
understanding and lord, teaching realisation dharma to power, i.e. teaching clearly master full understanding

Are well understood by you, the lord having full power in the dharma of teaching and realisation,

སྲིད་ཞིའི་དངོས་ཀྱན་མཉམ་པ་ཉིད་དུ་བརྒལ།

SID ZHI NGO KUN NYAM PA NYID DU DAL
samsara nirvana entities all perfect equality as, in spread, pervade
(i.e. your understanding sees everything in the natural space free of grasping)

Who can spread out all the entities of samsara and nirvana within perfect equality.

ཡེ་ཤེས་རྫོ་རྗེ་འི་ཞབས་ལ་གསོལ་བ་འདེབས།

YE SHE DOR JE ZHAB LA SOL WA DEB
(name) (honorific) to pray
(Thubtan Chowang Nyamnyid Dorje)

Yeshe Dorje, we pray to you.

You are the lord with full understanding of the precious doctrines of the Buddha who is the sole friend of benefit and happiness. Being powerful in the dharmas of teaching and realisation you can spread out all the entities of samsara and nirvana within perfect equality. Yeshe Dorje, we pray to you.

ལྟ་བུ་གྲོང་ཆེན་ཡངས་པའི་དོན་རྟོགས་ཤིང།

TA WA LONG CHEN YANG PAI DON TOG SHING
view infinite vast meaning, significance understanding

Understanding the vast meaning of the infinite view

བསྒྲུབ་པ་སྤྱིན་བྲལ་ཉི་མ་ལྟ་བུར་གསལ།

GOM PA TRIN DRAL NYI MA TA BUR SAL
meditation cloudless sun like clear, shining

Your meditation is clear and shining like the sun free of clouds, and

སློང་པ་མཐར་ཕྱིན་གྲུབ་པའི་དྲགས་ཐོན་ཅིང།

CHOD PA THAR CHIN DRUB PAI TAG THON CHING
conduct, complete, perfect, siddhas, adepts signs came out, activity fulfilled appeared

With the appearing of the signs of success on the perfection of conduct

འབྲས་བུ་ཀུན་བཟང་དགོངས་པ་མངོན་གྱུར་པ།

DRAE BU KUN ZANG GONG PA NGON GYUR PA
result Samantabhadra understanding, manifest, really becomes, is idea, teaching experienced

The result of Samantabhadra's understanding has become manifest in you -

ཚུལ་ཁྲིམས་བཟང་པོའི་ཞབས་ལ་གསོལ་བ་འདེབས།

TSHUL TRIM ZANG POI ZHAB LA SOL WA DEB
(name) (honorific) to pray

Tsultrim Zangpo, we pray to you.

Understanding the vast meaning of the infinite view your meditation is clear and shining like the sun is free of clouds, and with the appearing of the signs of success on the perfection of conduct the result of Samantabhadra's understanding has become manifest in you – Tsultrim Zangpo, we pray to you.

བུཾ་གནས་དགོན་དང་ཕུ་གྱན་སྐྱབ་ཕུག་དང།

BA NAE GON DANG UR GYAN DRUB PHUG DANG
Bane Monastery and (cave name) and

At Bane Monastery, Urgyan Drubphug,

ཀྱིད་ཚལ་རི་བྲོད་ལ་སོགས་དབུག་གནས་སུ།

KYID TSHAL RI TRO LA SOG WEN NAE SU
(hermitage name) and so forth quiet, isolated places in

Kyidtshal Ritro and other such quiet places

བསྐྱབ་གསུམ་ནམ་དག་བསྐྱབ་པ་མཐའ་ཅུ་ཕྱིན།

LAB SUM NAM DAG DRUB PA THA RU CHIN
trainings three very pure practice completed, perfected
(morality, absorption, supreme knowledge)

You perfected the very pure practice of the three trainings, and

རིག་པ་འཛོན་པའི་གོ་འཕང་མངའ་བརྟེན་པ།

RIG PA DZIN PAI GO PHANG NGA NYE PA
Vidyadhara stage gained

Gained the rank of vidyadhara.

ཕུ་གྱན་བསྐྱན་འཛོན་ཞབས་ལ་གསོལ་བ་འདེབས།

UR GYAN TAN DZIN ZHAB LA SOL WA DEB
(name) (honorific) to pray

Urgyan Tandzin, we pray to you.

At Bane Monastery, Urgyan Drubphug, Kyidtshal Ritro and other such quiet places you perfected the very pure practice of the three trainings and gained the rank of vidyadhara. Urgyan Tandzin, we pray to you.

An alternative lineage proceeds here directly from page 54.

གནས་ཆེན་རི་རྒྱལ་བཀྲ་བཟང་ཅེ་མོ་སུ།

NAE CHEN RI GYAL TRAB ZANG TSE MO RU
place great (name of a mountain in Zang-Zang) top, peak at

At the top of the holy Rigyal Trabzang

གདེར་བདོན་ཆེན་པོ་ཡབ་སྲས་ནམ་གཉིས་ཀྱིས།

TER TON CHEN PO YAB SAE NAM NYI KYI
treasure revealer great father son both by
(Rigdzin Godem) (Dorje Gonpo)

Were the great treasure-revealer and his son who

རྒྱལ་སྐྱེས་བཟུང་ནས་ལས་ཅན་སྙིང་གི་བྱ།

JE SU ZUNG NE LAE CHAN NYING GI BUR
held, fostered then fortunate, having heart'son, close disciple
good karma for dharma

Fostered you as their fortunate heart-son,

མངའ་གསོལ་བྱང་ཆུབ་སྒྲུབ་པ་མཆོག་ལ་བརྩོན།

NGA SOL JANG CHUB DRUB PA CHOG LA TSON
appointed, selected bodhicitta practice excellent to diligent

You who were diligent in the excellent practice of bodhicitta —

རིག་འཛིན་སངས་རྒྱས་བྱམས་བཟང་ལ་གསོལ་བ་འདེབས།

RIG DZIN SANG GYE JAM ZANG LA SOL WA DEB
vidyadhara (name) to pray

Rigdzin Sangye Jamzang, we pray to you.

At the top of holy Rigyal Trabzang were the great treasure-revealer and his son who fostered you as their fortunate heart-son, you who were diligent in the excellent practice of bodhicitta — Rigdzin Sangye Jamzang, we pray to you.

མཚོ་སྡོད་བརྒྱ་མཁར་གཙུག་ལག་ཁང་པ་སུ།

TSHO TOD GYA KHAR TSUG LAG KHANG PA RU
(village) (name) monastery college in

In the monastic college of Gyakhar at Tsho-Tod

སྤྱང་ཕྱོགས་འཁོར་བ་ཟེལ་གཞིན་ཞིང་བགྲོད་པས།

TENG CHOG KHOR WA ZIL NON ZHING DROD PAR
upper direction over-awing samsara realm gone to
(i.e. Og-Min gSang-Chhen Rol-Ba'i Dur-Khrod)

You went above to the realm of Khorwa Zilnon and

ཀུན་བཟང་ཐུགས་སྐྱེལ་ཁྲོ་མོ་རག་གཏོང་མས།

KUN ZANG THUG TRUL TRO MO RAG DONG MAE
Samantabhadri's mind emanation (Ekajati) ,by

Gained the permission of Samantabhadri's mind emanation Tromo Ragdongma,

གནང་བ་ཐོབ་གྱུར་ལས་ཅན་སྙིང་གི་བྱ།

NANG WA THOB GYUR LAE CHAN NYING GI BU
permission gained fortunate heart-son

You the fortunate heart-son.

བསེ་སྟོན་ཉི་མ་བཟང་པོ་ལ་གསོལ་བ་འདེབས།

SE TON NYI MA ZANG PO LA SOL WA DEB
(name) to pray

Seton Nyima Zangpo, we pray to you.

In the monastic college of Gyukhar at Tsho-Tod, you the fortunate heart-son went above to the realm of Khorwa Zilnon and gained the permission of Samantabhadri's mind emanation, Tromo Ragdonma. Seton Nyima Zangpo, we pray to you.

དཔལ་ཆེན་བྱིན་རྒྱལ་སྤངས་ཡང་དག་སྦྱབ་ཁང་དུ།

PAL CHEN JIN LAB YANG DAG DRUB KHANG DU
Mahasri (Heruka) blessing pure practice house in
(One of Padma Sambhava's disciples practised the Yang Dag Thugs sadhana of the bKa 'a-brGyad there and gained the blessing of seeing the god face-to-face.)

In the practice house that was blessed by Visuddhi Heruka

འགྲུར་མེད་སྐྱེ་ཆེའི་གྲུལ་མཚན་བདན་དེ་སྤིད།

GYUR ME KU TSHE GYAL TSHAN TAN DE SID
unchanging body life victory banner steady that became

You remained continuously for the entire duration of your life, and

གཡེལ་བ་མེད་པར་བརྒྱས་སྒོམ་མཐའ་རུ་བྱིན།

YEL WA ME PAR DA GOM THA RU CHIN
unwavering mantra recitation meditation gained result, carried
to fulfilment (liberation)

Unwaveringly carried mantra recitation and meditation to their final result,

བསགས་པའི་གང་ཟག་བདུན་གྱི་ཐོག་མ་པ།

SAG PAI GANG ZAG DUN GYI THOG MA PA
gathered people seven of first one
(i.e. the seven closest disciples of his guru)

You the first of the seven disciples who gathered.

བསེ་སྟོན་མགོན་པོ་བཟང་པོ་ལ་གསོལ་བ་འདེབས།

SE TON GON PO ZANG PO LA SOL WA DEB
(name) to pray

Seton Gonpo Zangpo, we pray to you.

You, the first of the circle of seven disciples, remained continuously for the entire duration of your life in the practice house that was blessed by Visuddhi Heruka and unwaveringly carried mantra recitation and meditation to their final result. Seton Gonpo Zangpo, we pray to you.

གནས་ཆེན་གསུགས་བརྒྱ་ཁར་སྤང་བྱུང་།

NAE CHEN SHAR CHOG GYA KHAR LA BRANG DU
place great, holy east direction (name of a house) in
(Zang Zang Lha-Brag)

You stayed at Gyakhar Labrang at the holy place in the east

མཁས་གྲུབ་དམ་པ་དུ་མའི་ཞབས་བསྟེན་ཅིང་།

KHAE DRUB DAM PA DU MAI ZHAB TEN CHING
scholars adepts holy many was the disciple of

And were the disciple of many holy scholars and adepts.

ཡི་དམ་ལྷ་དང་རྒྱ་བལ་པཎ་གྲུབ་འགའི།

YI DAM LHA DANG GYA BAE PAN DRUB GAI
wishing god and India Nepal pandits, siddhas, some
scholars adepts

You saw your deity and some of the scholars and adepts of India and Nepal

ཞལ་གཟིགས་མཐུན་པའི་སྤྲན་ལྡན་རིག་པུགས་འཆང་།

ZHALZHIG KHYEN PAI CHAN DAN RIG NGAG CHANG
face saw understanding eye having mantras holder
(met) (tantrica)

You the tantrica having the eye of true understanding —

བསེ་སྟོན་རིན་ཆེན་རྒྱལ་མཚན་ལ་གསོལ་བ་འདེབས།

SE TON RIN CHEN GYAL TSHAN LA SOL WA DEB
(name) to pray

Seton Rinchen Gyaltsan, we pray to you.

You stayed at Gyakhar Labrang at the holy place in the east and were the disciple of many holy scholars and adepts. Great tantrica having the eye of true understanding, you saw your deity and the scholars and adepts of India and Nepal. Seton Rinchen Gyaltsan, we pray to you.

གཙུང་སྟོད་རུ་ལུང་སྟོན་བྱེད་གྲུབ་པའི་གནས།

CHUNG TOD ZU LUNG NGON JON DRUB PAI NAE
(village name) (district name) formerly came adepts place

In the village of Chungtod in Zu-Lung is the place where adepts came in former times,

ས་དམ་ཞེས་གྲགས་དབེན་པའི་རི་ཁྲོད་དུ།

SA DAM ZHE DRAG WEN PAI RI TRO DU
(name) called isolated, quiet retreat centre, mountain hermitage in

The isolated retreat known as Sadam.

དོ་རྩེ་འཛིན་པ་སྤྲས་པའི་ངང་ཚུལ་ཅན།

DOR JE DZIN PA BAE PAI NGANG TSHUL CHAN
tantric practitioner secret, hidden keeping that style

There you practised the tantras in secret,

ཁྲག་འབྲུང་མངོན་ཚེགས་གྲུལ་པོས་རྩིས་བཟུང་བ།

TRAG THUNG NGON DZOG GYAL POE JE ZUNG WA
Heruka name of a deity in the bKa 'a-brGyad cycle held, taken care of

You who were fostered by Tragthung Ngondzog Gyalpo.

ཤྱན་ཚབ་མགོན་པོ་ལྷ་བ་ལ་གསོལ་བ་འདིབས།

CHAN TSHAB GON PO DA WA LA SOL WA DEB
(name) to pray

Chantshab Gonpo Dawa, we pray to you.

In the village of Chungtod in Zulung is the place where adepts came in former times, the isolated retreat known as Sadam. There you practised the tantras in secret, you who were fostered by Tragthung Ngondzog Gyalpo. Chantshab Gonpo Dawa, we pray to you.

མ་འོངས་འབྲུང་འབྲུར་ལུང་ལས་གཙང་སོ་ཞིས།

MA ONG JUNG GYUR LUNG LAE TSANG SO ZHE
future coming (i.e. reborn) prediction then (name of place) called (by Padma Sambhava)

Your future coming was predicted and so you came to Tsangpo

བྱི་བྲག་ས་ཡི་ཐིག་ལེ་རུབ་དགོན་དུ།

JE DRAG SA YI THIG LE NUB GON DU
in particular ground of centre name of monastery at

And stayed in particular at Nub Gon in the centre of that area.

སོ་སོ་ཐར་དང་བྱང་སེམས་རིག་པ་འཛིན།

SO SO THAR DANG JANG SEM RIG PA DZIN
pratimoksha, and bodhicitta vidyadhara, tantric general vinaya vows

Pratimoksha, bodhisattva and tantric,

སྟོམ་གསུམ་ནམ་དག་མཉམ་མིད་རྩི་བཙུན་མཚོག།

DOM SUM NAM DAG NYAM ME JE TSUN CHOG
vows three very pure unequalled saint, lord excellent

These three sets of vows are kept most purely by you, the unequalled saint.

བུམས་པ་ཚོས་ཀྱི་རྒྱལ་མཚན་ལ་གསོལ་བ་འདེབས།

JAM PA CHO KYI GYAL TSHAN LA SOL WA DEB
(name) to pray

Jampa Chokyi Gyaltsan, we pray to you.

In accordance with the prediction about your rebirth you came to Tsangpo and stayed in particular at Nub Gon in the centre of that area, you the excellent unequalled saint who keeps pure the three sets of vows, pratimoksha, bodhisattva and tantric. Jampa Chokyi Gyaltsan, we pray to you.

གུ་རུ་པདྨའི་ཨེ་ཤེ་བླ་མ་ཆོག་ར་དུ།

GU RU PAD MAI E VAM CHOG GAR DU
(name of rDo-rJe Brag monastery) in

You stayed in the monastery of Dorje Drag and

སྔོན་དུས་བཀའ་སྣལ་སྒྲོན་ལས་བདེན་པའི་མཐུས།

NGON DU KA TSAL MON LAM DEN PAI THU
former times order intention truth's by effective force
(of Padma Sambhava)

By the power of the truth of the orders and intentions made in former times

བུ་བཞིན་བཅུ་བས་ཉིད་གདམས་གསོལ་འདེབས་ཀྱིས།

BU ZHIN TSE WAE NYER DAM SOL DEB KYI
as a mother to her only son loving teach very prayer, by
compassion strongly request (to Padma Sambhava)

You were treated with the love a mother gives to her only son so that by your prayer for strong teaching

ཚོས་བདག་སྐྱེ་བརྒྱད་བཀའ་བབས་རིག་སྡུག་ས་འཆང།

CHO DAG KYE GYUD KA BAB RIG NGAG CHANG
dharma-master family lineage vidyamantradhara, tantrica
(i.e. the one having full authority over the teachings)

You became the vidyamantra practitioner with the family lineage of the dharma custodians.

རིག་འཛིན་དབང་པོའི་སྡེ་ཉིད་ལ་གསོལ་བ་འདེབས།

RIG DZIN WANG POI DE NYID LA SOL WA DEB
(Trashig Tobgyal Wangpo De)

Rigdzin Wangpo De, we pray to you.

You who stayed in the monastery of Dorje Drag were treated with the love that a mother gives her only son due to the power of the truth of the orders and aspirations made in former times so that by your prayer for strong teaching you became the tantrica with the family lineage of dharma custodian. Rigdzin Wangpo De, we pray to you.

སྤྱི་གཙུག་ཉི་ཟླ་པ་རྒྱ་འཇིག་རྒྱུ་རྩེ་དྲུག་།

CHI TSUG NYI DA PAD MAI DAN TENG DU
crown of head sun moon lotus seat, cushion on top of
(of his disciple)

Upon the cushions of lotus, sun and moon, on the crown of my head

དུས་གསུམ་སངས་རྒྱལ་ཐམས་ཅད་འདུས་པའི་སྐྱེ།

DU SUM SANG GYE THAM CHE DU PAI KU
times three Buddha all encompassing body

Are you, the mode encompassing all the buddhas of the three times,

སྤྱི་གས་དུས་འགྲོ་ལ་བརྩེ་བས་རྗེས་ཆགས་ནས།

NYIG DU DRO LA TSE WAE JE CHAG NE
debased period beings to compassion keep, like and foster then

Who compassionately fosters the beings of this debased period.

བསམས་བཞིན་སྤྱལ་བས་གདུལ་བྱ་ཐབས་ཀྱིས་གདུལ།

SAM ZHIN TRUL PAE DUL JA THAB KYI DUL
thought according to incarnate disciple method, by educate, control
(his specific intention to be reborn at a particular place) in a good way

You who incarnated according to your intention and educated your disciples in the proper way,

སྔགས་འཆང་ངག་གི་དབང་པོ་ལ་གསོལ་བ་འདེབས།

NGAG CHANG NGAG GI WANG PO LA SOL WA DEB
tantrica (name) to pray

Ngagchang Ngagi Wangpo, we pray to you.

Upon the cushions of lotus, sun and moon on the crown of my head are you, the mode encompassing all the buddhas of the three times, who compassionately fosters the beings of this debased period. You, who incarnated according to your intention to educate your disciples in the proper way. Ngagchang Ngagi Wangpo, we pray to you.

ཀ་དག་ཚེས་སྐྱེའི་ནམ་མཁའ་ཡངས་པ་ལ།

KA DAG CHO KUI NAM KHA YANG PA LA
primordially pure dharmakaya's sky vast to

In the vast sky of the primordially pure dharmakaya

ལྷན་གྱུ་བ་ལོངས་སྐྱེའི་ཉིན་བྱེད་རྩ་ལྷང་ཅན།

LHUN DRUB LONG KUI NYIN JED TA JANG CHAN
effortlessly arising sambhogakaya's day-maker sun

The day-making sun of the effortlessly arising sambhogakaya gave rise to

གང་དུལ་སྤྱལ་སྐྱའི་མཛད་པ་མཐར་མཐོན་པའི།

GANG DUL TRUL KUI DZAD PA THAR SON PAI
according to need incarnation's, Nirmanakaya's deeds finished

The nirmanakaya who completed all the deeds necessary for disciples.

སྟོབས་ལྷན་གྲགས་འཆང་ཚལ་ལ་གསོལ་བ་འདེབས།

TOB DAN SHUG CHANG TSAL LA SOL WA DEB
(sTobs-IDan dPa 'a-Bo) to pray

Tobdan Shugchang Tsal we pray to you.

In the vast sky of the primordially pure dharmakaya the day-making sun of the effortlessly arising sambhogakaya gave rise to the nirmanakaya who completed all the deeds necessary for the disciples. Tobdan Shugchang Tsal, we pray to you.

གང་གི་ཐུགས་ཀྱི་སྤྱས་མཆོག་སྤྲན་མེད།

GANG GI THUG KYI SAE CHOG LA NA ME
which one heart-son, close disciple excellent unexcelled
(i.e. of Tobdan Shugchang Tsal)

You, the excellent, unexcelled close disciple,

མདོ་སྡགས་གསར་རྟེན་བསྟན་པའི་མངའ་བདག་དུ།

DO NGAG SAR NYING TAN PAI NGA DAG TU
sutra tantra new translation old translation doctrines master as

Are the master of the sutra and tantra doctrines of both the old and new translation schools.

དོ་རྗེ་འཆང་དབང་སྲིད་པའི་ཚལ་བཟུང་བའི།

DOR JE CHANG WANG SID PAI TSHUL ZUNG WAI
vajradharindra ruler style showing, keeping

Being Vajradhara in the form of a ruler,

ཇེ་བཙུན་པདྨ་དབང་ལ་གསོལ་བ་འདེབས།

JE TSUN PAD MA WANG LA SOL WA DEB
(name) to pray

Jetsun Padma Wang, we pray to you.

You, the excellent, unsurpassed close disciple, are the master of the sutra and tantra doctrines of both the old and new translation schools, being Vajradhara in the form of a ruler. Jetsun Padma Wang, we pray to you.

སྒྲིམ་མེད་ནྣལ་འབྱོར་མཚོག་ལ་གསོལ་བ་འདེབས།

GOM ME NAL JOR CHOG LA SOL WA DEB
non-meditating yogi (Padma Trinlae) excellent to pray

Excellent yogi beyond the need for structured meditation, we pray to you.

With the yoga of unbroken one-pointed attention you unwaveringly kept all the phenomena of samsara and nirvana in the state free of reifying concepts and directly experienced the single taste of the original natural mode. Most excellent yogi beyond the need for structured meditation, we pray to you.

རྡོ་རྗེ་འཆང་དབང་སྲིད་པའི་ཚུལ་བརྟུང་བ།

DOR JE CHANG WANG SID PAI TSHUL ZUNG WA
Vajradharindra rulers style holding
(he was the Fifth Dalai Lama's secretary)

Keeping the style of Vajradhara appearing in the form of a ruler,

སྒྲིན་གྲོལ་ལས་མཚོག་སྟོན་པའི་སློབ་དཔོན་མཚོག།

MIN DROL LAM CHOG TON PAI LOB PON CHOG
ripening liberating path excellent teaching acharya, excellent, supreme
(initiation) (doctrines) teacher

You are the excellent teacher who superbly shows the path of ripening and liberation and

ཐྲིན་ལས་བཞི་ཡི་བཞུག་གས་བསྐྱར་མཛད་པ།

TRIN LAE ZHI YI DO GAR GYUR DZAD PA
activities four of drama performing
(pacifying, increasing, overpowering, destroying)

Performs the drama of the four activities.

ཁྱེད་བདག་དཔལ་ལྷན་སྤྲུལ་མས་གསོལ་བ་འདེབས།

KHYAB DAG PAL DAN LA MAR SOL WA DEB
highest, all-pervading glorious guru, to pray
(Padma Trinlae)

Supreme and glorious guru, we pray to you.

Keeping the style of Vajradhara appearing in the form of a ruler, you are the excellent teacher who superbly shows the path of ripening and liberation and performs the drama of the four activities. Supreme and glorious guru, we pray to you.

མི་འཇིགས་རྡོ་རྗེའི་བྲི་འཕང་མཐོན་པོའི་ཕྱིར།

MI JIG DOR JEI TRI PHANG THON POI TSER
fearless vajra throne high top, on point

Upon the summit of the fearless vajra throne

འགྲུར་མེད་ནི་ཇི་གསུམ་གྱི་ངོ་བོ་རུ།

GYUR MED DOR JE SUM GYI NGO WO RU
unchanging vajra (body, speech, mind) three of real nature with

With the real nature of the unchanging three vajras

ངེས་པ་ལྔ་ལྟན་སྐྱེ་བཞིའི་འབྲས་བུ་ཆེ།

NGE PA NGA DAN KU ZHI DRAE BU CHE
certainties five having kayas four** result great*
(*the five sambhogakaya certainties of place, time, teacher, doctrine and circle)
(**nirmanakaya, sambhogakaya, dharmakaya, svabhavikakaya)

You have the great result of the four kayas and the five certainties.

སྐྱིན་མཛད་འཁོར་ལོ་མགོན་དེར་གསོལ་བ་འདིབས།

MIN DZAD KHOR LO GON DER SOL WA DEB
ripening (making others ripe) cakranath, great guru that, to pray
(Rigdzin Wangyal)

Ripening cakranath, we pray to you.

Seated upon the summit of the fearless vajra throne you have the real nature of the unchanging three vajras and the result of the four kaya modes and the five certainties. Mandala master who ripens all, we pray to you.

སྣང་བཞིའི་དགོངས་པ་མངོན་གྱུར་ནས་མཁའི་གྲོང།

NANG ZHI GONG PA NGON GYUR NAM KHAI LONG
visions four (dzogchen) understanding, teaching manifest sky's vastness

Having clear realisation of the teaching of the four visions like the vastness of the sky

ཐུགས་གཏེར་མཛོད་ལྡེའི་མངའ་བདག་པ་ལྷ་དབང།

THUG TER DZOD NGAI NGA DAG PAD MA WANG
mind treasure treasures, stores, five master bsKal-bZang Pad-Ma dBang-Phyug
(of Padma Sambhava) troves (i.e. Byang-gTer)

Padma Wang, you are the master of the five-sectioned trove of the guru's mind treasure.

མཁས་བཙུན་གྲུབ་པའི་གཙུག་རྒྱན་བདུད་འདུལ་མཚན།

KHAE TSUN DRUB PAI TSUG GYAN DUD DUL TSHAN
pandits, scholars siddhas, adepts crown ornament (bDud-a'Dul named rDo-rje)

Dudul Dorje, you are the crown ornament of the scholars and adepts.

མཚུངས་མེད་ཇི་བཙུན་སྤྲོ་མར་གསོལ་བ་འདིབས།

TSHUNG ME JE TSUN LA MAR SOL WA DEB
unequalled saintly gurus, to pray

Unequalled saintly gurus, we pray to you both.

The understanding of the four visions arose clearly for you, like the vastness of the sky, you Padma Wang, who are the master of the five-sectioned trove of the guru's mind treasure. Dudul Dorje, you are the crown ornament of the scholars and adepts. Unequaled saintly gurus, we pray to you.

སྐྱུང་ལ་ཕྱི་གཅིག་བརྒྱགས་ཆེ་ནོར་བཟང་གིས།

GRUB LA TSE CHIG ZHUG TSHE NOR ZANG GI
practice in one-pointed sit, stay life (Mani Bhadra, by
(at Gyang Gi Yon Po Ling) a snake god at that place)

At the place where you passed all your life in one-pointed practice, Norzang

ཡང་ཡང་བསྐྱེད་ཞིང་མ་ཉ་གུ་རུ་ཉིད།

YANG YANG KUL ZHING MA HA GU RU NYID
again and again invoking great guru (Padma Sambhava)
(ask him to work for the dharma)

Requested you again and again, and the great guru

ཐ་མལ་གློ་མ་ཆེན་ཚུལ་གྱིས་ཇེས་བཟུང་ནས།

THA MAL GOM CHEN TSHUL GYI JE ZUNG NE
ordinary meditator style, form by keep then
(Padma Sambhava showed this form)

Appeared in the form of an ordinary meditator and took care of you,

སྤང་བ་རབ་སྐྱེན་དངོས་སུ་ཚྱུ་ལ་མཛད་པའི།

NANG WA RAB JIN NGO SU TSOL DZAD PAI
deep understanding fully gained, was given really give did

So that the deep vision fully ripened in you and you were actually given

སྡེ་མིག་གཏེར་གྱི་ཡི་གེ་ལ་གསོལ་བ་འདེབས།

DE MIG TER GYI YI GE LA SOL WA DEB
key treasure of letters to pray
(bZang-Po Grags-Pa)

The treasure key of letters — we pray to you.

At the place where you passed all your life in one-pointed practice, Norzang made repeated requests to you and the great guru appeared in the form of an ordinary meditator and took care of you so that the deep vision ripened in you and you were given the letters of the key to this treasure. Zangpo Dragpo, we pray to you.

སྤྱན་རས་གཟིགས་སྤྲུལ་ཆོས་བྱུང་སྤྱོད་བཅན་གྱིས།

CHAN RAE ZIG TRUL CHO GYAL SRONG TSAN GYI
Avalokitesvara incarnation dharma king (Srong-bTsan sGam-Po) by

Dharma king Song Tsan, the incarnation of Chenresig,

གངས་ཅན་བདེ་བའི་དྲིན་འབྲེལ་ས་གནོན་གྱིས།

GANG CHAN DE WAI TEN DREL SA NON CHIR
Tibet happiness connection land control in order to

In order to control the land and make an auspicious connection for the happiness of Tibet,

ཐུགས་དམ་རུ་ལག་གྲོལ་པའི་གཙུག་ལག་ཁང།

THUG DAM RU LAG DROL PAI TSUG LAG KHANG
he wanted name of monastic college (near Gyan Gi Yon Po Lung)

Desired the construction of Rulag Drolpa monastic college.

པདྨའི་སྐུ་བ་ཡུག་གྱུང་གི་ཡོན་པོ་ལུང།

PAD MAI DRUB PHUG GYANG GI YON PO LUNG
Padma Sambhava's practice cave (name of the place where this text, the Le'u bDun-Ma was found)

Padma Sambhava did practice at the cave of Gyang Gi Yonpo Lung.

ངོ་མཚར་གཏིར་གནས་ནས་གཉིས་ལ་གསོལ་བ་འདེབས།

NGO TSHAR TER NAE NAM NYI LA SOL WA DEB
wonderful gTer-Ma, treasure places two to pray

We pray to these two wonderful treasure places.

In order to control the land and make auspicious connection for the happiness of Tibet dharma king Song Tsan, the incarnation of Chenresig, desired the construction of Rulag Drolpa monastic college, and Padma Sambhava did practice at the cave of Gyan Gi Yon Po Lung. To these two wonderful treasure places we pray.

གྱ་ཆེན་ལུང་གྱུད་མན་ངག་ཐམས་ཅད་ཀྱི།

GYA CHEN LUNG GYUD MAN NGAG THAM CHE KYI
large very agam, teaching tantra esoteric doctrines all of

All the vast teachings, tantras and esoteric doctrines

སྟིང་པོའི་གནད་བསྐྱུས་མཐའ་ཡས་གདུལ་བུའི་ཚྲགས།

NYING POI NAD DUE THA YAE DUL JAI TSHOG
essential crucial point gathered limitless disciples host

Have their essential points gathered together

སྐལ་པ་དེར་འཚམས་གསོལ་འདེབས་ལེན་བདུན།

KAL PA DER TSHAM SOL DEB LEU DUN
fortunate ones to them fitting, suitable prayer chapter seven

In this form, suitable for the limitless hosts of fortunate disciples,

ཟུང་གུར་བཀའ་ཉིད་སྒྲུབ་ཕྱིར་གསུངས་པའི་དོན།

| | | | | | |
|-------------------|----------------------|-------------------------|-------------------|------------------|----------------|
| ZUNG GYUR | KA NYID | NGA | CHIR | SUNG PAI | DON |
| <i>two parts,</i> | <i>words,</i> | <i>early</i> | <i>later,</i> | <i>spoken</i> | <i>meaning</i> |
| <i>joined</i> | <i>teaching</i> | <i>(five disciples)</i> | <i>(bSam-Pa</i> | <i>(by Padma</i> | |
| | <i>i.e. chapters</i> | | <i>Lhun-Grub)</i> | <i>Sambhava)</i> | |

These prayers in seven chapters in the two sections of earlier and later teachings.

གསང་སྒྲགས་ལམ་གྱི་མཐར་ཐུག་ལ་གསོལ་བ་འདེབས།

| | | | | |
|------------------|----------------|-------------------------------------|-----------|-------------------|
| SANG NGAG | LAM GYI | THAR THUG | LA | SOL WA DEB |
| <i>tantric</i> | <i>path of</i> | <i>ultimate, high, essential to</i> | | <i>pray</i> |

We pray to this fulfilment of the tantric path.

All the vast teachings, tantras and esoteric doctrines have their essential points gathered together in a form suitable for the limitless host of fortunate disciples, in these prayers in seven chapters in the two sections of earlier and later teachings. To this fulfilment of the tantric path we pray.

སྐྱུ་གསུམ་བརྒྱད་པའི་བཀའ་བགོས་དྲག་ཤུལ་འཆང།

| | | | | |
|--------------------|-----------------|-----------------|---------------------|-------------------|
| KU SUM | GYUD PAI | KA GOE | DRAG SHUL | CHANG |
| <i>kayas three</i> | <i>lineage</i> | <i>doctrine</i> | <i>strong form,</i> | <i>keep, show</i> |
| | | <i>keepers</i> | <i>rough deeds</i> | |

The fierce protectors and the doctrine guardians of the three kaya lineage,

དམ་པའི་ཚས་དང་དེ་འཛིན་སྐྱོང་མཛད་པའི།

| | | | | | | |
|----------------|---------------|-------------|-------------|----------------|-------------------|--------------------------|
| DAM PAI | CHO | DANG | DE | DZIN | KYONG | DZAD PAI |
| <i>holy</i> | <i>dharma</i> | <i>and</i> | <i>that</i> | <i>holding</i> | <i>protecting</i> | <i>doing (i.e.gurus)</i> |

You who protect the holy dharma and those who maintain it,

གཞོན་སྤྱན་བུ་ལེ་དགེ་བསྟན་འོར་བུ་བཟང།

| | | |
|----------------|--------------|----------------------------|
| NOD JIN | BU LE | GE NYEN NOR BU ZANG |
| <i>(name)</i> | | <i>(name)</i> |

Nodjin Bule, Genyen Norbu Zang, and

དཔལ་ལྷན་ལྷ་མོ་རྩུ་འཕྲུལ་དེལ་དྲ་ཞོན།

| | | | | |
|-----------------------|---------------|-------------------|-------------|----------------|
| PAL DAN | LHA MO | DZU TRUL | DREL | TA ZHON |
| <i>Sri Devi, Kali</i> | | <i>magic form</i> | <i>mule</i> | <i>riding</i> |

Palden Lhamo riding on your magical mule.

ཕྱི་ནང་གཏིང་སྤྲུང་ལྷ་མ་དྲལ་ལ་གསོལ་བ་འདེབས།

| | | | | | | |
|-----------------|--------------|-----------------|------------------|------------------------------|-----------|-------------------|
| CHI NANG | TER | SUNG | CHAM | DRAL | LA | SOL WA DEB |
| <i>outer</i> | <i>inner</i> | <i>treasure</i> | <i>guardians</i> | <i>male and female forms</i> | <i>to</i> | <i>pray</i> |

Outer and inner treasure guardians, both male and female, we pray to you.

Fierce protectors and doctrine guardians of the three kaya lineage, you who protect the holy dharma and those who maintain it, Nodjin Bule, Genyen Norbu Zang, and Paldan Lhamo riding on your magical mule. Outer and inner treasure guardians, both male and female, we pray to you.

ལྷ་མ་རྒྱལ་ས་གནས་ཀུན་འདུས་ཏེ་བོར་ཤེས།

LA MA KYAB NAE KUN DU NGO WOR SHE
guru refuge place all encompassing nature, as know

Knowing the guru to have the nature which encompasses all the places of refuge,

དད་ལྡན་གཙང་མའི་དམ་བསྟུང་བཙུན་འགྲུས་ཀྱིས།

DAE DAN TSANG MAI DAM SUNG TSON DRU KYI
faithful pure vow keeping diligent by

And having faith, pure vows, and diligence,

སྙིང་པོའི་དོན་དྭགས་ཤེས་རབ་ཚུལ་སྒྲེ་ཕྱེ།

NYING POI DON TOG SHE RAB CHO GO CHE
essential meaning actualise wisdom, supreme dharma door open knowledge

The dharma door to the wisdom that actualises the essential meaning will be opened.

བུན་དུག་བུན་མཚམས་མེད་པར་གྲུས་གསོལ་འདིབས།

THUN DRUG THUN TSHAM ME PAR GUE SOL DEB
practice period six practice period end, interruption without devotion pray

Praying with devotion in the six practice periods and at the end of practice without any interruption,

བདག་གཞན་སྒྲིན་ཅིང་གྲོལ་བར་བྱིན་གྱིས་རྫོབས།

DAG ZHAN MIN CHING DROL WAR JIN GYI LOB
self others ripening liberate, as bless

May we and all others be blessed with ripening and liberation.

Knowing the guru to have the nature which encompasses all the places of refuge, and having faith, pure vows, and diligence, the dharma door to the wisdom that actualises the essential meaning will be opened. Praying with devotion in the six practice periods and in the breaks without any interruption, may we and all others be blessed with ripening and liberation.

ཐུ་འབྲུར་ཁྱད་ཆོས་དྲུག་ལྟན།
THE SIX SPECIAL FEATURES OF THE DHARMA
OF THE EARLY TRANSLATION SCHOOL

རོང་ཟོམ་པས་གསང་ཐུགས་ཐུ་འབྲུར་ལ་ཕྱི་འབྲུར་བ་ནམས་ལས་ཁྱད་པར་འཕགས་པའི་ཆེ་བ་དྲུག་
 ཡོད་ཅེས་གསུངས་དེ།

Rong-Zom has described thus the six features in which the early translations are greatly superior to the later translations:

དང་པོ་སྤྱན་འདེན་ཡོན་བདག་གི་ཆེ་བ་ནི། ཐུ་འབྲུར་གྱི་ཡོན་བདག་འཕགས་པ་རིགས་གསུམ་
 མགོན་པོ་ནམ་པ་གྲུལ་པོའི་རྩལ་བརྒྱུད་བ་མངའ་བདག་མེས་དབོན་ནམ་གསུམ་ཡིན་པས་ཕྱི་འབྲུར་
 བ་ནམས་ཀྱི་ཡོན་བདག་དང་མི་འདྲ།

Firstly, the greatness of the sponsors who invited the dharma teachers from India: the inviting sponsors for the early translations were the great kings Srong-bTsan sGam-Po, Khri-Srong lDe'u-bTsan and Ral-Pa-Chan, who were the incarnations of the lords of the three kulas (Avalokitesvara, Manjushri and Vajrapani), while the sponsors of the later translations were not of such calibre.

གཉིས་པ་གང་དུ་བསྐྱར་ཞིང་གདན་ལ་ཐབ་པའི་གནས་ནི། རྒྱལ་སྤུལ་པའི་གཙུག་ལག་ཁང་བསམ་
 ཡས་སོགས་ཆོས་འཁོར་སྟོད་སྟོན་དུ་ཡིན་པས། ད་ལྟའི་དགོན་ཐུག་དུ་བསྐྱར་བ་དང་མི་འདྲ།

Secondly, the places where the translations were made and finalised were the former upper and lower dharma centres like the miraculous temple college of bSam-Yas which the lesser temples of the present times cannot compare with.⁷

གསུམ་པ་སྐྱར་བྱེད་ལོ་རྒྱུ་བའི་ཁྱད་པར་ནི། རྒྱལ་གྱི་ལོ་རྒྱུ་བ་སྐྱར་བའི་རྩ་ན་དང་།
 རྒྱ་ཅོག་ཞང་གསུམ། མ་གཉགས་སོགས་སྤུལ་པའི་ལོ་རྒྱུ་བས་བསྐྱར་བའི་ཆོས་ཡིན།
 ད་ལྟའི་ལོ་རྒྱུ་བ་དབྱར་མང་ཡུལ་དུ་བསྐྱར། དགུན་གྱི་བལ་དུ་ཡུག་རེ་ཕྱིན་ནས་བསྐྱར་བ་
 དང་མི་འདྲ།

⁷ Rong-Zom was living in the eleventh century and the words 'present times', as used here, mean the eleventh century. Rong-Zom met Atisha and studied and debated with many Indian scholars.

Thirdly, the special qualities of the translators: the former translators such as Vairocana, sKa-Ba dPal-brTsegs, Chog-Ro kLu'i-rGyal-mTsham, Zhang Ye-Shes sDe, rMa and gNyags, etc. were the emanation translators who translated the dharma. They were not like the translators of the present time who stay in Tibet for the summer and then return to India and Nepal in the winter.⁸

བཞི་པ་པརྟེན་འཁྱེད་པརྟེན་པར་ནི། རྟེན་གྱི་པཎ་མཁན་པོ་ཞི་བ་འཛོ་དང། སངས་རྒྱས་གསང་བ་དང། རྟེན་པོ་ཞི་བ་པརྟེན་འཁྱེད་པར་ནི་དང། པཎ་ཆེན་བེ་མ་ལ་མི་དྲ་སོགས་སངས་རྒྱས་དང་ས་ཆེན་པོ་ལ་བཞུགས་པའི་བྱང་འཕགས་ནམས་ཀྱིས་སྤྱན་དྲངས་པའི་ཆོས་ཡིན། ད་ལྟའི་གསེར་འཛོལ་དུ་འབྱམས་བའི་པརྟེན་དང་མི་འདྲ།

Fourthly, the special features of the panditas (Indian scholars): the former panditas such as Santaraksita, Buddhaguhya, Mahacharya Padma Sambhava, Mahapandita Vimalamitra, etc. were the incarnations of buddhas and arya bodhisattvas staying on the great stages (above the seventh), and they were the ones who brought the dharma (to Tibet). They do not resemble the panditas of the present day who wander about in search of gold.

ལྔ་པ་ལྷ་རྟེན་མེ་དོག་གི་ཁྱད་པར་ནི། རྟེན་གསེར་གྱི་བའི་སྤྱད་བྱ་གང་དང་བྲི་ལ་གཞལ་ནས་སྤུལ་དེ་ལྷས་པའི་ཆོས་ཡིན། ད་ལྟ་མཆན་ནས་གསེར་ཞི་རེ་བཞེས་གཉིས་བཞེས་བཞེན་ནས་ལྷས་པ་དང་མི་འདྲ།

Fifthly, the special features of the ‘flowers’ offered to support the requests: formerly a full deer skin and a bucket full of gold were offered when the dharma was requested. This is different to the present practice of very carefully giving as little as possible when one requests the dharma.

དུག་པ་ཆོས་ཀྱི་ཁྱད་པར་ནི། རྟེན་འཕགས་ཡུལ་དུ་སངས་རྒྱས་ཀྱི་བསྟན་པ་གྲ་མ་ཉམས་པའི་དུས་སུ་བསྐྱར་བ་མ་ཟད། འཕགས་ཡུལ་ན་མེད་པའི་རྒྱུད་དབང་ཐོབ་པའི་བྱང་རྒྱལ་སེམས་དཔལ་དང། བྱུ་པ་དང། རིག་པ་འཛིན་པ་དང། མཁའ་འགྲོ་མ་ནམས་ཀྱིས་བརྟེན་ཏེ། དག་པའི་ཞིང་ན་བཞུགས་པ་དང། འཛམ་བུའི་གླིང་གི་ཆ་གས་སིངྒ་ལ་དང། རུབ་སྤྱོད་ཀྱི་རྟེན་གྱི་ཡུལ་སོགས་ནས་རྟེན་པོ་ཞི་བ་པརྟེན་འཁྱེད་དང། བེ་མ་ལ་མི་དྲ་སོགས་ཀྱིས་རྟེན་འཕྲུལ་གྱི་བཞོད་པས་སྤངས་ནས་བསྐྱར་བས་རྒྱ་གར་དུ་པཎ་བྱུ་བ་ཡོངས་ལ་མ་གྲགས་པ་མང་པོ་ཞིག་ཀྱང་

⁸ The earlier translators devoted their entire lives to establishing the dharma in Tibet.

བོད་ཀྱི་བསོད་ནམས་ཀྱི་སྐལ་བར་བྱོན། འབྲུང་ཡང་སྤོན་གྱི་ལོ་ཙྰ་བ་ནམས་སྤུལ་བའི་སྐྱེ་ཡིན་
 བས་དོན་ཇི་ལྟ་བ་བཞིན་གཏན་ལ་ཐེབས་བས་གོ་སྤྲིང་བྱིངས་འཇལ་བ་ལ་ལྷབས་ཆེ། བྱིས་ཀྱི་
 ལོ་ཙྰ་བ་ནམས་ཀྱི་དོན་བསྐྱར་མ་ལུས་བར་གྱུ་དཔེའི་གོ་རིམ་ལྟར་སྤྲོ་བསྐྱར་བྱས་བས་ཚོག་གིས་ལ་
 གོ་དཀའ། བྱིངས་འཇལ་བ་ལ་ལྷབས་ཆུང་བ་ལྟར་སྤྲོ་བས་མི་འདྲ་ཡིན་ནོ།

Sixthly, the special features of the dharma: in the former period the doctrines of the Buddha were complete without the least decline. Tantric initiations unavailable in India were obtained by bodhisattvas, siddhas, vidyadharas and dakinis who were residing in the pure realms and in the Singala area of Jambudvīpa and in the land of Orgyan to the west. Mahacharya Padma Sambhava and Vimalamitra went to those places by their miraculous power and received and translated the doctrines. Thus, there were many doctrines that were not known to all the scholars of India and yet which came to Tibet due to the merit of the fortunate people there.

Moreover, all the translators of the earlier period were emanations and so they were able to fix the meaning correctly and make it easily comprehensible and so their work has great blessing. The translators of the later period were not able to translate the meaning, since they only understood gradually by means of many examples, they could translate only the literal meaning, and so produced works whose words are difficult to understand.

བདུ་འཇམ་མི་མ་བུ་སྐུ་བའོ།

PADMA SAMBHAVA'S BRIEF LINEAGE PRACTICE (BYANG-GTER)

གུ་རུ་པདྨ་སྐྱི་ཏྲི་ཧྲི་ཧྲི།

GU RU PAD MA

SID DHI

HUNG

HRI

teacher Padma Sambhava attainment give us seed syllable of the lotus family

Guru Padma grant us all accomplishments!

ནམ་དག་སྐྱེ་གསུམ་གྱི་ལ་བའི་ཞིང་ཁམས་སུ།

NAM DAG KU SUM

GYAL WAI

ZHING KHAM

SU

very pure kayas three jinas' realm in

In the jinas' realm of the completely pure three kayas

ཆེ་བདག་སྤང་བ་མཐའ་ཡས་འོད་དཔག་མེད།

TSHE DAG NANG WA THA YAE OD PAG ME

life-span lord Amitabha (Amitayus) Amitabha, limitless light (dharmakaya)

Nangwa Thayae ODPAGME, the lord of life,

ཐུགས་རྗེ་ཆེན་པོ་འཕགས་པ་སྤྱན་རས་གཟིགས།

THUG JE CHEN PO PHAG PA CHAN RAE ZIG

Mahakarunika arya, noble Avalokitesvara (sambhogakaya)

Noble Chenresig, possessing great compassion, and

ཡུ་གྱུན་གུ་རུ་པདྨ་སྐྱི་བླ།

UR GYAN GU RU PAD MA SAM BHA VA

Uddiyana teacher (name) (nirmanakaya)

Padma Sambhava, the guru from Urgyan —

དགོངས་པ་བརྒྱུད་པའི་སྤྲོ་མ་གསོལ་བ་འདིབས།

GONG PA

GYUD PAI

LA MA LA

SOL WA DEB

immediacy lineage (direct transmission) gurus to pray
(without need of dualising symbols)

Gurus of the lineage of immediacy, we pray to you.

Guru Padma grant us all accomplishments!

In the jinas' realm of the completely pure three kayas are Nangwa Thayae ODPAGME the lord of life, noble Chenresig possessing great compassion, and Padma Sambhava the guru from Urgyan. Gurus of the lineage of immediacy, we pray to you.

བོད་ཀྱི་ཡུལ་དབུས་དབལ་གྱི་བསམ་ཡས་སུ།

BOE KYI YUL WUE PAL GYI SAM YAE SU
Tibet of country centre sri, glorious (name of a monastery) in

At glorious Samye in the centre of the land of Tibet

དགེ་སྤྱོད་ནམ་མཁའི་སྙིང་པོ་ཚས་ཀྱི་གྲུལ།

GE LONG NAM KHAI NYING PO CHO KYI GYAL
Bhikshu, fully (name) dharma king
ordained monk

Gelong Namkhai Nyingpo, dharma-king

ཁྲི་སྤྱོད་ཇུང་བཅན་མཁར་ཆེན་བཟའ་མཚོ་གྲུལ།

TRI SONG DEU TSAN KHAR CHEN ZA TSHO GYAL
(name) Ye-Shes mTsho-rGyal of Khar-Chhen

Trisong Deutsan, Kharchen Za Tshogyal,

རོ་ཇེ་བདུད་འཛོམས་ལྷ་སྤྲུལ་སུ་ཁྲི་བཅན།

DOR JE DUD JOM LHA SAE MU TRI TSAN
(sNa-Nam rDo-rJe bDud-a'Joms) prince (name)

Dorje Dudjom and Lhasae Mutri Tsanpo —

ལས་ཅན་དག་པའི་འཁོར་ལུ་ལ་གསོལ་བ་འདེབས།

LAE CHAN DAG PAI KHOR NGA LA SOL WA DEB
fortunate, having good karma pure circle five to pray

Fortunate pure circle of five, we pray to you.

You who stayed at glorious Samye in the centre of the land of Tibet, Gelong Namkhai Nyingpo, Chogyal Trisong Deutsan, Karchen Za Tshogyal, Dorje Dudjom and Lhasae Mutri Tsanpo—fortunate pure circle of five, we pray to you.

ལྷོ་ཕྱགས་ཤྱི་མང་ལས་རི་ཁྲོད་པ།

LHO CHOG SHI RI MANG LAM RI TRO PA
south direction (name) one staying in that retreat house

You who stayed in the retreat house of Shri Mangalam in the southern direction,

བཟང་པོ་གྲགས་པ་གདེར་གྱི་སྒོ་འབྱེད་མཁན།

ZANG PO DRAG PA TER GYI GO JED KHAN
(name) treasure's door opener

Zangpo Dragpa, the opener of the door of this treasure, and

པདྨ་འཇམ་མཉམས་བདག་གོང་ལྷན་ཅན།

PAD MAI

Padma Sambhava's

LUNG ZHIN

*prediction
and order*

CHO DAG

*according to dharmapati, the one
who is first entrusted with the teaching by the finder*

GO DEM CHAN

(Rigdzin Godem)

The dharma custodian predicted by Padma Sambhava and famous as Godem Chan,

ཞེས་སུ་ཡོངས་གྲགས་དངོས་གྲུབ་རྒྱལ་མཚན་ཞབས།

ZHE SU YONG DRAG

thus named very famous

NGO DRUB GYAL TSAN ZHAB

(name of Rigdzin Godem)

(honorific)

Ngodrub Gyaltsan —

སྤུལ་སྐྱེ་གདེར་བཤོན་རྣམ་གཉིས་ལ་གསོལ་བ་འདེབས།

TRUL KU

Nirmanakaya, incarnated

TER TON

treasure revealer

NAM NYI

two

LA

to

SOL WA DEB

pray

We pray to the two incarnation treasure revealers.

Zangpo Drakpa, you who stayed in the retreat house of Shri Mangalam in the southern direction and opened the door of this treasure, and you the dharma custodian predicted by Padma Sambhava, Ngodrub Gyaltsan who is famous as Goden Chan—emanation treasure revealers, we pray to you.

རི་རྒྱལ་ཤར་འདབས་བྱིན་ལྗབས་སྤྱབ་ཁང་དུ།

RI GYAL

Trab Zang

SHAR DAB

east side

JIN LAB

blessed

DRUB KHANG

practice house

DU

at

At the blessed practice house on the east side of Riwo Trabzang

ལས་ཅན་དབོན་པོ་སྤྲལས་འཆང་ནི་ཇི་དཔལ།

LAE CHAN

fortunate

ON PO NGAG CHANG

nephew tantrica

DOR JE PAL

(name)

(of Rigzin Godem)

The fortunate nephew tantrica Dorje Pal, and

རྒྱལ་གྱི་ཤྱི་བྱང་ཇོང་དབེན་གནས་སུ།

GYAL GI

(name)

SHI RI JANG DZONG

WEN

quiet, isolated

NAE

place

SU

at

At the quiet place at Gyalgyi Shri Jangdzong

མཚན་ལྡན་སྤྲུལ་སྐྱེ་གདེར་བཤོན་གཉིས་ཞབས།

TSHAN DAN

accomplished, having

all the signs and qualities

LA MA JAM PA

guru

(name)

SHE NYEN

ZHAB

(honorific)

The accomplished guru Jampa Shenyen —

རིག་འཛིན་གདུང་གསོལ་རྣམ་གཉིས་ལ་གསོལ་བ་འདེབས།

RIG DZIN DUNG SOB NAM NYI LA SOL WA DEB
Rigdzin Godem successor two to pray

We pray to the two successors of the vidyadhara.

You the fortunate nephew, tantrica Dorje Pal, who stayed at the blessed practice house on the east side of Riwo Trabzang, and you the accomplished guru Jampa Shenyen, who stayed at the quiet place at Gyalgi Shri Jangdzong—successors of the vidyadhara, we pray to you.

ཀུན་གཟིགས་བྱང་ཕྱོགས་སྐུ་མཚེ་ཆེན་པོའི་ངོགས།

KUN ZIG JANG CHOG KYA TSHO CHEN POI NGOG
Panchen Rinpoche north direction (name) lake great bank

You who stayed on the banks of the great lake of Kya to the north of Tashi Lhunpo

སྔོན་གནས་ཇེས་དྲན་ཚེས་ཇེ་སངས་གྲུས་དཔལ།

NGON NAE JE DRAN CHO JE SANG GYE PAL
former places (i.e.lives) later remember (name)

Choje Sangye Pal, rememberer of your past lives, and

བདེ་གྲོལ་གསང་སྡགས་ཚས་གླིང་པོ་བྱང་དུ།

DE DROL SANG NGAG CHO LING PHO DRANG DU
(monastery name) palace in

You who stayed in the palace of Dedrol Sangngag Choling,

བྱུགས་སྲས་མེས་སྟོན་ནམ་མཁའ་གྲུལ་མཚན་ཞབས།

THUG SAE ME TON NAM KHA GYAL TSHAN ZHAB
close disciple (name) (of Choje Sangye Pal) (honorific)

Thugsae Meton Namkha Gyaltsan —

བསྟན་པའི་སློབ་ཤིང་རྣམ་གཉིས་ལ་གསོལ་བ་འདེབས།

TAN PAI SOG SHING NAM NYI LA SOL WA DEB
doctrines staff of life, vital support two to pray

We pray to the two life-staffs of the doctrine.

You stayed on the banks of the great lake of Kya to the north of Tashi Lhunpo, you Choje Sangye Pal, who remembered your past lives and you, Thugsae Meton Namkha Gyaltsan, who stayed in the palace of Dedrol Sang Ngag Choling—vital supports of the doctrine, we pray to you.

སྤུལ་ཡུལ་ཡོལ་མོ་གངས་ཀྱི་རྩ་བ་རུ།

BAE YUL YOL MO GANG KYI RA WA RU
secret land (area in Nepal) snow of mountain chain in

You who stayed in the secret land of Yolmo in the midst of snow mountains,

སྤྱུལ་སྐྱུ་གང་སོའི་ཤྲགས་འཆང་གྲུ་བཟང་།

TRUL KU DRANG SOI NGAG CHANG SHA KYA ZANG
emanation (place name) tantrica (name)

Ngagchang Shakya Zang, the emanation from Drang So, and

བོད་ཀྱི་ཆེ་བྲག་དཔལ་ཆེན་ཆུ་བོ་རི།

BOE KYI TSHE DRAG PAL CHEN CHU WO RIR
Tibet of life rock glorious place name)
(Its shape resembles the arara fruit, which is a symbol of good health)

You who stayed at Palchen Chuwo Ri, the life rock of Tibet,

ཇེ་བཙུན་སངས་ལེགས་ལྷན་བདུད་འཛོམས་ཞབས།

JE TSUN NGA RI LEG DAN DUD JOM ZHAB
saintly west Tibet (name) (honorific)
(brother of Ngari Pandita Padma Wangyal)

Saintly Legdan Dudjom of Ngari—

བཀའ་གདེར་སངས་བདག་རྣམ་གཉིས་ལ་གསོལ་བ་འདེབས།

KA TER NGA DAG NAM NYI LA SOL WA DEB
bKa-Ma gTer-Ma masters two to pray

We pray to the two masters of kama and terma.

You who stayed in the secret land of Yolmo in the midst of snow mountains, Ngachang Shakya Zang, emanation from Drang So, and you who stayed at Palchen Chuwo Ri, the life rock of Tibet, saintly Legdan Dudjom of Ngari—masters of kama and terma, we pray to you.

གུ་རུ་པདྨ་འཇི་ཤྲོ་ཕྱག་སྒྲར་དུ།

GU RU PAD MAI E VAM CHOG GAR DU
(rDo-rJe Brag monastery) at

You who stayed at Dorje Drag monastery,

རིག་འཛིན་ཆོས་ཇེ་འཇི་ཐུགས་སྤྲུལ་དབང་པོའི་མྱེ།

RIG DZIN CHO JE THUG SAE WANG POI DE
(Legs-lDan bDud-a'Joms) close disciple (name)

Wangpoi De, the close disciple of Rigdzin Choje, and

སྤུལ་སྐྱེ་ངག་དབང་རིག་འཛིན་དོ་ཇེ་འི་ཞབས།

TRUL KU NGAG WANG RIG DZIN DOR JE ZHAB
incarnation (name) (honorific)

You, Tulku Ngawang Rigdzin Dorje,

གྲུལ་ཁམས་ཕྱོགས་མེད་གདུལ་བུའི་རེ་བ་སྐྱོང།

GYAL KHAM CHOG ME DUL JAI RE WA KONG
*kingdom, country without partiality disciples hopes filled, satisfied
(i.e. all, everywhere)*

Who fulfilled the hopes of all your disciples without partiality.

སྤྲལས་འཆང་ཡབ་སྤུས་རྣམ་གཉིས་ལ་གསོལ་བ་འདེབས།

NGAG CHANG YAB SAE NAM NYI LA SOL WA DEB
tantrica father (guru) son (disciple) two to pray

We pray to you, the father and son tantricas.

You who stayed at Dorje Drag monastery, Wangpo De the close disciple of Rigdzin Choje, and you, Tulku Ngawang Rigdzin Dorje, who fulfilled the hopes of all your disciples without partiality—father and son tantricas, we pray to you.

བསྟན་པའི་སྒྲོན་མེ་ཇི་བཙུན་པདྨ་དབང།

TAN PAI DRON ME JE TSUN PAD MA WANG
doctrines lamp saintly (name)

You saintly Padma Wang, the lamp of the doctrines, and

བསམ་བཞིན་འགྲོ་དོན་མཇུག་པའི་སྟོབས་མངའ་བ།

SAM ZHIN DRO DON DZAD PAI TOB NGA WA
thought, intention according to beings benefit doing power had

You who have the power to benefit beings in accordance with your intention,

ཇི་བཙུན་ངག་དབང་སྒྲོ་བཟང་གྲུ་མཚོའི་སྤེ།

JE TSUN NGA WANG LO ZANG GYAM TSHOI DE
saintly (fifth Dalai Lama)

Saintly Ngawang Lobzang Gyamtsho, and

པདྨ་འབྲིན་ལས་ཞབས་ལ་གསོལ་བ་འདེབས།

PAD MA TRIN LAE ZHAB LA SOL WA DEB
(name) (honorific) to pray

Padma Trinlae, we pray to you.

You, saintly Padma Wang, the lamp of the doctrines, and you saintly Ngawang Lob-zang Gyamtsho, who have the power to benefit beings in accordance with your intention, and you Padma Trinlae, we pray to you.

ངེས་དོན་བསྟན་པ་སྤེལ་མཛད་ཅིག་འཛིན་མཚོག།

NGE DON TAN PA PEL DZAD RIG DZIN CHOG
certain, profound dharma doctrine developing vidyadhara excellent

You are the excellent vidyadhara who develops the doctrines of unchanging value.

ཀུན་བཟང་གྱུ་མཚོ་ཅིག་ས་ཀུན་འདུས་པའི་གཙོ།

KUN ZANG GYAM TSHO RIG KUN DU PAI TSO
Samantabhadra ocean kulas, families all encompassing chief

Chief figure encompassing all the ocean-like families of Samantabhadra,

པདྨའི་བྱུགས་སྤུལ་འབྲོ་ན་མས་སྦྱིན་གྱུལ་བཀོད།

PAD MA THUG TRUL DRO NAM MIN DROL KOD
Padma Sambhava mind emanation sentient beings ripen liberate put

You are the mind emanation of Padma Sambhava who ripens and liberates beings.

རྡོ་རྗེ་ཐོགས་མེད་ཞབས་ལ་གསོལ་བ་འདེབས།

DOR JE THOG ME ZHAB LA SOL WA DEB
(Rigdzin Wangyal) (honorific) to pray

Dorje Thogme, we pray to you.

You are the excellent vidyadhara who develops the doctrines of unchanging value, chief figure encompassing all the ocean-like families of Samantabhadra, Padma Sambhava's mind emanation who ripens and liberates beings—Dorje Thogme, we pray to you.

བསམས་བཞིན་རྡོ་རྗེ་འཛིན་པའི་རྩལ་གར་ཅན།

SAM ZHIN DOR JE DZIN PAI ROL GAR CHAN
thought, intention according to tantric play, dance having
(intentional emanation)

In accordance with your intention you showed the form of a tantric practitioner,

འཕྲིན་ལས་གྲུབ་པའི་དབང་ཕྱུག་ཆད་བྱུང་བ།

TRIN LAE DRUB PAI WANG CHUG MAD JUNG WA
deeds (sadhana) accomplished, powerful one wonderful, amazing

You are the amazing powerful adept of tantric practice,

ཉི་རུ་ཀ་དཔལ་པདྨ་བཤེས་གཉིན་ཞབས།

HE RU KA PAL PAD MA SHE NYEN ZHAB
Heruka Sri, glorious (name) (honorific)

Glorious Heruka Padma Shenyen,

འགྱུར་མེད་ལྷུན་གྲུབ་དོ་རྗེ་སྐུ་ལོ་བ་འདེབས།

GYUR ME LHUN DRUB DOR JER SOL WA DEB
(Different name of the same person) pray

Gyurme Lhundrup Dorje — we pray to you.

In accordance with your intention you showed the form of a tantric practitioner, you the amazing powerful adept of tantric practice, glorious Heruka Padma Shenyen Gyurme Lhundrup Dorje, we pray to you.

རྒྱལ་དབང་པདྨ་འུང་ཟེན་སྤྲུགས་སྤྲུལ་མཚེག།

GYAL WANG PAD MAI LUNG ZIN THUG SAE CHOG
powerful, jina Padma Sambhava's predicted close disciple excellent

You the excellent close disciple predicted by Padma Sambhava,

དོ་རྗེ་འཆང་དངོས་ནམ་མཁའ་གྲོང་ཡངས་དང།

DOR JE CHANG NGO NAM KHA LONG YANG DANG
vajradhara actual (name) and

The actual vajradhara Namkha Longyang, and

རིགས་ཀུན་ཁྲབ་བདག་པདྨ་དབང་རྒྱལ་ལྷེ།

RIG KUN KHYAB DAG PADMA WANG GYAL DE
kulas, families all master (name)

Padma Wangyal, the master of all the families, and

བདུད་འདུལ་འཕྲིན་ལས་དོ་རྗེ་ལ་གསོལ་བ་འདེབས།

DU DUL TRIN LAE DOR JE LA SOL WA DEB
(name) to pray

Dudul Trinlae Dorje, we pray to you.

You the excellent close disciple predicted by Padma Sambhava, the actual vajradhara Namkha Longyang, and Padma Wangyal the master of all the families, and Dudul Trinlae Dorje, we pray to you.

ཕན་བདེའི་གཉིན་གཅིག་རིན་ཆེན་བྱ་བ་པའི་བསྟན།

PHAN DEI NYEN CHIG RIN CHEN THUB PAI TAN
benefit happiness friend, aid sole precious Muni (Shakyamuni) doctrines

The doctrines of the precious Muni are the sole true friend of the welfare and happiness of beings, and

གསལ་བའི་གྲོན་གཅིག་ལུང་རྟོགས་ཚས་ལ་དབང།

SAL WAI GYAN CHIG LUNG TOG CHO LA WANG
pure ornament sole study understanding dharma to powerful

You are their sole pure ornament, you who are powerful in the dharmas of study and realisation, and

འཁོར་འདས་དངོས་ཀྱི་མཁའ་བཞིན་མཉམ་ཉིད་བདེལ།

KHOR DAE NGO KUN ZHIN NYAM NYID DAL
samsara nirvana entities all like perfect equality spread, pervade

Spread out all the entities of samsara and nirvana in perfect equality like the sky.

གཞིས་ཞིག་བྲལ་བའི་ངོ་བོར་གསེལ་བ་འདིབས།

ZHOM ZHIG DRAL WAI NGO WOR SOL WA DEB
destroy free of nature, to pray
(Nyam-Nyid rDo-rJe)

We pray to you, who abide in the nature free of destruction.

The doctrines of the precious Muni are the sole true friend of the welfare and happiness of beings, and you are their sole pure ornament, you who are powerful in the dharmas of study and understanding, and spread out all the entities of samsara and nirvana in perfect equality, like the sky. You who are the indestructible nature, we pray to you.

ཐེག་དབའི་ལྔ་བསྐྱེས་སྟོད་འབྲས་མཐར་ཐྱིན་པ།

THEG GUI TA GOM CHOD DRAE THAR CHIN PA
Yanas, vehicles nine view meditation conduct, action result complete, perfect

You who have fully perfected the view, meditation, conduct and result of the nine yanas,

ཚུལ་ཁྲིམས་བཟང་པོ་ཡེ་ཤེས་རྣམ་པ་རྩལ།

TSHUL TRIM ZANG PO YE SHE ROL PA TSAL
(Tulku Tsorlo, guru of Chhimes Rigdzin)

Tshultrim Zangpo Yeshe Rolpa Tsal, and

བསྐྱབ་གསུམ་ནམ་དག་བསྐྱབ་པ་མཐའ་དུ་ཐྱིན།

LAB SUM NAM DAG DRUB PA THA DU CHIN
trainings three very pure practice completed
(morality, contemplation and wisdom)

You who have completed perfectly the practice of the three pure trainings,

ཡུ་རྒྱལ་བསྟན་འཛིན་ཞབས་ལ་གསོལ་བ་འདེབས།

UR GYAN TAN DZIN ZHAB LA SOL WA DEB
(name) (honorific) to pray

Urgyan Tenzin, we pray to you.

དེ་མ་ཐག་པ་གསུམ་གྱིས་རྗེས་བརྟུང་བསྟུགས།

DE MA THAG PA SUM GYI JE ZUNG NGAG
immediately preceding three by taken care of encouraged and praised
(Nyamnyid Dorje, Tshultrim Zangpo and Urgyan Tenzin)

You were fostered, praised and encouraged by these three gurus,

རྩ་བའི་རྒྱ་མཐི་ཞབས་ལ་གསོལ་བ་འདེབས།

TSA WAI LA MAI ZHAB LA SOL WA DEB
root (C.R. Lama) guru (honorific) to pray

Precious root guru, we pray to you.

You who have fully perfected the view, meditation, conduct and result of the nine yanas, Tshultrim Zangpo Yeshe Rolpa Tsal, and you who have fully perfected the practice of the three pure trainings, Urgyan Tenzin, we pray to you. You who were fostered, praised and encouraged by your three gurus, precious root guru, we pray to you.

གཙང་སྟོད་རུ་ལག་གྲོམ་པའི་གཙུག་ལག་ཁང་།

TSANG TOD RU LAG DROM PAI TSUG LAG KHANG
province upper (name) monastic college

Near the monastic college of Rulag Drompa in upper Tsang,

པདྨའི་སྐུ་བ་ཐུག་གྱུང་གི་ཡོན་པོ་ལུང་།

PAD MAI DRUB PHUG GYANG GI YON PO LUNG
Padma Sambhava's practice cave (name)
(Zangpo Dragpa and the Leu Dun Ma are connected with both these places which are very near to each other)

At Padma Sambhava's practice cave called Gyan Gi Yonpo Lung

མི་སྣང་གྱུ་བ་བདེ་ཡིད་བཞིན་ནོར་འདྲའི་ཚེས།

MI NANG GYAB TAB YID ZHIN NOR DRAI CHO
invisible sealed wish-fulfilling gem as dharma (Leu Dun Ma)
(gTer-Ma hidden treasure)

Is the wish-fulfilling gem of this hidden dharma

དཔལ་ལྷན་ལྟ་མོ་དགེ་བསྟན་ནོར་བུ་བཟང་།

PAL DEN LHA MO GE NYEN NOR BU ZANG
Sri Devi (Kali) (name of a treasure protector)

With Sri Devi, and Genyen Norbu Zang.

གདེར་གནས་སྤང་མང་བཅས་ལ་གསོལ་བ་འདེབས།

TER NAE SUNG MANG CHAE LA SOL WA DEB
treasure place guardians many together to pray

We pray to the treasure place and its many guardians.

Near to the monastic college of Rulag Drompa in upper Tsang, at Padma Sambhava's practice cave called Gyan Gi Yonpo Lung is the wishfullfilling gem of this hidden dharma, together with Sri Devi and Genyen Norbu Zang. We pray to the treasure place and its many guardians.

ཆོས་སྒོ་བརྒྱད་བེ་བཞི་སྟོང་དོན་བསྟུས་པའི།

CHO GO GYAD TRI ZHI TONG DON DU PAI
dharma door, method 84,000 meaning encompassing

All the meanings of the eighty-four thousand dharma doors are encompassed within

ཟབ་མཐི་གསོལ་འདེབས་ལས་ཟབ་ལེའུ་བདུན།

ZAB MOI SOL DEB LAM ZAB LE U DUN
profound prayer path profound chapters seven

These profound prayers, the deep path given in seven chapters.

སྤྱན་དྲུག་གཡེལ་བ་མེད་པའི་ཉམས་ལེན་ལ།

THUN DRUG YEL WA ME PAI NYAM LEN LA
practice periods six unwavering practise to
(the waking hours split into six periods)

Practising them unwaveringly in the six periods

དད་ཤེས་བརྩོན་པས་འགྲུབ་པར་བྱིན་གྱིས་སྒྲོབས།

DAE SHE TSON PAE DRUB PAR JIN GYI LOB
faith knowledge diligence by these accomplishment, result bless

With faith, knowledge and diligence, may we be blessed with accomplishments.

All the meanings of the eighty-four thousand dharma doors are encompassed within these profound prayers, the deep meaning given in seven chapters. Practising them unwaveringly in the six periods with faith, knowledge and diligence—may we be blessed with accomplishments.

ཞེས་པ་འདི་ཡང་སྤྲགས་འཆང་དབང་པོའི་ཤེས།

མགོ་རུམ་ཡུལ་གྱི་སྒྲོས་པས་བསྐྱལ་བའི་ངོས།

ལིང་ཕི་རྒྱལ་པོའི་པོ་བྲང་ཉམས་དགའ་བས། སྤྱན་མཚོམས་ཉིད་སྤྱར་བས་དགོ་གྲུ་ཅིག།

[At the request of a meditator from mGo-Rum Yul, this was prepared by the tantrica (bKra-Shis sTobs-rGyal) dBang-Po'i sDe during an interval in practice in the pleasing palace of Ling-rTsi-rGyal-Po.]

ཐུང་བཟུང་བསྐྱེད་པ་དུས་ཉུང་ཏུ་འི་དོན་ལ་གསར་བསྒྲིགས་ནི།
THE BRIEF GURU LINEAGE (BYANG-GTER)

(Newly arranged for those who have little time)

ཆོས་སྐུ་ཀུན་བཟང་མགོན་པོ་འདྲ་མི་འགྲུང།

CHO KU KUN ZANG GON PO WOE MI GYUR
dharmakaya Samantabhadra lord, benefactor Parvakshara (unchanging light)

Dharmakaya Samantabhadra, the benefactor Unchanging Light,

འོངས་སྐུ་རིགས་ལྔ་དྲུག་པ་དོ་ཐེ་འཆང།

LONG KU RIG NGA DRUG PA DOR JE CHANG
sambhogakaya kulas five sixth Vajradhara (he encompasses the five kula families)
(Vairocana, Aksobhya, Ratnasambhava, Amitabha, Amogasiddhi)

The sambhogakaya buddhas of the five families, and Vajradhara, the sixth,

མཆོག་གི་སྐུ་ལ་སྐུ་ལྔ་དང་རིག་འཛིན་གྱི།

CHOG GI TRUL KU NGA DANG RIG DZIN GYI
most excellent nirmanakaya, incarnation five and vidhaydhara
(Vajrapani, Raja Jha, Devindra, Indrabodhi, Anandavajra)

The five excellent nirmanakayas, the eight

སྒྲོབ་དཔོན་བཟུང་དང་གྲུབ་པའི་རིག་འཛིན་གཙོ།

LO PON GYAE DANG DRUB PAI RIG DZIN TSO
acharyas eight and siddha, adept vidyadharas chief
(Hungkara, Manjushrimitra, Nagarjuna, Prabhasthi, Danasanskrita, Guhyachandra, Shantinggarbha, Padma Sambhava)

Vidyadhara acharyas and Padma Sambhava,

པདྨ་འགྲུང་གནས་ཞབས་ལ་གསོལ་བ་འདེབས།

PAD MA JUNG NAE ZHAB LA SOL WA DEB
Padma Sambhava (honorific) to pray

The chief of all the vidyadhara siddhas — we pray to you.

Dharmakaya Samantabhadra, the benefactor Unchanging Light, the sambhogakaya buddhas of the five families and Vajradhara, the sixth, the five excellent nirmanakayas, the eight vidyadhara acharyas and Padma Sambhava, the chief of all the vidyadhara siddhas—we pray to you.

བྲི་སྒྲོང་ལྷེ་འུ་བཙན་མཁར་ཆེན་བཟུང་མཚོ་གྲུལ།

TRI SONG DEU TSAN KAR CHEN ZA TSHO GYAL
King Trisong Deutsan Yeshe Tsogyal of Kharchen

King Trisong Deutsan, Karchen Za Tsogyal,

ནམ་མཁའི་སྤྱིང་པོ་རྫོ་ཇེ་བདུད་འཛོམས་ཇེ།

NAM KHAI NYING PO DOR JE DUD JOM JE
gelong Namkhai Nyingpo Nanam Dorje Dudjom

Namkhai Nyingpo, Dorje Dudjom, and

མུ་བྲི་བཙན་པོ་དག་པའི་འཁོར་ལུ་དང།

MU TRI TSAN PO DAG PAI KHOR NGA DANG
Lhasae Mutri Tsanpo pure circle, retinue five and

Mutri Tsanpo, to you, the pure circle of five, and

ཇེ་བངས་གྲུབ་ཆེན་མས་ལ་གསོལ་བ་འདེབས།

JE BANG DRUB CHEN NAM LA SOL BA DEB
king others mahasiddhas all to pray

To the rest of the twenty-five main disciples, we pray.

King Trisong Deutsan, Kharchen Za Tsogyal, Namkhai Nyingpo, Dolrje Dudjom je, and Mutri Tsanpo—to you, the pure circle of five, and to the rest of the twenty-five main disciples, we pray.

བཟང་པོ་བྲགཔ་པ་དངོས་གྲུབ་རྒྱལ་མཚན་ཞབས།

ZANG PO DRAG PA NGO DRUB GYAL TSHAN ZHAB
discoverer of the Leu Dunma (Rigdzin Godem) (honorific)

Zangpo Dragpa, Ngodrub Gyaltsan and

ཡུམ་བརྒྱུད་སྲས་བརྒྱུད་སློབ་བརྒྱུད་ལ་སོགས་པའི།

YUM GYUD SAE GYUD LOB GYUD LA SOG PAI
wife's lineage son's lineage disciple's lineage and so on

His wife's, son's, and disciple's lineages down

དྲིན་ཆེན་སྤྱིང་མ་ནམ་གསུམ་བར་བྱོན་པའི།

DRIN CHEN LA MA NAM SUM BAR JON PAI
kind gurus three until coming
(Tulku Tsorlo, Nyamnyid Dorje, Bane Tulku Urgyan Tenzin)

Until the three kind gurus —

ཙ་བརྒྱུད་སྤྱི་མ་ནམས་ལ་གསོལ་བ་འདེབས།

TSA GYUD LA MA NAM LA SOL WA DEB
root lineage gurus to pray

To all these root and lineage gurus we pray.

Zangpo Dragpa, Ngodrub Gyaltsan and his wife's, son's and disciple's lineages down until the three kind gurus — to all these root and lineage gurus we pray.

ཀླུ་གསུམ་བརྒྱད་པའི་ཁྲ་མ་དམ་པ་ནམས།

KU SUM GYUD PAI LA MA DAM PA NAM
kayas three lineage gurus excellent all

Excellent gurus of the lineage of the three kayas,

ཚེས་ཀྱི་དབྱིངས་ནས་བདག་ལ་བརྩེར་དགོངས་ལ།

CHO KYI YING NAE DAG LA TSER GONG LA
dharmadhatu from me to compassionately consider then

From the dharmadhatu please consider us with compassion!

ཐུགས་རྒྱུད་རང་གྲོལ་མཆོག་གི་དངོས་གྲུབ་ཚུལ།

THUG GYUD RANG DROL CHOG GI NGO DRUB TSOL
mind stream self-liberating supreme attainment, enlightenment please grant

Please grant us the supreme accomplishment of the self-liberation of all that arises in the mind!

མི་མཐུན་ཀློན་དང་བར་ཆད་བསལ་དུ་གསོལ།

MI THUN KYEN DANG BAR CHE SAL DU SOL
difficult conditions and obstructions remove please

Please remove our difficult conditions and obstructions!

མཐུན་པའི་ལམ་སྤྲོ་ཚེས་ལ་དྲང་དུ་གསོལ།

THUN PAI LAM NA CHO LA DRANG DU SOL
helpful path dharma to, on guide please

Please guide us to the helpful path of dharma.

མཆོག་དང་ཐུན་མོང་དངོས་གྲུབ་སྦྱུང་དུ་གསོལ།

CHOG DANG THUN MONG NGO DRUB TSAL DU SOL
supreme and general accomplishments give please

Please grant us supreme and general accomplishments!

Excellent gurus of the lineage of the three kayas, from the dharmadhatu please consider us with compassion! Please grant us the supreme accomplishment of the self-liberation of all that arises in our mind! Please remove our difficult conditions and obstructions! Please guide us to the helpful path of dharma! Please grant us supreme and general accomplishments!

ཐཱ་མ་ལྷ་གསུམ་གྱི་གསོལ་འདིབས་ཇེས་སུ་སྒྲིན་གླིང་ཐཱ་བགྱུད་ལྟོས།

[After the prayer to the guru's three kayas (which starts on page 44 of this text) the following prayer may be read if one wishes to follow the guru lineage of the sMin-Grol Gling system.]

GURU LINEAGE PRAYER (SMin-GROL-GLING SYSTEM)

ཆོས་ལྷ་ཀུན་དུ་བཟང་པོ་ལ་གསོལ་བ་འདིབས།

CHO KU KUN TU ZANG PO LA SOL WA DEB
dharmakaya Samantabhadra to pray

We pray to dharmakaya Samantabhadra.

ལོངས་ལྷ་གྲུ་ལ་བ་རིགས་ལྔ་ལ་གསོལ་བ་འདིབས།

LONG KU GYAL WA RIG NGA LA SOL WA DEB
sambhogakaya jinas kula five to pray
(Vairocana, Akshobhya,
Ratnasambhava, Amitabha, Amoghasiddhi)

We pray to the sambhogakaya buddhas of the five families.

སྤྱུལ་ལྷ་རིགས་གསུམ་མགོན་པོ་ལ་གསོལ་བ་འདིབས།

TRUL KU RIG SUM GON PO LA SOL WA DEB
nirmanakaya kula three benefactor to pray
(Manjusri, Avalokitesvara, Vairocana)

We pray to the nirmanakaya benefactors of the three families.

ཡང་སྤྱུལ་དགའ་རབ་རྩི་ལ་གསོལ་བ་འདིབས།

YANG TRUL GA RAB DOR JE LA SOL WA DEB
further emanation Anandavajra to pray

We pray to the emanation Anandavajra.

We pray to dharmakaya Samantabhadra. We pray to the sambhogakaya five kula jinas. We pray to the nirmanakaya three kula benefactors. We pray to the emanation Anandavajra.

སྟོབ་དཔོན་འཇམ་དཔལ་བཤེས་གཉིན་ལ་གསོལ་བ་འདིབས།

LO PON JAM PAL SHE NYEN LA SOL WA DEB
acharya, teacher Manjusrimitra to pray

We pray to the teacher Manjusrimitra.

རིག་འཛིན་གྱི་སིངྒ་ལ་གསོལ་བ་འདིབས།

RIG DZIN SHI RI SING HA LA SOL WA DEB
vidyadhara (name) to pray

We pray to the vidyadhara Sri Singha.

པཎ་ཆེན་བི་ས་ལ་མིང་ལ་གསོལ་བ་འདེབས།

PAN CHEN BI MA LA MI TRA LA SOL WA DEB
scholar great (name) to pray

We pray to the great scholar Vimalamitra.

གྱལ་སྤྲུལ་པ་རྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

GYAL SAE PAD MA JUNG NAE LA SOL WA DEB
Jinaputra Padma Sambhava to pray

We pray to the bodhisattva Padma Sambhava.

We pray to the teacher Manjusrimitra. We pray to the vidyadhara Sri Singha. We pray to the great scholar Vimalamitra. We pray to the bodhisattva Padma Sambhava.

ཆོས་གྲུལ་བློ་སྤྲོད་ལྷེ་འུ་བཙན་ལ་གསོལ་བ་འདེབས།

CHO GYAL TRI SONG DUE TSAN LA SOL WA DEB
Dharmaraja (name) to pray

We pray to the dharma king Trisong Deutsan.

མཁའ་འགྲོ་ཡེ་ཤེས་མཚོ་གྲུལ་ལ་གསོལ་བ་འདེབས།

KHAN DRO YE SHE TSHO GYAL LA SOL WA DEB
dakini (name) to pray

We pray to the dakini Yeshe Tshogyal.

དགེ་སྤྲོད་ནམ་མཁའ་སྤྲིང་པོ་ལ་གསོལ་བ་འདེབས།

GE LONG NAM KHAI NYING PO LA SOL WA DEB
bhikshu (name) to pray

We pray to the bhikshu Namkhai Nyingpo.

སྤྲ་ནམ་རྡོ་རྗེ་བདུད་འཛོམས་ལ་གསོལ་བ་འདེབས།

NA NAM DOR JE DUD JOM LA SOL WA DEB
(name) to pray

We pray to Nanam Dorje Dudjom.

We pray to the dharma king Trison Deutsan. We pray to the dakini Yeshe Tsogyal. We pray to the bhikshu Namkhai Nyingpo. We pray to Nanam Dorje Dudjom.

ལྷ་སྤྲུལ་ལྷ་བློ་བཙན་པོ་ལ་གསོལ་བ་འདེབས།

LHA SAE MU TRI TSAN PO LA SOL WA DEB
prince (name) to pray

We pray to prince Mutri Tsanpo.

སྤྱལ་སྐུ་བཟང་པོ་བྲག་པ་ལ་གསོལ་བ་འདེབས།

TRUL KU ZANG PO DRAG PA LA SOL WA DEB
emanation (the gTer-sTon) to pray

We pray to Tulku Zangpo Dragpa.

རིག་འཛིན་དངོས་གྲུབ་རྒྱལ་མཚན་ལ་གསོལ་བ་འདེབས།

RIG DZIN NGO DRUB GYAL TSHAN LA SOL WA DEB
vidyadhara Rig-'Dzin rGod-lDem to pray
(the Chhos-bDag and second author)

We pray to Rigdzin Ngodrub Gyaltsan.

ཀུན་སྦང་དོན་ཡོད་རྒྱལ་མཚན་ལ་གསོལ་བ་འདེབས།

KUN PANG DON YOD GYAL TSHAN LA SOL WA DEB
fully renounced (name) to pray

We pray to the renunciate Donyod Gyaltsan.

We pray to prince Mutri Tsanpo. We pray to Tulku Zangpo Dragpa. We pray to Rigdzin Ngodrub Gyaltsan. We pray to the renunciate Donyod Gyaltsan.

བརྒྱུད་འཛིན་བསོད་ནམས་མཚོག་བཟང་ལ་གསོལ་བ་འདེབས།

GYUD DZIN SO NAM CHOG ZANG LA SOL WA DEB
lineage holder (name) to pray

We pray to the lineage-holder Sonam Chogzang.

གྲུབ་ཆེན་ཐང་སྟོང་རྒྱལ་པོ་ལ་གསོལ་བ་འདེབས།

DRUB CHEN TANG TONG GYAL PO LA SOL WA DEB
mahasiddha, great adept (name) to pray

We pray to the great adept Tangtong Gyalpo.

མཚུངས་མེད་དངོས་གྲུབ་དབལ་ལྷན་ལ་གསོལ་བ་འདེབས།

TSHUNG ME NGO DRUB PAL DAN LA SOL WA DEB
unequaled (name) to pray

We pray to the unequalled Ngodrub Paldan.

བྲིན་ཅན་ཀུན་དགའ་བཟང་པོ་ལ་གསོལ་བ་འདེབས།

DRIN CHAN KUN GA ZANG PO LA SOL WA DEB
very kind (name) to pray

We pray to the caring Kunga Zangpo.

We pray to the lineage-holder Sonam Chozang. We pray to the great adept Tangtong Gyalpo. We pray to the unequalled Ngodrub Palden. We pray to caring Kunga Zangpo.

མི་འགྱུར་ལས་འཕྲོ་གླིང་པ་ལ་གསོལ་བ་འདེབས།

MIN GYUR LAE TRO LING PA LA SOL WA DEB
(name) to pray

We pray to Migyur Laetro Lingpa.

གྱལ་དབང་རིན་ཆེན་ཕུན་ཚོགས་ལ་གསོལ་བ་འདེབས།

GYAL WANG RIN CHAN PHUN TSHOG LA SOL WA DEB
(name) to pray

We pray to Gyalwang Rinchen Phuntshog.

སྤྱལ་སྐུ་ནམ་མཁའ་བརྒྱ་བྱིན་ལ་གསོལ་བ་འདེབས།

TRUL KU NAM KHA GYA JIN LA SOL WA DEB
emanation (name) to pray

We pray to Tulku Namkha Gyajin.

མཁས་གྲུབ་མདོ་སྡུག་སྒྲུབ་འཛིན་ལ་གསོལ་བ་འདེབས།

KHAE' DRUB DO NGAG TAN DZIN LA SOL WA DEB
scholar adept (name) to pray

We pray to the knowledgeable adept Dongag Tandzin.

We pray to Migyur Laetro Lingpa. We pray to Gyalwang Rinchen Phuntshog. We pray to Tulku Namkha Gyajin. We pray to the knowledgeable adept Dongag Tandzin.

རིག་འཛིན་པྲིན་ལས་ལྷུན་གྲུབ་ལ་གསོལ་བ་འདེབས།

RIG DZIN TRIN LAE LHUN DRUB LA SOL WA DEB
Vidyadhara (name) to pray

We pray to Rigdzin Trinlae Lhundrub.

ཆོས་གྱལ་གདེར་བདག་གླིང་པ་ལ་གསོལ་བ་འདེབས།

CHO GYAL TER DAG LING PA LA SOL WA DEB
dharmaraja (name) to pray

We pray to Chogyal Terdag Lingpa.

ལོ་ཆེན་ཆོས་དབལ་གྱུ་མཚོ་ལ་གསོལ་བ་འདེབས།

LO CHEN CHO PAL GYAM TSHO LA SOL WA DEB
(name) to pray

We pray to Lochen Chopal Gyamtsho.

གྱལ་སྤྱལ་རིན་ཆེན་རྣམ་གྱལ་ལ་གསོལ་བ་འདེབས།

GYAL SAE RIN CHEN NAM GYAL LA SOL WA DEB
bodhisattva (name) to pray

We pray to Gyalsae Rinchen Namgyal.

We pray to Rigdzin Trinlae Lhundrub. We pray to Chogyal Terdag Lingpa. We pray to Lochen Chopal Gyamtsho. We pray to Gyalsae Rinchen Namgyal.

གྲུབ་མཆོག་པདྨ་བསྒྲུན་འཛིན་ལ་གསོལ་བ་འདེབས།

DRUB CHOG PAD MA TAN DZIN LA SOL WA DEB
adept great (name) to pray

We pray to Drubchog Padma Tandzin.

འགྱུར་མེད་ཐུན་ལས་རྣམ་གྱལ་ལ་གསོལ་བ་འདེབས།

GYUR MED TRIN LAE NAM GYAL LA SOL WA DEB
(name) to pray

We pray to Gyurme Trinlae Namgyal.

ལྷུན་གྲུབ་བདེ་ཆེན་དོ་རྗེ་ལ་གསོལ་བ་འདེབས།

LHUN DRUB DE CHEN DOR JE LA SOL WA DEB
(name) to pray

We pray to Lhundrub Dechen Dorje.

ཀུན་བཟང་རིག་འཛིན་དོ་རྗེ་ལ་གསོལ་བ་འདེབས།

KUN ZANG RIG DZIN DOR JE LA SOL WA DEB
(name) to pray

We pray to Kunzang Rigdzin Dorje.

We pray to Drubchog Padma Tandzin. We pray to Gyurme Trinlae Namgyal. We pray to Lhundrub Dechen Dorje. We pray to Kunzang Rigdzin Dorje.

ངེས་དོན་ཚས་ཀྱི་ཉི་མ་ལ་གསོལ་བ་འདེབས།

NGE DON CHO KYI NYI MA LA SOL WA DEB
(name) to pray

We pray to Ngedon Chokyi Nyima.

ཨོ་གྱལ་རྣམ་གྲོལ་གྱི་མཚོ་ལ་གསོལ་བ་འདེབས།

OR GYAN NAM DROL GYAM TSHO LA SOL WA DEB
(name) to pray

We pray to Orgyen Namdrol Gyamtsho.

འདིགས་བྲལ་ཡི་ཤེས་རྟོ་རྗེ་ལ་གསོལ་བ་འདིབས།

JIG DRAL YE SHE DOR JE LA SOL WA DEB
Dudjom Rinpoche to pray

We pray to Jigdral Yeshe Dorje.

དྲིན་ཅན་ཙ་བའི་སྒྲ་མ་ལ་གསོལ་བ་འདིབས།

DRIN CHAN TSAI WAI LA MA LA SOL WA DEB
kind root guru to pray

We pray to our most kind root guru.

We pray to Ngedon Chokyi Nyima. We pray to Orgyen Namdrol Gyamtsho. We pray to Jigdral Yeshe Dorje. We pray to our most kind root guru.

ཡི་དམ་སྐུ་བ་ཆེན་བཀའ་བརྒྱུད་ལ་གསོལ་བ་འདིབས།

YI DAM DRUB CHEN KAB GYE LA SOL WA DEB
practice deities a cycle of eight great heruka sadhanas to pray

We pray to the deities of the Drubchen Kabgye.

མ་མོ་མཁའ་འགྲོའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདིབས།

MA MO KHAN DRO LHA TSHOG LA SOL WA DEB
matrikas, dakinis, gods to pray
mother goddesses goddesses

We pray to the divine hosts of matrikas and dakinis.

ཚུལ་སྐྱོང་མ་མགོན་ལྷ་མ་བྲལ་ལ་གསོལ་བ་འདིབས།

CHO KYONG MA GON CHAM DRAL LA SOL WA DEB
dharma protectors Mahakala (Ma-Ning) to pray

We pray to the dharma-protectors, Mahakala, and the rest.

We pray to the deities of the Drubchen Kabgye. We pray to the divine hosts of matrikas and dakinis. We pray to the dharma-protectors, Mahakala, and the rest.

འདི་ཕྱི་བར་དོ་གསུམ་དུ་བྱིན་གྱིས་རྒྱུ་བས།

DI CHI BAR DO SUM DU JIN GYI LOB
this life next life intermediate period these three in bless us

Please bless us in this life, the next and in the intermediate period.

འཁོར་བ་སྐྱུག་བསྐལ་གྱི་ཀློ་མཚོ་ལས་བསྐྱལ་དུ་གསོལ།

KHOR WA DUG NGAL GYI GYAM TSHO LAE DRAL DU SOL
samsara misery of ocean from free, take out please

Please free us from the ocean of samsaric misery.

ཀླེ་མེད་སྤྱིང་པོ་ལོན་པར་བྱིན་གྱིས་ཆོབས།

KYE ME NYING PO LON PAR JIN GYI LOB
unborn essence, reach, get, bless us
nature return to

Please bless us that we may integrate with our unborn nature.

མཆོག་དང་ཐུན་མོང་དངོས་གྲུབ་སྤུལ་དུ་གསོལ།

CHOG DANG THUN MONG NGO DRUB TSAL DU SOL
supreme and ordinary siddhi grant please

Please grant us the supreme and general accomplishments.

Please bless us in this life, the next and in the intermediate period. Please free us from the ocean of samsaric misery. Please bless us that we may integrate with our unborn nature. Please grant us the supreme and general accomplishments.

THE SEVEN PRAYERS

THE PRAYER REQUESTED BY KING TRISONG DEUTSEN

༄༅༅ དེ་ནས་ཀྱལ་པོ་ཁྱི་སྤྱང་ལྷེ་འཕེན་གྱིས་ལྷུས་པུ། ཀྱི་སྒྲོ་བ་དཔོན་ཆེན་པོ་ལགས།
བདག་དང་མ་འོངས་པའི་དད་བ་ཅན་ནམས་ཀྱི་དོན་དུ། དུས་གསུམ་བདེ་བར་གཤེགས་པ་
ཐམས་ཅད་ཀྱིས་བྱིན་གྱིས་སྒྲོ་བ་པུ། ཆོ་འདིའི་བར་ཆད་སེལ་བ་ཕྱི་མ་ཕྱག་ཀྱི་ཆེན་པོ་མཆོག་གི་
དངོས་གྲུབ་པར་ནང་ནུབ་དུ་གསོལ་བ་འདེབས་པའི་ཆོས་ཤིག་ལྷུ། ཞེས་ལྷུས་སོ།

Then King Khri-Srong lDeu-bTsan made this request, "O Great teacher, for the sake of myself and all the faithful ones of the future, please teach us a dharma to pray morning and evening, one having the blessing of all the sugatas of the three times which will remove the obstacles of this life and enable us to later gain the supreme attainment of mahamudra."

གྲུ་བྱའི་ཞལ་ནས། ཀྱལ་པོ་ཆེན་པོ་ལགས་པར་གསོན་ཅིག་ཅིས་གསུངས་སོ། ཐ ལྷ རྒྱ ཐ བ།

The guru replied, "Listen well to this, great king!"

ཨི་མ་ཏོ། སངས་རྒྱས་བསྐྱེན་པ་མཁའ་བྱང་བསམ་ཡས་ལ།

| | | | | | |
|-------------------|-----------------|------------------|-----------------|----------------------|-------------------|
| E MA HO | SANG GYE | TAN PA | MAD JUNG | SAM YAE | LA |
| <i>wonderful!</i> | <i>Buddha</i> | <i>doctrines</i> | <i>amazing</i> | <i>inconceivable</i> | <i>as regards</i> |

Wonderful! As regards the amazing, inconceivable doctrines of the buddhas,

ཁྱད་པར་འཕགས་པའི་བསྐྱེན་པ་ནམ་གསུམ་བྱིན།

| | | | | |
|---|--------------------|------------------|--------------------|-----------------------|
| KHYAD PAR | PHAG PAI | TAN PA | NAM SUM | JON |
| <i>especially</i> | <i>holy, noble</i> | <i>doctrines</i> | <i>three kinds</i> | <i>came, appeared</i> |
| <i>(the doctrines of the three buddhas who teach tantra;)</i> | | | | <i>for beings</i> |
| <i>(see beginning of Le'u Dun Ma.)</i> | | | | |

Three especially exalted doctrines have arisen.

སངས་རྒྱས་ཤུག་ཐུབ་པའི་ཞིང་ཁམས་འདིར།

| | | | |
|-----------------|-------------------|-----------------|-----------------------|
| SANG GYE | SHA KYA | THUB PAI | ZHING KHAM DIR |
| <i>Buddha</i> | <i>Shakyamuni</i> | | <i>realm</i> |
| | | | <i>here</i> |

Here in the realm of Buddha Shakyamuni

གསང་སྒྲགས་ཐེག་པ་ཆེན་པོའི་བསྐྱེན་པ་བྱིན།

| | | | | |
|----------------------------|---------------------|-----------------|------------------|-------------|
| SANG NGAG | THEG PA | CHEN POI | TAN PA | JON |
| <i>guhyamantra, tantra</i> | <i>yana, system</i> | <i>great</i> | <i>doctrines</i> | <i>came</i> |

The doctrines of the great tantric system have come.

བསྟན་པ་རིན་པོ་ཆེ་ལ་གསོལ་བ་འདེབས།

TAN PA RIN PO CHE LA SOL WA DEB
doctrine precious to pray

We pray to these precious doctrines.

ཡུ་གྱན་པ་དྲུ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB
Land of Urgyan Padma Sambhava to pray

We pray to Padma Sambhava of Urgyan.

Wonderful! As regards the amazing, inconceivable doctrines of the buddhas, three especially exalted doctrines have arisen. Here in the realm of Buddha Shakyamuni the doctrines of the great tantric system have come. We pray to these precious doctrines. We pray to Padma Sambhava of Urgyan.

འོག་མིན་ལྷུན་གྱིས་གྲུབ་པའི་པོ་བྲང་དུ།

OG MIN LHUN GYI DRUB PAI PHO DRANG DU
Akanishta, sahajasiddhi, palace in
unexcelled effortless arising

In the effortlessly arising palace of Akanishta

དུས་གསུམ་བདེ་བར་གཤེགས་པའི་དགོངས་པ་ཡིས།

DU SUM DE WAR SHEG PAI GON PA YI
three times sugatas, buddhas idea, understanding by
(past, present, future)

Are the sugatas of the three times who with their immediacy

མ་རྩྱ་རྩྱ་བཀའ་བཞོལ་ག་པ་ཡིན།

MA TRAM RU TRA KA GO LOG PA YI
a great demon subdued by Heruka order, instruction wrong by

Saw the perverse instructions of Matram Rudra

འགྲོ་དྲུག་སེམས་ཅན་སྤྱད་བསྐྱལ་ཉམ་ཐག་གཟིགས།

DRO DRUG SEM CHAN DUG NGAL NYAM THAG ZIG
six realms sentient beings sorrow suffering, torment, saw, and emanated
of samsara exhaustion Heruka

Inflict terrible sufferings on the beings of the six realms.

ཐུག་སྤྱོད་ཐུག་ཅན་ལ་གསོལ་བ་འདེབས།

THUG JE NGO TSHAR CHAN LA SOL WA DEB
compassion wonderful having to pray

We pray to those with wonderful compassion.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the effortlessly arising palace of Akanishta are the sugatas of the three times who with their immediacy saw the terrible sufferings inflicted on the beings in the six realms by the perverse instructions of Matram Rutra. We pray to those with the wonderful compassion. We pray to Padma Sambhava of Urgyan.

ལྷ་ཁོ་ཅན་གྱི་ཕོ་བྲང་དམ་པ་རུ།

CHANG LO CHANG GYI PHO DRANG DAM PA RU
Alakavati of palace holy, sacred in

In the holy palace of Alakavati

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་བཀའ་བགྲོས་མཛད།

DE ZHIN SHEG PA THAM CHE KA DRO DZAD
tathagatas, buddhas all meeting, discussion made

All the tathagatas met for discussion.

ཞི་གྲུས་དབང་དྲག་འཕྱིན་ལས་རྣམ་བཞི་ཡིས།

ZHI GYAE WANG DRAG TRIN LAE NAM ZHI YI
pacifying uncreasing overpowering destructive activities four kinds by

By means of the four activities, pacifying, increasing, overpowering, and destructive

ལོག་པ་བདུད་ཀྱི་བསྟན་པ་འདུལ་བར་མཛད།

LOG PA DUD KYI TAN PA DUL WAR DZAD
wrong mara, demon (Matram Rutra) of doctrines subdue, control do

They controlled the false demonic doctrines.

དུས་གསུམ་བདེ་གཤེགས་རྣམས་ལ་གསོལ་བ་འདེབས།

DU SUM DE SHEG NAM LA SOL WA DEB
three times sugatas, buddhas to pray

We pray to the sugatas of the three times.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the holy palace of Alakavati all the tathagatas met for discussion. They decided to control the false demonic doctrines by means of the four activities of pacifying, increasing, overpowering, and destroying. We pray to the sugatas of the three times. We pray to Padma Sambhava of Urgyan.

རི་བོ་མ་ལ་ཡ་གནམ་ལྷགས་འབར་བའི་རྩེར།

RI WO MA LA YA NAM CHAG BAR WAI TSER
mountain (name) sky-iron blazing peak, at
(iron that comes from a head of a dragon)

On the blazing sky-iron peak of Mt. Malaya

བདུད་པོ་མ་རྩ་རྩ་བླ་པོས་བསྐྱལ།

DUD PO MA TRAM RU TRA DRAG POE DRAL
mara (name) by strong destructive methods kill (by Heruka)

The mara Matram Rutra was killed by strong methods, and

སྤྱིན་མོ་མ་ཚྲིགས་རྣམས་ལ་སྤྱོར་བ་མཛད།

SIN MO MA TSHOG NAM LA JOR WA DZAD
rakshasi, local goddesses host with copulated, joined did (Heruka)
demonesses

All his demoness wives were enjoyed by Heruka.

གསང་སྒྲགས་བསྟན་པ་དང་པོ་དེ་ནས་བྱོན།

SANG NGAG TAN PA DANG PO DE NAE JON
secret mantra doctrines first that from came

The first spreading of the tantric doctrine arose from this.

གདུལ་བྱ་ཁྱད་པར་ཅན་ལ་གསོལ་བ་འདེབས།

DUL JA KYAD PAR CHAN LA SOL WA DEB
one to be educated, special to pray
disciple (he is worthy of recognition because he helped to make)
(the tantric teachings manifest.)

We pray to the special object of discipline.

ཡུ་གྱན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

On the blazing sky-iron peak of Mt. Malaya the mara Matram Rutra was killed by strong methods, and all his demoness wives were enjoyed by Heruka. The first spreading of the tantric doctrines arose from this. We pray to the special object of discipline. We pray to Padma Sambhava of Urgyan.

འོག་མིན་ཆོས་ཀྱི་དབྱིངས་ཀྱི་ཕོ་བྲང་དུ།

OG MIN CHO KYI YING KYI PHO DRANG DU
Akanishta, dharmadhatu, of palace in
below none encompassing space

In the palace of Akanishta Dharmadhatu

དུས་གསུམ་སྐྱེ་འགག་མེད་པ་ཆོས་ཀྱི་སྐུ།

DUS SUM KYE GAG MED PA CHO KYI KU
time three birth, beginning stopping without dharmakaya

Is the dharmakaya that is without beginning or end in the three times,

ཆོས་རྣམས་ནས་དག་ཡི་ནས་ལྷན་གྱིས་བྱ་བ།

CHO NAM NAM DAG YE NAE LHUN GYI DRUB
all phenomena, very pure primordially effortlessly arising
possibilities etc.

With all that can possibly occur completely pure from the very beginning and effortlessly arising.

སངས་རྒྱས་ཐམས་ཅད་བྱ་བས་ལས་སྐྱེས་པའི་ཡབ།

SANG GYAE THAM CHAD THUG LAE KYED PAI YAB
Buddha all mind from arising, father
(all the buddhas developed his form for Zhi-Khro purification cycle) developing (of the tantric kulas)

This is the father arisen from the minds of all the buddhas.

ཆོས་སྐུ་ཀུན་དུ་བཟང་པོ་ལ་གསོལ་བ་འདི་བས།

CHO KU KUN TU ZANG PO LA SOL WA DEB
Dharmakaya Samantabhadra to pray
(chief of all the peaceful forms)

We pray to dharmakaya Samantabhadra.

ཡུ་རྒྱལ་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདི་བས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the palace of Akanishta Dharmadhatu is the dharmakaya that is without beginning or end in the three times. All that can possibly occur is completely pure from the very beginning and effortlessly arising. This is the father arisen from the minds of all the buddhas. We pray to dharmakaya Samantabhadra. We pray to Padma Sambhava of Urgyan.

བདེ་ཆེན་ལྷན་གྱིས་གྲུབ་པའི་ཞིང་ཁམས་སུ།

DE CHEN LHUN GYI DRUB PAI ZHING KHAM SU
great effortlessly arising realm, pure land in
happiness

In the realm of effortlessly arising great happiness,

གདི་མུག་ནམ་དག་མེ་ལོང་ཡི་ཤེས་དང་།

TI MUG NAM DAG ME LONG YE SHE NGANG
obscuring very pure mirror-like pristinine wisdom nature, state
(adarsha jnana)

With the nature of the mirror-like radical experience which is the purification of mis-
taking

ནམ་པར་སྤང་མཛད་ལོངས་སྤྱོད་ཇོགས་པའི་སྐུ།

NAM PAR NANG DZAD LONG CHOD DZOG PAI KU
Vairocana sambhogakaya

Is Sambhogakaya Vairocana

སྐུ་ཡི་རིགས་མཆོག་རིགས་ཀྱི་འཁོར་གྱིས་བསྐོར་།

KU YI RIG CHOG RIG KYI KHOR GYI KOR
body of kula, family excellent kula, family of circle by surrounded

Surrounded by his circle of the family, the excellent family of body.

བུ་རྒྱ་རིགས་ཀྱི་ལྷ་ཇོགས་ལ་གསོལ་བ་འདེབས།

BUDDHA RIG KYI LHA TSHOG LA SOL WA DEB
Buddha kula of gods host to pray

We pray to the divine host of the Buddha family.

ཡུ་གྱན་པ་དྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the realm of effortlessly arising great happiness is sambhogakaya Vairocana who has the nature of the mirror-like radical experience, which is the purification of mis-
taking. He is surrounded by his circle of the family, the excellent family of body. We pray to the divine host of the Buddha family. We pray to Padma Sambhava of Urgyan.

ཤར་ཕྱོགས་མངོན་པར་དགའ་བའི་ཞིང་ཁམས་སུ།

SHAR CHOG NGON PAR GA WAI ZHING KHAM SU
east side, Avinandan, happiness realm in
direction manifest

In the realm of Avinandan in the east,

ཞེ་སྤང་ནམ་དག་སྤྱང་ཉིད་ཡི་ཤེས་ངང་།

ZHE DANG NAM DAG TONG NYID YE SHE NGANG
anger very pure sunyata, pristine state
emptiness wisdom

With the nature of the radical experience of emptiness, which is the purification of anger,

རོ་རྩེ་སེམས་དཔའ་ལོངས་སྤྱོད་ཚྲོགས་པའི་སྐུ།

DOR JE SEM PA LONG CHOD DZOG PAI KU
Vajrasattva sambhogakaya

Is sambhogakaya Vajrasattva

བྱུགས་ཀྱི་རིགས་མཆོག་རིགས་ཀྱི་འཁོར་གྱིས་བསྐོར་།

THUG KYI RIG CHOG RIG KYI KHOR GYI KOR
mind of kula excellent kula of circle by surrounded

Surrounded by his circle of his family, the excellent family of mind.

རོ་རྩེ་རིགས་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས་།

DOR JE RIG KYI LHA TSHOG LA SOL WA DEB
vajra, indestructible kula of gods host to pray

We pray to the divine host of the Vajra family.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the realm of Avinandan in the east is sambhogakaya Vajrasattva who has the nature of the radical experience of emptiness, which is the purification of anger. He is surrounded by his circle of the family, the excellent family of mind. We pray to the divine host of the Vajra family. We pray to Padma Sambhava of Urgyan.

ལྷོ་ཕྱོགས་དཔལ་ལྷན་མཛེས་པའི་ཞིང་ཁམས་སུ།

LHO CHOG PAL DEN DZE PAI ZHING KHAM SU
south direction splendour ornamented realm in
(Srisundari)

In the realm of Srisundari in the south,

ང་གྲུལ་རྣམ་དག་མཉན་ཉིད་ཡི་ཤེས་ངང་།

NGA GYAL NAM DAG NYAM NYID YE SHE NGANG
pride very pure perfect equality pristine wisdom state
(samantajnana)

With the nature of the radical experience of perfect equality which is the purification of pride,

རིན་ཆེན་འབྲུང་ལྷན་ལོངས་སྤྱོད་རྫོགས་པའི་སྐུ།

RIN CHEN JUNG DAN LONG CHOD DZOG PAI KU
Ratnasambhava sambhogakaya

Is sambhogakaya Ratnasambhava

ཡོན་ཏན་རིགས་མཆོག་རིགས་ཀྱི་འཁོར་གྱིས་བསྐོར་།

YON TAN RIG CHOG RIG KYI KHOR GYI KOR
good qualities kula, family excellent kula of circle by surrounded

Surrounded by his circle of the family, the excellent family of good qualities.

རིན་ཆེན་རིགས་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

RIN CHEN RIG KYI LHA TSHOG LA SOL WA DEB
Ratna, jewel kula of gods host to pray

We pray to the divine host of the Ratna family.

ཡུ་གྲུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the realm of Srisundari in the south is sambhogakaya Ratnasambhava who has the nature of the radical experience of perfect equality which is the purification of pride. He is surrounded by his circle of the family, the excellent family of good qualities. We pray to the divine host of the Ratna family. We pray to Padma Sambhava of Urgyan.

ནུབ་ཕྱོགས་བདེ་བ་ཅན་གྱི་ཞིང་ཁམས་སུ།

NUB CHOG DE WA CHEN GYI ZHING KHAM SU
west direction happiness great of realm in
(Sukhavati)

In the realm of Sukhavati in the west,

འདོད་ཆགས་རྣམ་དག་སོར་རྟོག་ཡི་ཤེས་ངང་།

DOD CHAG NAM DAG SOR TOG YE SHE NGANG
desire very pure clearly distinguishing pristine wisdom state
(pratekyajnana)

With the nature of the radical experience of the uniqueness of each phenomena which is the purification of desire,

སྒྲུང་བ་མཐའ་ཡས་ལོངས་སྤྱོད་ཇོགས་པའི་སྐུ་༥

NANG WA THA YAE LONG CHOD DZOG PAI KU
Amitabha sambhogakaya

Is sambhogakaya Amitabha

གསུང་གི་རིགས་མཆོག་རིགས་ཀྱི་འཁོར་གྱིས་བསྐོར་༥

SUNG GI RIG CHOG RIG KYI KHOR GYI KOR
speech of kula supreme kula of circle by surrounded

Surrounded by his circle of the family, the excellent family of speech.

པདྨ་རིགས་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས་༥

PAD MA RIG KYI LHA TSHOG LA SOL WA DEB
lotus kula of gods host to pray

We pray to the divine host of the Padma family.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་༥

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the realm of Sukhavati in the west is sambhogkaya Amitabha who has the nature of the radical experience of the uniqueness of each phenomena which is the purification of desire. He is surrounded by his circle of the family, the excellent family of speech. We pray to the divine host of the Padma family. We pray to Padma Sambhava of Urgyan.

བྱང་ཕྱོགས་ལས་རབ་ཇོགས་པའི་ཞིང་ཁམས་སུ་༥

JANG CHOG LAE RAB DZOG PAI ZHING KHAM SU
north direction activity supreme completion realm in
(Sampannakarma)

In the realm of Sampannakarma in the north,

ཕྲག་དོག་ནྐམ་དག་བྱ་བྱབ་ཡི་ཤེས་ངང་༥

TRAG DOG NAM DAG JA DRUB YE SHE NANG
jealousy very pure accomplishing tasks pristine, wisdom state
(amogasiddhi jnana)

With the nature of the accomplishing radical experience which is the purification of jealousy,

དོན་ཡོད་བྱབ་པ་ལོངས་སྤྱོད་ཇོགས་པའི་སྐུ་༥

DON YOD DRUB PA LONG CHOD DZOG PAI KU
Amoghasiddhi sambhogakaya

Is sambhogakaya Amoghasiddhi

འབྲིན་ལས་རིགས་མཆོག་རིགས་ཀྱི་འཁོར་གྱིས་བསྐོར་མེད།

TRIN LAE RIG CHOG RIG KYI KHOR GYI KOR
activity kula excellent kula of circle by surrounded

Surrounded by his circle of the family, the excellent family of activity.

ཀར་མ་རིགས་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས་མེད།

KAR MA RIG KYI LHA TSHOG LA SOL WA DEB
karma kula of gods host to pray

We pray to the divine host of the Karma family.

ཡུ་རྒྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་མེད།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the realm of Sampannakarma in the north is sambhogakaya Amoghasiddhi who had the nature of the accomplishing radical experience which is the purification of jealousy. He is surrounded by his circle of the family, the excellent family of activity. We pray to the divine hosts of the Karma family. We pray to Padma Sambhava of Urgyan.

ཆོས་དབྱིངས་འོ་པའི་གཞལ་ཡས་ཆེན་པོ་ནེ།

CHO YING ROL PAI ZHAL YAE CHEN PO NA
*dharmadhatu joy, movement, mandala, great at, in
rays infinitude*

In the great mandala of the play of the dharmadhatu,

ཉོན་མོངས་དྲུག་ལྗང་བཞེས་པའི་གདན་སྡེང་དུ།

NYON MONG DUG NGA DZI PAI DAN TENG DU
*afflictions, kleshas poisons five trampled down cushion on top of
(stupidity, anger, etc)*

Upon cushions of the trampled-down five afflicting poisons,

ཁྲོ་བའི་རྒྱལ་པོ་ཆེ་མཆོག་ཉེ་རུ་ཀུ།

TRO WOI GYAL PO CHEM CHOG HE RU KA
krodha, anger form king great excellent heruka, anger form

Is the king of the anger forms, Chemchog Heruka

རིགས་ལྗང་བའི་ཤེགས་འདུས་པའི་འཁོར་གྱིས་བསྐོར་མེད།

RIG NGA DE SHEG DU PAI KHOR GYI KOR
*kula five sugatas assembled, encompassed circle by surrounded
(buddha, vajra,) (All the rough anger forms in his circle have the nature of the jinas of the five
(ratna, padma, karma) (families who are here in the krodha/anger form)*

Surrounded by his circle of the assembled sugatas of the five families.

ཀུན་བཟང་ཉི་རུ་ཀའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདི་བསམ།

KUN ZANG HE RU KAI LHA TSHOG LA SOL WA DEB
Samantabhadra Heruka god assembly, host to pray

We pray to Kunzang Chemchog Heruka and his divine host.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བསམ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the great mandala of the play of the dharmadhatu, upon cushions of the trampled down five afflicting poisons, is Chemchog Heruka, the king of anger forms, surrounded by his circle of the assembled sugatas of the five families. We pray to Kunzang Chemchog Heruka and his divine host. We pray to Padma Sambhava of Urgyan.

ཐུག་ཇེ་རྩེ་རིལ་པའི་གཞུལ་ཡས་ཆེན་པོ་ན།

THUG JE ROL PAI ZHAL YAE CHEN PO NA
compassion joy, play, movement mandala, sphere great in

In the great mandala of the play of compassion,

མ་བདུད་དྲིགས་པ་བཟླས་པའི་གདན་སྡེང་དུ།

MA DUD DREG PA DZI PAI DAN TENG DU
female maras, demons proud, rough trampled down cushion on top of troublemakers beings

Upon a cushion of trampled-down female demons

མངོན་ཇོགས་གྲུལ་པོ་ཆེ་མཆོག་ཉི་རུ་ཀ།

NGON DZOG GYAL PO CHEM CHOG HE RU KA
complete and perfect king Chemchog Heruka (he is Chemchog or chief for his own circle)

Is Ngondzog Gyalpo Chemchog Heruka

ཡི་ཤེས་ལས་གྲུབ་མ་མཐི་འཁོར་གྱིས་བསྐོར།

YE SHE LAE DRUB MA MOI KHOR GYI KOR
jnana, from appearing, matrikas, circle by surrounded pristine wisdom formed mother goddesses

Surrounded by his circle of the ma-mo, who arise from radical experience.

ཆེ་མཆོག་མ་མཐི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདི་བསམ།

CHEM CHOG MA MOI LHA TSHOG LA SOL WA DEB
Chemchog matrikas god host to pray
(gods in the Kabgye Heruka sadhana)

We pray to Chemchog Ma-Mo and his divine host.

ཡུ་གྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the great mandala of the play of compassion, upon a cushion of trampled down female demons, is Ngondzog Gyalpo Chemchog Heruka surrounded by his circle of the ma-mo, who arise from radical experience. We pray to Chemchog Ma-Mo and his divine host. We pray to Padma Sambhava of Urgyan.

མཐིང་ནག་གྲུ་གསུམ་འབར་བའི་གཞལ་ཡས་ན།

THING NAG DRU SUM BAR WAI ZHAL YAE NA

blue-black triangular blazing, very splendid mandala, sphere in

In the blazing mandala of the blue-black triangle,

མ་རྩྭ་རུ་རྩ་བཞེས་པའི་གདན་སྡེང་དུ།

MA TRAM RU TRA DZI PAI DAN TENG DU

Matram Rutra, the great demon trampled down cushion on top of

On top of his cushion of the trampled Matram Rudra,

ཐུགས་ཀྱི་བདག་ཉིད་བཟླ་ནི་རུ་ཀ།

THUG KYI DAG NYID BEN DZA HE RU KA

Mind (of all the tathagatas) nature Vajra Heruka (Yang Dag Thug of the Kabgye Heruka Sadhana)

Is Vajra Heruka with the nature of the mind of all the tathagatas,

ཁྲག་འཁྲུང་ཁྲོ་བོ་འབར་བའི་འཁོར་གྱིས་བསྐོར།

TRAG THUNG TRO WO BAR WAI KHOR GYI KOR

blood-drinking heruka anger forms blazing, i.e. powerful circle by surrounded

Surrounded by his circle of blazing heruka anger forms.

དཔལ་ཆེན་ནི་རུ་ཀའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

PAL CHEN HE RU KAI LHA TSHOG LA SOL WA DEB

Maha Sri Heruka gods host to pray

We pray to Sri Heruka and his divine host.

ཡུ་གྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the blazing mandala of the blue-black triangle, on top of his cushions of the trampled-down Matram Rudra, is Vajra Heruka with the nature of the mind of all the tathagatas, surrounded by his circle of blazing heruka anger forms. We pray to Sri Heruka and his host of gods. We pray to Padma Sambhava of Urgyan.

མཐིང་ནག་ཨི་ལས་དྲག་པོའི་གཞལ་ཡས་ནུ།

| | | | | | |
|-------------------|-----------------------------|-------------|----------------------------|-----------------|-----------|
| THING NAG | E | LAE | DRAG POI | ZHAL YAE | NA |
| <i>blue-black</i> | <i>letter 'E'</i> | <i>from</i> | <i>strong, destructive</i> | <i>mandala</i> | <i>in</i> |
| | <i>symbolising triangle</i> | | | <i>sphere</i> | |

In the blue-black triangular mandala of strong activity,

གཤེན་རྗེ་ཆུ་གླང་བརྗེས་པའི་གདན་སྡེང་དུ།

| | | | | |
|----------------------------|----------------------|----------------------|----------------|------------------|
| SHIN JE | CHU LANG | DZI PAI | DAN | TENG DU |
| <i>Yama, lord of death</i> | <i>water buffalo</i> | <i>trampled down</i> | <i>cushion</i> | <i>on top of</i> |

Upon a cushion of trampled-down Yama and water-buffalo,

འཇམ་དཔལ་ཡ་མུནྟཱ་གཤེན་རྗེ་གཤེད།

| | | |
|-------------------------|---------------------|--|
| JAM PAL | YA MAN TA KA | SHIN JE SHED |
| <i>Manjushri (kaya)</i> | <i>Yamantaka</i> | <i>Yamantaka (god in the bKa'a-brGyad)</i> |
| | | <i>(destroyer of the lord of death)</i> |

Is Jampal Yamantaka Shinje Shed

གཤེད་པོ་ཁྲོ་བོ་དྲེགས་པའི་འཁོར་གྱིས་བསྐོར།

| | | | | | |
|--------------------------|--------------------|---------------------------|---------------|------------|-------------------|
| SHED PO | TRO WO | DREG PAI | KHOR | GYI | KOR |
| <i>butchers, killers</i> | <i>anger forms</i> | <i>rough, proud forms</i> | <i>circle</i> | <i>by</i> | <i>surrounded</i> |
| <i>(of sin)</i> | | | | | |

Surrounded by his circle of the rough, angry killers.

གཤེན་རྗེ་གཤེད་པོའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

| | | | |
|-------------------------|-------------|-----------------|-------------------|
| SHIN JE SHED POI | LHA | TSHOG LA | SOL WA DEB |
| <i>Yamantaka's</i> | <i>gods</i> | <i>host to</i> | <i>pray</i> |

We pray to Yamantaka and his host of gods.

ཡུ་གྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

| | | | |
|----------------|------------------------|-----------|-------------------|
| UR GYAN | PAD MA JUNG NAE | LA | SOL WA DEB |
|----------------|------------------------|-----------|-------------------|

We pray to Padma Sambhava of Urgyan.

In the blue-black triangular mandala of strong activity, upon a cushion of trampled-down Yama and water-buffalo, is Jampal Yamantaka Shinje Shed surrounded by his circle of rough, angry killers. We pray to Yamantaka and his host of gods. We pray to Padma Sambhava of Urgyan.

དམར་ནག་གྲུ་གསུམ་དབང་གི་གཞལ་ཡས་ནུ།

| | | | | |
|------------------|-------------------|-----------------|-----------------|-----------|
| MAR NAG | DRU SUM | WANG GI | ZHAL YAE | NA |
| <i>red-black</i> | <i>triangular</i> | <i>powerful</i> | <i>mandala</i> | <i>in</i> |

In the red-black triangular power mandala,

བདུད་ནག་ཕོ་མོ་བཞེས་པའི་གདན་སྡེང་དུ།

DUD NAG PHO MO DZI PAI DAN TENG DU
black maras, male female trampled down cushion on top of
troublesome demons

On top of cushions of trampled male and female demons,

དབང་གི་གྲུལ་པོ་པདྨ་ཉི་རུ་ཀ།

WANG GI GYAL PO PAD MA HE RU KA
king of power (overpowering activity) Heruka of the padma kula (Hayagriva)

Is Padma Heruka the king of power

པདྨ་རིགས་ཀྱི་ཁྲོ་བོ་ནམས་ཀྱིས་བསྐོས་པ།

PAD MA RIG KYI TRO WO NAM KYI KOR
lotus kula of fierce gods by surrounded

Surrounded by the fierce gods of the padma family.

རྟ་མགྲིན་དབང་གི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

TAM DRIN WANG GI LHA TSHOG LA SOL WA DEB
Hayagriva power of gods host to pray

We pray to Tamdrin Wang and his host of gods.

ཡུ་གྲན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the red-black triangular power mandala, on top of cushions of trampled male and female demons, is Padma Heruka, the king of power, surrounded by the fierce gods of the padma family. We pray to Tamdrin Wang and his host of gods. We pray to Padma Sambhava of Urgyan.

བསྐླལ་པ་མི་ལྷར་འབར་བའི་གཞལ་ཡས་ན།

KAL PA ME TAR BAR WAI ZHAL YAE NA
kalpa's end, fire like, blazing, shining mandala, in
aeon's end similar to infinitude

In the mandala which blazes like the fire at the end of the kalpa,

ཕོ་བདུད་དྲིགས་པ་བཞེས་པའི་གདན་སྡེང་དུ།

PHO DUD DREG PA DZI PAI DAN TENG DU
male demons arrogant demons trampled upon cushion on top of

On top of cushions of trampled, arrogant male demons

དཔལ་ཆེན་དྲེ་ཆེ་གཞིན་ནུ་དཔལ་བའི་སྐྱེ་

PAL CHEN
*Maha Sri, very
mighty and splendid*

DOR JE ZHO NU
Vajrakumara, Vajrakila

PA WOI
vira's, hero's

KU
body

Is the heroic form of the very splendid Dorje Zhonu

བདུད་འདུལ་ཁྲོ་བཅུ་བྲ་ཐབས་འཁོར་གྱིས་བསྐོར་

DUD
*demons, enemies
of spiritual progress*

DUL
subduing

TRO CHU
ten fierce gods

TRA THAB
*twenty fierce
goddesses*

KHOR
circle

GYI KOR
by surrounded

Surrounded by a retinue of the demon-subduing ten fierce gods and twenty goddesses.

དྲེ་ཆེ་ཕུར་པའི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས་

DOR JE PHUR PAI LHA TSHOG LA SOL WA DEB
Vajrakila gods host to pray

We pray to Dorje Phurpa and his host of gods.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the mandala which blazes like the fire at the end of the kalpa, on top of cushions of trampled male demons, is the heroic form of the very splendid Dorje Zhonu, surrounded by a retinue of the demon-subduing ten fierce gods and twenty goddesses. We pray to Dorje Phurpa and his host of gods. We pray to Padma Sambhava of Urgyan.

པདྨ་དབང་གྱི་གཞལ་ཡས་ཆེན་པོ་ནུ་

PAD MA WANG GI ZHAL YAE CHEN PO NA
lotus (Padma Kula) power of mandala great in

In the great mandala of Padma Wang,

ས་ཆགས་པདྨ་འབར་བའི་གདན་མྱེང་དུ་

MA CHAG PAD MA BAR WAI DAN TENG DU
free of desire lotus shining cushion on top of

Upon a cushion of the shining lotus of freedom from desire,

བཅོས་ལྷན་མགོན་པོ་ཡི་ཤེས་ཆེ་དཔག་མེད་

CHOM DAN GON PO YE SHE TSHE PAG MED
*Bhagawan natha, benefactor jnana, pristine wisdom
Amitayus, limitless life
finished all sin, has all qualities, gone from samsara*

Is the divine benefactor, Yeshe Tshepagme,

འཆི་མེད་ཆེ་ཡི་ལྷ་ཚོགས་ནྟམས་གྱིས་བསྐོར་མཁོར།

CHI MED TSHE YI LHA TSHOG NAM KYI KOR
undying life of gods hosts by surrounded

Surrounded by the host of gods of deathless life.

དོ་རྩེ་ཆེ་ཡི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས་མཁོར།

DOR JE TSHE YI LHA TSHOG LA SOL WA DEB
vajra, indestructible life of gods host to pray

We pray to Vajra Ayush and his host of gods.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་མཁོར།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the great mandala of Padma Wang, upon a cushion of the shining lotus of freedom from desire, is the divine benefactor, Yeshe Tshepagme, surrounded by the host of gods of deathless life. We pray to Vajra Ayush and his host of gods. We pray to Padma Sambhava of Urgyan.

དུར་ཁྲོད་རྩམ་བཞེད་རྩལ་པའི་གཞལ་ཡས་ན་མཁོར།

DUR TRO NGAM JID ROL PAI ZHAL NAE NA
cemetery very frightening, joy, movement mandala, in awesome infinitude

In the joyous mandala of the very frightening cemetery,

དི་ར་གན་རྒྱལ་བཞེས་པའི་གདན་སྡེང་དུ་མཁོར།

TI RA GAN KYAL DZI PAI DAN TENG DU
dead body arms and legs spread out trampled down cushion on top of

On top of cushions of prostrate trampled corpses,

ཡུམ་ཆེན་ཁྲོ་མ་དོ་རྩེ་པག་མའི་སྐུ་མཁོར།

YUM CHEN TRO MO DOR JE PHAG MOI KU
great mother fierce lady Vajravahni body

Is the Great Mother, fierce Dorje Phagmo,

མ་མོ་མཁའ་འགྲོ་སྐུ་ཚོགས་འཁོར་གྱིས་བསྐོར་མཁོར།

MA MO KHAN DRO NA TSHOG KHOR GYI KOR
matrikas dakinis many different retinue by surrounded

Surrounded by a retinue of many different matrikas and dakinis.

དོ་རྩེ་ནལ་འབྱོར་མའི་ལྷ་ཚོ་གས་ལ་གསོལ་བ་འདེབས།

DOR JE NAL JOR LHA TSHOG LA SOL WA DEB
Vajra Yogini's gods host to pray

We pray to Dorje Naljorma and her host of gods.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the joyous mandala of the very frightening cemetery, on top of cushions of prostrate and trampled corpses, is the Great Mother, fierce Dorje Phagmo, surrounded by a retinue of many different matrikas and dakinis. We pray to Dorje Naljorma and her host of gods. We pray to Padma Sambhava of Urgyan.

གྱ་གར་དོ་རྩེ་གདན་གྱི་ཕོ་བྲང་དུ།

GYA GAR DOR JE DAN GYI PHO DRANG DU
India indestructible seat of palace, great place at, in of enlightenment

At the palace of Bodh Gaya in India

གྱུ་འབྲས་བདེན་པས་འབྲོ་བའི་དོན་མཛད་ཅིང་།

GYU DRAE DEN PAE DRO WAI DON DZAD CHING
cause result truth, by beings benefit doing, making (karma)

Is he who acts for the benefit of beings by teaching the truth of karma,

སྡེ་སྡོད་གསུམ་གྱི་བསྟན་པའི་གྱལ་མཚན་བཙུགས།

DE NOD SUM GYI TAN PAI GYAL TSHAN TSUG
tripitaka of doctrines victory banner erected, raised aloft (vinaya, sutra, abhidharma, and here also tantra)

The one who raised the victory banner of the doctrines of the Tripitaka,

ཉན་ཐོས་བྱང་ཆུབ་སེམས་དཔའི་འཁོར་གྱིས་བསྐོར།

NYAN THO JANG CHIB SEM PAI KHOR GYI KOR
sravakas bodhisattvas circle by surrounded

Surrounded by his circle of sravakas and bodhisattvas.

སྤྱལ་སྐྱུ་ཤུག་བྱུ་བ་པ་ལ་གསོལ་བ་འདེབས།

TRUL KU SHAK YA THUB PA LA SOL WA DEB
nirmanakaya Shakyamuni to pray

We pray to nirmanakaya Shakyamuni.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

At the palace of Bodh Gaya in India is he who acts for the benefit of beings by teaching the truth of karma, the one who raised the victory banner of the doctrines of the Tripitaka, surrounded by his circle of sravakas and bodhisattvas. We pray to nirmanakaya Shakyamuni. We pray to Padma Sambhava of Urgyan.

དྭ་ན་ཀོ་ཤ་ལུ་ཡི་པོ་བླ་ངར་དུ།

DA NA KO SHA LU YI PO DRANG DU

Dhanakosha lake nagas, snake gods of palace in
(in Urgyan)

In the palace of the nagas at Dhanakosha

ཐུགས་ཇེ་རི་སྟོབས་གྱིས་འགྲོ་བའི་དོན་ལ་བྱོན།

THUG JEI TOB KYI DRO WAI DON LA JON

compassion's power, strength by beings benefit for came

Is he who came in order to benefit beings by the power of his compassion,

གྱལ་བའི་དགོངས་པས་འགྲོ་དུག་རང་གྲོལ་མཛད།

GYAL WAI GONG PAE DRO DRUG RANG DROL DZAD

jina's acuity beings in the six self-liberate do, make
realms of samsara

The one who brings self-liberation to the beings of the six realms with the acuity of the buddhas,

མཁའ་འགྲོ་སྡེ་ལྔ་མ་མའི་འཁོར་གྱིས་བསྐོར།

KHA DRO DE NGA MA MOI KHOR GYI KOR

dakinis groups, five matrikas, circle by surrounded
kulas mother goddesses

Surrounded by his circle of matrikas and five family dakinis.

སྤུལ་སྐུ་དབང་རབ་དོ་ཇེ་ལ་གསོལ་བ་འདེབས།

TRUL KU GA RAB DOR JE LA SOL WA DEB

nirmanakaya Prahevajra, Anandavajra to pray

We pray to nirmanakaya Anandavajra.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the palace of the nagas at Dhanakosha is he who came in order to benefit beings by the power of his compassion, the one who brings self-liberation to the beings in the six realms with the acuity of the buddhas, surrounded by his circle of matrikas and five dakinis. We pray to nirmanakaya Anandavajra. We pray to Padma Sambhava of Urgyan.

གྱ་ནག་རི་བོ་ཙེ་ལྷའི་པོ་བླང་དུ།

GYA NAG RI WO TSE NGAI PHO DRANG DU
China five-peaked mountain sacred palace at
to Manjusri (Wu t'ai Shan)

In the palace of the five-peaked mountain in China

སངས་རྒྱལ་ལྷ་ཡི་སྤྱལ་བ་མཇུག་པའི་དབྱངས།

SANG GYE KU YI TRUL PA JAM PAI YANG
Buddha body of emanation Manjughosha, Manjusri

Is Manjughosha, body emanation of the buddhas,

སྤང་འོག་ཕྱོགས་བཞིར་སྤྱལ་ཡི་འགྲོ་དོན་མཇུག།

TENG OG CHOG ZHIR KU YI DRO DON DZAD
above below direction four, in body by beings benefit doing
(i.e. everywhere) (the three kayas are inseparable and although the Body, Speech or Mind aspects may be individually emphasised, they are always present together.)

Who benefits beings with his body in the four directions, and above and below,

སྤྱལ་ཡི་བླང་རྒྱབ་སེམས་དཔའི་འཁོར་གྱིས་བསྐོར།

KU YI JANG CHUB SEM PAI KHOR GYI KOR
body of bodhisattvas circle by surrounded
(those belonging to Manjusri's group)

Surrounded by his circle of the bodhisattvas of body.

འཕགས་པ་འཇུག་དཔལ་གྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

PHAG PA JAM PAL GYI LHA TSHOG LA SOL WA DEB
arya, noble, saintly Manjusri of gods host to pray

We pray to Arya Manjusri and his host of gods.

ཡུ་གྱུན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the palace of the five-peaked mountain in China is Manjughosha, the body emanation of the buddhas, who benefits beings with his body in the four direction, and above and below, surrounded by his circle of the bodhisattvas of body. We pray to Arya Manjusri and his host of bodhisattvas of body. We pray to Padma Sambhava of Urgyan.

གནས་ཆེན་རེ་པོ་དེ་ལ་འདི་པོ་བྱང་དུ།

NAE CHEN **RI PO TA LAI** **PHO DRANG** **DU**
great place, holy site *Potala Mountain* *palace* *in*

At the holy site of the palace of Potala Hill

སངས་གྲུས་གསུང་གི་སྤྱལ་པ་སྤྱན་རས་གཟིགས།

SANG GYAE **SUNG** **GI** **TRUL PA** **CHAN RAE ZIG**
buddhas (all) *speech* *of* *emanation, incarnation* *Avalokitesvara*

Is Avalokitesvara, the speech emanation of the buddhas,

སྤྱན་འོག་ཕྱོགས་བཞིར་གསུང་གིས་འགྲོ་དོན་མཇུག།

TENG **OG** **CHOG** **ZHIR** **SUNG** **GI** **DRO** **DON** **DZAD**
above *below* *direction* *four, in* *speech* *by* *beings* *benefit* *doing*

Who benefits beings with his speech in the four directions and above and below,

གསུང་གི་བྱང་རྒྱུ་བ་སེམས་དཔའི་འཁོར་གྱིས་བསྐོར།

SUNG **GI** **JANG CHUB** **SEM PAI** **KHOR** **GYI** **KOR**
speech *of* *bodhisattvas* *circle* *by* *surrounded*

Surrounded by his circle of the bodhisattvas of speech.

སྤྱན་རས་གཟིགས་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

CHAN RAE ZIG **KYI** **LHA** **TSHOG LA** **SOL WA DEB**
Avalokitesvara *of* *gods* *host* *to* *pray*

We pray to Avalokitesvara and his host of gods.

ཡུ་གྲུན་པ་དྲུ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN **PAD MA JUNG NAE** **LA** **SOL WA DEB**

We pray to Padma Sambhava of Urgyan.

At the holy site of the palace of Potala Hill is the speech emanation of the buddhas, Avalokitesvara who benefits beings with his speech in the four directions, and above and below, surrounded by his circle of the bodhisattvas of speech. We pray to Avalokitesvara and his host of gods. We pray to Padma Sambhava of Urgyan.

གནས་མཆོག་ལྷང་ལོ་ཅན་གྱི་པོ་བྱང་དུ།

NAE CHOG **CHANG LO CHAN** **GYI** **PHO DRANG** **DU**
place *holy, excellent* *Alakavati* *of* *palace* *in*

At the holy site of the palace of Alakavati

ལྷ་དབང་བརྒྱུན་གནས་སུ་གསང་ཕྱགས་བྱོན་མེད།

| | | | | |
|---------------------------|--------------|---------------|----------------------------------|-------------|
| LHA WANG GYA JIN | NAE | SU | SANG NGAG | JON |
| <i>Sevindra Satakratu</i> | <i>place</i> | <i>in, to</i> | <i>vajrayana, tantric system</i> | <i>came</i> |

(king of the gods)

The vajrayana came to the place of Devindra Satakratu and

ཚོས་བྱ་འབྲུམ་དང་བཅས་ཏེ་མངོན་སའ་སྐྱེས་མེད།

| | | | | |
|--------------------------------|------------------------------|---------------------|-------------|-----------------------------|
| TSHOM BU | BUM | DANG CHAE TE | NGON | SANG GYE |
| <i>groups</i> | <i>hundred thousand</i> | <i>together</i> | <i>thus</i> | <i>manifest,</i> |
| <i>(i.e. beings,)</i> | <i>(i.e. very many, all)</i> | | | <i>full buddhahood</i> |
| <i>(the gods in his realm)</i> | | | | <i>(vidyadhara's stage)</i> |

A hundred thousand gods gained buddhahood.

ལྷ་ཡི་རིག་འཛིན་ནམས་ལ་གསོལ་བ་འདེབས་མེད།

| | | | | |
|----------------|--------------------|------------|-------------|-------------------|
| LHA YI | RIG DZIN | NAM | LA | SOL WA DEB |
| <i>gods of</i> | <i>vidyadharas</i> | <i>to</i> | <i>pray</i> | |

We pray to the vidyadharas of the gods.

ལྷ་གྲུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་མེད།

| | | | | |
|----------------|---------------|-----------------|-----------|-------------------|
| UR GYAN | PAD MA | JUNG NAE | LA | SOL WA DEB |
|----------------|---------------|-----------------|-----------|-------------------|

We pray to Padma Sambhava of Urgyan.

At the palace of Vijayanti up above, the vajrayana came to the place of Devindra Satakratu by the acuity of arya Manjushri's mind, and a hundred thousand gods gained buddhahood. We pray to the vidyadharas of the gods. We pray to Padma Sambhava of Urgyan.

འོག་ཕྱགས་གྲུ་མཚོ་ཆེན་པོའི་གདིང་རིས་དུ་མེད།

| | | | | | |
|---------------------|------------------|-----------------|-----------------|--------------|---------------|
| OG | CHOG | GYA TSHO | CHEN POI | TING | RIM DU |
| <i>below, lower</i> | <i>direction</i> | <i>ocean</i> | <i>great</i> | <i>depth</i> | <i>inside</i> |

In the depth of the great ocean below

འཕགས་པ་སྤྱན་རས་གཟིགས་ཀྱི་དགོངས་པ་ཡིས་མེད།

| | | | | |
|----------------|----------------------------------|------------|----------------|-----------|
| PHAG PA | CHAN RAE ZIG | KYI | GONG PA | YI |
| <i>Arya</i> | <i>Avalokitesvara, Chenresig</i> | <i>of</i> | <i>acuity</i> | <i>by</i> |

By the acuity of Arya Avalokitesvara

ལྷ་གྲུལ་འཛིན་པོའི་གནས་སུ་གསང་ཕྱགས་བྱོན་མེད།

| | | | | | |
|-----------------|----------------|---------------------|---------------|------------------|-------------|
| LU GYAL | JOG POI | NAE | SU | SANG NGAG | JON |
| <i>Nagaraja</i> | <i>Taksaka</i> | <i>place, realm</i> | <i>in, to</i> | <i>vajrayana</i> | <i>came</i> |

(king of the naga snake gods)

The vajrayana came to the place of Nagaraja Taksaka and

ཚོས་བྱ་འབྲུམ་དང་བཅས་ཏེ་མངོན་སངས་གྱུས་ཅི།

TSHOM BU BUM DANG CHAE TE NGON SANG GYE
groups (nagas) hundred thousand together thus manifest, complete buddhahood

A hundred thousand nagas gained buddhahood.

ཀླ་ཡི་རིག་འཛིན་ནམས་ལ་གསོལ་བ་འདིབས་ཅི།

LU YI RIG DZIN NAM LA SOL WA DEB
nagas of vidyadharas to pray

We pray to the vidyadharas of the nagas.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས་ཅི།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the depth of the great ocean below, the vajrayana came to the place of Nagaraja Taksaka by means of the acuity of Arya Avalokitesvara, and a hundred thousand nagas gained buddhahood. We pray to the vidyadharas of the nagas. We pray to Padma Sambhava of Urgyan.

རི་གྱལ་མེ་རི་འབར་བའི་ཕྱོ་མོ་རུ།

RI GYAL ME RI BAR WAI TSE MO RU
king of mountains fire mountain blazing, shining peak at
(Mount Malaya—probably in South India or Sri Lanka)

At the blazing peak of Mt. Malaya, the mountain of fire,

ཕུག་ན་རྡོ་རྗེ་ཐུགས་ཀྱི་དགོངས་པ་ཡིས་ཅི།

CHAG NA DOR JE THUG KYI GONG PA YI
Vajrapani mind of acuity by

By the acuity of Vajrapani's mind

གྱལ་པོ་ཇ་ཡི་གནས་སུ་གསང་སྤྲལས་བྱོན་ཅི།

GYAL PO DZA YI NAE SU SANG NGAG JON
king Jha of place in vajrayana came
(in the human realm)

The vajrayana came to the place of king Jha and

གང་ཟག་ལས་ཅན་ས་ལུས་བྱང་རྒྱུ་ཐོབ་ཅི།

GANG ZAG LAE CHAN MA LU JANG CHUB THOB
beings, people having good karma without exception bodhi, enlightenment gained

All people with good karma gained enlightenment.

མི་ཡི་རིག་འཛིན་ནམས་ལ་གསོལ་བ་འདེབས།

MI YI RIG DZIN NAM LA SOL WA DEB
human of vidyadharas to pray

We pray to the vidyadharas of the humans.

ཡུ་གྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

At the blazing peak of Mt. Malaya, the mountain of fire, the vajrayana came to the place of king Jha by means of the acuity of Vajrapani's mind, and all the people with good karma gained enlightenment. We pray to the vidyadharas of the humans. We pray to Padma Sambhava of Urgyan.

ནུབ་ཕྱོགས་ཡུ་གྱན་དབང་གི་ཕོ་བྲང་དུ།

NUB CHOG UR GYAN WANG GI PHO DRANG DU
western direction Urgyan, Oddiyan power of palace in

In the palace of power at Urgyan in the western direction

བདེ་གཤེགས་སྐྱུ་གསུང་ཐུགས་ཀྱི་སྤྲུལ་པ་སྟེ།

DE SHEG KU SUNG THUG KYI TRUL PA TE
sugatas body speech mind of emanation thus
(of ten directions and three times) (Padma Sambhava)

Is the emanation of the Sugata's body, speech and mind

འཛམ་བུའི་གླིང་དུ་འགྲོ་བའི་དོན་ལ་བྱུང་།

DZAM BU LING DU DRO WAI DON LA JON
Jambudvipa, the world in beings' benefit for came
and especially the Indian area

Who came to Jambudvipa in order to benefit beings,

རིག་འཛིན་མཁའ་འགྲོ་མང་པོའི་འཁོར་གྱིས་བསྐོས།

RIG DZIN KHAN DRO MANG POI KHOR GYI KOR
vidyadharas dakinis many circle by surrounded

Surrounded by his circle of many vidyadharas and dakinis.

པདྨ་འབྲུང་གནས་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

PAD MA JUNG NAE KYI LHA TSHOG LA SOL WA DEB
Padma Sambhava of gods host to pray

We pray to Padma Sambhava and his divine hosts.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the palace of power at Urgyan in the western direction is the emanation of the Sugata's body, speech and mind who came to Jambudvipa in order to benefit beings, surrounded by his circle of many vidyadhara and dakinis. We pray to Padma Sambhava and his divine hosts. We pray to Padma Sambhava of Urgyan.

ཆོས་སྐུ་ལོངས་སྐུ་སྤྱལ་སྐུ་ཡང་སྤྱལ་དང་།

CHOE KU LONG KU TRUL KU YANG TRUL DANG

dharmakaya sambhogakaya nirmanakaya further emanations and

To dharmakaya, sambhogakaya, nirmanakaya and the further emanations, and

འདས་དང་མ་གྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DUE SUM GYI

past and future present times three of

To all the buddhas of the three times of past, present and future, and

ཕྱོགས་བཅུ་འི་སངས་སྐུས་མ་ལུས་ཐམས་ཅད་ལ།

CHOG CHUI

SANG GYAE

MA LUE

THAM CHAD

LA

ten directions (i.e. everywhere)

buddhas

without exception

all

to

Of the ten directions — to all of you, without exception,

བདག་ཅག་ལུས་ངག་ཡིད་གསུམ་གས་པ་ཡིས།

DAG CHAG LU

NGAG

YID

SUM

GUE PA

YI

we

body

speech

mind

three

devotion

by

With the devotion of our body, speech and mind

ཡིད་གཉིས་ཐེ་ཚོམ་མེད་པར་གསོལ་བ་འདེབས།

YID NYI

THE TSHOM

MED PAR

SOL WA DEB

two minds, may be or not

doubt

without

pray

We pray without the least doubt or uncertainty.

To dharmakaya, sambhogakaya, nirmanakaya and the further emanations, and to all the buddhas of the three times of past, present and future, and of the ten directions—to all of you, without exception, we pray without the least doubt or uncertainty with the devotion of our body, speech and mind.

སྐུ་པོ་ཆེན་པོ་ཆེ་འདིའི་ཁྱེད་ཀྱིས་དང་འདྲུ་འཇིག་དབང་དུ་མ་སོང་བར་དུས་སྐུ་དུ་གསོལ་བ་ཐོབ།

གསང་སྤྲུགས་ཀྱི་ཙུ་བ་དམ་ཚིག་ཡིན།

དམ་ཚིག་གི་ཙུ་བ་མོས་གསུམ་དང་བཙུན་འགྲུས་ཡིན།

དེ་གཉིས་ཀྱི་རྩ་བ་སྤྲོ་མ་དང་ཡི་དམ་ལ་གསོལ་བ་འདེབས་པ་ཡིན་པས་བཙའ་འགྲུས་ཅན་གྱིས་
ཉམས་སྲུ་སྤངས་ན་ཆོ་འདིར་ཕྱག་རྒྱ་ཆེན་པོ་མཆོག་གི་དངོས་གྲུབ་ཐོབ་པར་འགྱུར་ཞེས་གསུངས་སོ།

“Great king you must pray like this continuously all your life and avoid going under the power of pride, fame and social diversions. This is the root vow of the tantric system. The root of the tantric vows is reverent devotion and diligence, and the root of these two is praying to one’s guru and yidam. Therefore, if diligent people do this practice then they will gain the supreme accomplishment of mahamudra in this very life.”

THE PRAYER REQUESTED BY KHANDRO YESHE TSHOGYAL

དེ་ནས་མཁའ་འགྲོ་ཡི་ཤེས་མཚོ་རྒྱལ་གྱིས་ལྷས་པམ། གྱེ་སློབ་དཔོན་ཆེན་པོ་ལགས།
སྤྱིར་སངས་རྒྱས་ཤུག་ཐུབ་པའི་ཞིང་ཁམས་འདིར་ཐེག་པ་ཆེན་པོའི་གསང་སྤྲུགས་བྱོན་པ་འགྲོ་བ་
ཡོངས་ལ་བཀའ་དྲིན་ཆེ་ལགས། གསང་སྤྲུགས་ཀྱི་ལྷ་ཐམས་ཅད་ཀྱི་སྐུའི་ངོ་བོ་དོན་རྩེ་ཐོད་འཕྲེང་
རྩལ། གསུང་ཐེག་པ་ཆེན་པོའི་མན་ངག་གིས་འགྲོ་བ་འདྲེན། ཐུགས་ཀྱི་དགོངས་པ་ནས་མཁའ་
ལ་ཉི་མ་ཤར་བ་ལྟ་བུའི་དགོངས་པ་ཟབ་མོ་མངའ་བམ། བདེ་བ་ཤེགས་ཀྱན་འདུས་པར་འབྱུང་
གནས་ཉིད་ལས་ལྷག་པའི་སངས་རྒྱས་ནི་བདག་འདྲ་ཡི་ཤེས་མཚོ་རྒྱལ་གྱིས་གཞན་དུ་བཅའ་དུ་
མི་རྟོག་པར་འཁམས་ལགས་པས། བདག་ལ་ཚིག་ཉུང་ལ་དོན་འདུས་པམ། དོན་བཟང་ལ་བྱིན་
ལྷབས་ཆེ་པམ། བྱ་རུ་ཉིད་ལ་གསོལ་བ་བདབ་པ་ཅམ་གྱིས་བྱིན་ལྷབས་ནས་མཁའི་སྤྱིན་ལྷར་
གཡོ་ལུས་པམ། བདག་ཐམས་ལ་ནམས་ཀྱིས་བོད་ཡུལ་དུ་གསོལ་བ་བདབ་པས།
བྱ་རུ་ཉིད་སྤར་ཟུ་རྒྱུ་རྒྱ་དུ་བ་ཤེགས་པའི་དུས་སུ་མཁའ་འགྲོའི་གླིང་ནས་ཐུགས་རྗེས་བོད་ཀྱི་དད་པ་
ཅན་གྱི་གནས་སུ་བྱོན་དེ་བྱིན་གྱིས་བསྐྱོབ་ལུས་པ་ཞིག་ལྷ་ཞེས་ལྷས་པས།

Then Khandro Yeshe Tshogyal made this request: “Oh, great teacher! In general, that the tantric mahayana should appear in this realm of Buddha Shakyamuni (i.e. Jambudvīpa) is a very great kindness to all beings. And in particular you, Dorje Thod Treng Tsal, are the real nature of the bodies of all the gods of the vajrayana. Your speech is the esoteric doctrines of the mahayana by which beings are led out of samsara. Your mind’s acuity is the profound awakening which is like the sun rising in the the sky. Padma Sambhava, you encompass all the sugatas, those who are happily liberated. Nowhere and never could I, Yeshe Tshogyal, find a more perfect buddha than you. So please grant me the great blessing of the full deep meaning clearly and briefly expressed. Guru, just to pray to you has the power to move blessings to us like clouds across the sky.

Guru, due to the prayers of all we ordinary people in Tibet, when later you have gone to Odiyana⁹ you must come with compassion from the island of the dakinis to the abodes the faithful people of Tibet. I request this from you whose blessings are powerful.”

བཀའ་སྤྱུལ་པམ། ཉོན་ཅིག་ངོ་མོ་མཚོ་རྒྱལ།

ཁམས་གསུམ་གྱི་སེམས་ཅན་ཐམས་ཅད་ཉོན་མོངས་པའི་དབང་གིས་རྟོག་པས་ཁ་འབྲུམས་ཤིང་

⁹ Here, Odiyana refers to wherever Padma Sambhava is staying—Zangdopalri or elsewhere.

གཉིས་སྒྲིབ་གི་རྟོག་པར་བརྩུང་བས་འབྲུལ་པ་ཡིན། ང་ཉིད་ཆོས་སྐྱེའི་སངས་རྒྱུ་ཐམས་ཅད་
 ཀྱིས་བྱིན་བྱིས་བརྒྱབས། རེངས་སྤྱོད་ཇོགས་པའི་སངས་རྒྱུ་ཐམས་ཅད་ཀྱིས་དབང་བསྐྱུང་
 སྤྱུལ་པའི་སྐྱེའི་སངས་རྒྱུ་དང་བྱང་རྩལ་སེམས་དཔའ་ཐམས་ཅད་ཀྱིས་བཀའ་བགྲོས་ཏེ་སྒྲོ་འཛམ་
 བྱ་སྒྲིང་དུ་བྱོན། བྱང་པར་བོད་ཡུལ་ཐུན་པའི་སྒྲིང་དུ་སངས་རྒྱུ་གྱི་བརྟན་པ་དར་བར་བྱ་བ་དང་
 གསང་སྤྲུགས་འབྲས་བུའི་ཆོས་ཀྱིས་འགྲོ་བ་འདྲིན་པའི་བྱིས་ཅིན་ཆེན་མཆོ་སྒྲིང་པདྨའི་སྒྲོང་པོ་ལ།
 རང་བྱང་སྤྱུལ་པའི་སྐྱུ་རུ་བརྟན་ཡིས་འཛམ་། གང་ཞིག་ལས་ཅན་སྐྱེས་བྱ་དད་པ་ཅན་
 བདག་ལ་གདུང་བའི་སེམས་ཀྱིས་གསོལ་འདེབས་ན། རྒྱུ་འབྲས་རྟེན་འབྲེལ་སྒྲོན་ལས་བྱང་པར་
 བྱིས་། སངས་རྒྱུ་གཞན་ལས་བདག་ཉིད་ཐུགས་རྗེ་ལྷུང་། མཆོ་རྒྱལ་མས་པས་རྒྱན་དུ་
 གསོལ་བ་ཐོབ། ཅེས་གསུངས་སོ།

Padma Sambhava replied, “Listen well, Lady Tshogyal!

“Due to the power of the afflictions all the beings of the three worlds go wander-
 ing in conceptualisation and the confusion caused by holding to the notions of dual-
 ised appearances.

I have been blessed by all the dharmakaya buddhas. I have been given initiation
 and power by all the sambhogakaya buddhas, and I have met and discussed with all
 the nirmanakaya buddhas and bodhisattvas, and then I came to the southern (conti-
 nent) of Jambudvipa. In particular I, the self-existing nirmanakaya, appeared from a
 symbol (a letter Hri and a vajra) on top of a lotus stem in the jewel lake (Dhanakosha)
 in order to spread the doctrines of the Buddha in the benighted land of Tibet and to
 guide beings by the Vajrayana Result Dharma¹⁰.

Due to the connection of cause and effect and my special prayer of aspiration, if those for-
 tunate people who have faith pray to me with loving, yearning minds, my compassion will
 come quicker than that of any other buddha. Tshogyal, you must always pray with devotion!”

དེའི་དུས་སུ་ཞལ་སྒྲོ་རུ་བྱ་བྱུགས་ཏེ་ཅིན་པོ་ཆེ་དང་རུས་པའི་རྒྱན་སྒྲོ་ཆོགས་ཀྱིས་བརྒྱན་
 ཐུག་གཡས་པས་ཐོད་པའི་རྒྱ་མ་རུ་འབྲེལ་གཡོན་པ་ཇོ་མོ་མཆོ་རྒྱལ་གྱི་སྤྱི་ཐོག་དུ་བཞག་སྟེ་
 འདི་སྐད་ཅེས་གསུངས་སོ།

At that time Padma Sambhava was facing towards the south-west and he was
 adorned with many different jewel and bone ornaments. With his right hand he was
 sounding a skull damaru while his left hand was placed on the crown of Lady
 Tshogyal’s head. Then he spoke these words:

¹⁰ The practice of living as if the result was already attained.

ཨེ མ་ཨོ འདི་ནས་ཉི་མ་ལྷོ་ནུབ་མཚམས་ཤིང་ནེ།

E MA HO DI NAE NYI MA LHO NUB TSAM SHED NA
wonderful here from sun (set) south-west side, area at, in

Wonderful! In the area south-west of here, towards the setting sun,

གནས་ཆེན་དོ་རྗེ་བཀད་ན་གྱི་ནུབ་ཕྱོགས་ནེ།

NAE CHEN DOR JE DAN GYI NUB CHOG NA
place great (i.e. holy) Buddha Gaya of west direction at

To the west of the holy place of Dorje Dan,

ང་ཡབ་གླིང་ཕུན་ཟ་བྱེད་སྲིན་པོའི་ཡུལ་།

NGA YAB LING TRAN ZA JED SIN POI YUL
Camaradvipa (the small island where Zangdoptri is situated) small cannibal rakshas, fierce demonic barbarians country

Lies the country of the cannibal rakshas, the small island of Ngayab,

དུས་གསུམ་སངས་རྒྱས་ལྷན་གྱིས་བྱིན་བརྒྱབས་པའི་།

DU SUM SANG GYE NAM KYI JIN LAB PAI
times three buddhas by blessed, purified

Which has been blessed by the buddhas of the three times.

གླིང་མཆོག་ཁུད་པར་ཅན་ལ་གསོལ་བ་འདེབས་།

LING CHOG KHYAD PAR CHAN LA SOL WA DEB
island excellent special to pray

We pray to this special, excellent island.

ཡུ་གྱིན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Wonderful! In the area south-west of here, towards the setting sun, to the west of the holy place of Dorje Dan, lies the country of the cannibal rakshas, the small island of Ngayab, which has been blessed by the buddhas of the three times. We pray to this special, excellent island. We pray to Padma Sambhava of Urgyan.

ཧཱུྃ སྔོན་གྱི་བརྒྱལ་བ་དང་པོ་འདས་པའི་དུས་།

HUNG NGON GYI KAL PA DANG PO DAE PAI DUE
vocative and five former kalpa, aeon first ending time wisdoms (very, very long ago)

Hung! At the end of the first of the former kalpas

| | | | | |
|------------------------------------|-----------------|------------------------|---|------------------|
| MA TRAM RU TRA | DRAL WAI | DZE | GYAD | LA |
| <i>name of the great demon</i> | <i>killing</i> | <i>articles, parts</i> | <i>eight to,</i> | <i>regarding</i> |
| <i>who was destroyed by Heruka</i> | | | <i>(two arms, two legs, head, upper torso,)</i> | |
| | | | <i>(lower torso, and genitals)</i> | |

| | | | | |
|--------------------|-----------------------------------|--------------|---|--------------------|
| SANG NGAG | JON PAI | NAE | GYAD | JIN GYI LAB |
| <i>tantric,</i> | <i>coming (i.e. the holy</i> | <i>place</i> | <i>eight</i> | <i>blessing</i> |
| <i>guhyamantra</i> | <i>places where the tantras</i> | | <i>(the eight places where the parts of the demon's body)</i> | |
| | <i>were taught and practised)</i> | | <i>(landed after they were thrown by Heruka)</i> | |

| | | | | | |
|--------------------------------------|--|----------------|-----------|---------------|------------------|
| TSI TA | UR GYAN | NAE | SU | BAB PA | LE |
| <i>citta, heart</i> | <i>Odiyana</i> | <i>country</i> | <i>in</i> | <i>fell</i> | <i>from this</i> |
| <i>(but Nyingmapa believe that)</i> | <i>(here this means wherever Padma Sambhava)</i> | | | | |
| <i>(this refers to the genitals)</i> | <i>(is staying i.e. now it is Zangdopalri)</i> | | | | |

| | | | | |
|---|------------------|-----------------------|-----------|-------------------|
| TEN DREL | KHYAD PAR | CHAN | LA | SOL WA DEB |
| <i>connection (i.e. this land is not an ordinary place)</i> | <i>special,</i> | <i>very important</i> | <i>to</i> | <i>pray</i> |

མ་མོ་མཁའ་འགྲོ་ཐམས་ཅད་འདྲུ་བའི་གླིང་།

MA MO KHAN DRO THAM CHE DU WAI LING
mother goddesses dakinis all gathering island, place

This is the island where all the mamo and dakinis gather, and where

གསང་སྒྲགས་བད་ཡི་རང་སྒྲ་དི་རི་རི།

SANG NGAG DA YI RANG DRA DI RI RI
*guhyamantra, tantric symbols, signs of own sound vibrating, resonant sound
(like the murmuring of many muttered mantras)*

Sounds emanate from tantric symbols, resonating di-ri-ri.

གནས་དེར་ཐྱིན་པ་ཙམ་གྱིས་བྱང་རྒྱུ་ཐོབ་པ།

NAE DER CHIN PA TSAM GYI JANG CHUB THOB
place here reach, arrive only, merely by bodhi, enlightenment get

By merely reaching it enlightenment is gained.

གནས་མཚོག་ཁྱད་པར་ཅན་ལ་གསོལ་བ་འདིབས།

NAE CHOG KHYAD PAR CHAN LA SOL WA DEB
place excellent, holy special to pray

We pray to this special holy place.

ཡུ་གྱུན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Blessed by Dorje Phagmo, this is the island where all the mamo and dakinis gather, and where sounds emanate from tantric symbols, resonating di-ri-ri. By merely reaching it, enlightenment is gained. We pray to this special holy place. We pray to Padma Sambhava of Urgyan.

རངས་མདོག་དཔལ་གྱི་རི་བོ་ཅིངྩའི་དབྱིབས།

ZANG DO PAL GYI RI WO TSIT TAI YIB
*sri tamaraparvat, tamaravarni sri parvat heart shaped
(the place where Padma Sambhava is staying)*

The Glorious Copper-Coloured Mountain is shaped like a heart, and

ཙ་བ་ཁྲ་ཡི་རྒྱལ་པོའི་གནས་སུ་རྩམ།

TSA WA LU YI GYAL POI NAE SU ZUG
*root, base naga, of raja, king place in built, erected
snake gods (i.e. the ocean)*

Its base is in the domain of the king of the nagas.

ཀེད་པ་ལྷུན་ཆགས་མཁའ་འགྲོའི་གླིང་ན་བཞིན།

KED PA LHUN CHAG KHAN DROI LING NA JID
middle part very attractive dakini's island, place in splendid, impressive

Its middle is the very splendid, most attractive island of the dakinis, while

ཅེ་མོ་ཚངས་པོའི་འཛིག་དེན་སྟེག་པ་འདྲ།

TSE MO TSHANG PAI JIG TEN NYEG PA DRA
peak Brahma's world reach similar
(the formless spheres above those of form and desire, i.e. it is very high)

Its peak is as high as the worlds of Brahma.

རི་རྒྱལ་བྱད་པར་ཅན་ལ་གསོལ་བ་འདིབས།

RI GYAL KHYAD PAR CHAN LA SOL WA DEB
mountain king special to pray

We pray to this very special king of mountains.

ཡུ་རྒྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

The Glorious Copper-Coloured Mountain is shaped like a heart and its base is in the domain of the king of the nagas. Its middle is the very splendid, most attractive island of the dakinis, while its peak is as high as the worlds of Brahma. We pray to this very special king of mountains. We pray to Padma Sambhava of Urgyan.

དཔལ་གྱི་རི་བོ་འབར་བའི་ཅེ་མོ་ན།

PAL GYI RI WO BAR WAI TSE MO NA
sriparvat, glorious mountain shining, very bright peak, top at, on

On the shining peak of this glorious mountain

ཤར་ཕྱོགས་ཤེལ་ལ་ལྗོ་ཕྱོགས་བི་རུ་རྟ།

SHAR CHOG SHEL LA LHO CHOG BE DUR YA
east side crystal (white) with south side lapis lazuli or cornelian (blue)

With its east side of crystal and bedurya on the south,

ལྷོ་ཕྱོགས་རྒྱ་ག་བྱང་ཕྱོགས་ཨི་རྩའི་མདོག་།

NUB CHOG RA GA JANG CHOG IN DRAI DOG
west side dark red stone, like ruby north side indranil (green) colour

Its western side of raga and north side the colour of indranil,

ཕྱི་ནང་མེད་པར་གསལ་བའི་གཞལ་ཡས་གང་མེད་

CHI NANG ME PAR SAL WAI ZHAL YAE DANG
outside inside without clear, transparent palace, infinitude, mandala

Is the divine transparent mansion free of inside and outside.

ཕོ་བྲང་བྱད་པར་ཅན་ལ་གསོལ་བ་འདི་བས་མེད་

PHO DRANG KHYAD PAR CHAN LA SOL WA DEB
palace special, superior to pray

We pray to this very special place.

ཡུ་རྫོག་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བས་མེད་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

On the shining peak of this glorious mountain is the divine transparent mansion free of inside and outside. Its eastern side is made of crystal, its southern of bedurya, its western of raga and its northern of indranil. We pray to this very special palace. We pray to Padma Sambhava of Urgyan.

གཞལ་ཡས་ཆེན་པོའི་ཕྱོགས་བཞི་མཚམས་བརྒྱད་དང་མེད་

ZHAL YAE CHEN POI CHOG ZHI TSAM GYAD DANG
divine mansion, great directions four intermediate eight (all together) and

The entirety of this great divine mansion, all that lies in the four cardinal and the four intermediate directions, and

སྤྱིང་འོག་ཐམས་ཅད་རིན་པོ་ཆེ་ལས་བྱུང་བ་མེད་

TENG OG THAM CHE RIN PO CHE LE DRUB
above below everywhere jewels from made

Above and below, is made from jewels.

བྱམས་དང་གྲུ་ཆད་སྒོ་འབྲུར་རིས་བཞི་ཡང་མེད་

KHYAM DANG DRU CHAD LO BUR RI ZHI YANG
courtyard and inner corner projections sides four also

On each of the four sides, the courtyards, the inner corner areas and projections

འཕྲིན་ལས་བཞི་ཡི་ཁ་དོག་སོ་སོར་གསལ་ལ་མེད་

TRIN LE ZHI YI KHA DOG SO SOR SAL
activity four of colours each, separately clear, shining
(east-white-pacifying, south-yellow-increasing, west-red-dominating, north-green-destroying)

Shine with the colour of the appropriate activity.

ལྷུན་གྲུབ་གཞིལ་ཡས་ཁང་ལ་གསོལ་བ་འདེབས།

LHUN DRUB ZHAL YAE KHANG LA SOL WA DEB
effortlessly arising divine mansion to pray

We pray to this effortlessly arising divine mansion.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

The entirety of this great divine mansion, all that lies in the four cardinal and the four intermediate directions and above and below, is made from jewels. On each of the four sides, the courtyards, the inner corner areas and projections shine with the colour of the appropriate activity. We pray to this effortlessly arising divine mansion. We pray to Padma Sambhava of Urgyan.

ཕྱི་ག་བ་འདོད་སྒྲུབ་པ་གྲུབ་བ་དང་།

TSIG PA DOD NYAM PHA GU DRA WA DANG
walls ledges (adorned with articles pillar, top draped garland and
that please the senses)

The walls, adorned ledges, pillar tops, draped garlands,

དྲ་ཕྱིད་མདའ་ཡབ་རིན་ཆེན་སྣ་ལྔ་གསལ།

DRA CHED DA YAB RIN CHEN NA NGA SAL
chain, loop, eaves precious kinds five shining
quarter circle substances (gold, silver, copper, iron and lead)

Half chains, and eaves are all shining with the five kinds of precious substances.

སྒོ་བཞི་དྲ་བབས་ཆོས་འཁོར་གྲུན་ནམས་ཀུན་ཅུ།

GO ZHI TA BAB CHO KHOR GYAN NAM KUN
doors four terraced facing dharma chakra, wheel ornaments, features all

The four doors, the terraced facing, the dharmachakras, and all the features

སྣ་ཆོགས་རིན་པོ་ཆེ་ཡིས་མཛེས་པར་བརྒྱན་ཅུ།

NA TSHOG RIN PO CHE YI DZE PAR GYAN
many different jewels with beautifully all

Are beautifully adorned with many different jewels.

རིན་ཆེན་གཞིལ་ཡས་ཁང་ལ་གསོལ་བ་འདེབས།

RIN CHEN ZHAL YAE KHANG LA SOL WA DEB
precious mandala to pray

We pray to this precious divine mansion.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

The walls, adorned ledges, pillar tops, draped garlands, half chains, and eaves are all shining with the five kinds of precious substances, The four doors, the terraced facing, the dharmachakras, and all the features are beautifully adorned with many different jewels. We pray to this precious divine mansion. We pray to Padma Sambhava of Urgyan.

དཔག་བསམ་ཤིང་དང་བདུད་རྩི་ཆུ་མིག་དང་།

PAG SAM SHING DANG DUD TSI CHU MIG DANG

wish-fulfilling tree and amrita's, liberating elixer's spring and

Wish-fulfilling trees, springs of liberating elixir, and

འཇའ་ཚོན་སྒྲ་ལྔ་སྤྱི་ནང་སྤྱི་ན་ལྟར་གཏོབས།

JA TSHON NA NGAE CHI NANG TRIN TAR TIB
rainbow kinds five outer inner clouds as gather, assemble
(white, red, blue (i.e. very many)
yellow, green)

Rainbows of the five colours appear within and without like masses of gathering clouds, and

མི་དོག་པདྨ་འོད་ཀྱིས་བར་སྒྲུང་ཁིངས།

ME TOG PAD MAI OD KYI BAR NANG KHENG
flowers lotus light by sky up to the sun fill, pervade

The sky is filled with light from lotus flowers.

གནས་དེ་དྲན་པ་ཙམ་གྱིས་བདེ་ཆེན་ཐོབ།

NAE DE DRAN PA TSAM GYI DE CHEN THOB
place that remember, think of only by happiness great get

The mere remembrance of this place brings great happiness.

པདྨ་འོད་ཀྱི་གཞལ་ཡས་ལ་གསོལ་བ་འདེབས།

PAD MA OE KYI ZHAL YAE LA SOL WA DEB
(name) (where the light of mansion to pray
arises from lotuses)

We pray to the divine mansion of Padma Od.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Wish-fulfilling trees, springs of liberating elixir, and rainbows of the five colours appear within and without like masses of gathering clouds, and the sky is filled with light from lotus flowers. The mere remembrance of this place brings great happiness. We pray to the divine mansion of Padma Od. We pray to Padma Sambhava of Urgyan.

གཞུང་ཡས་ཆེན་པོ་དེ་ཡི་ནང་གི་ནུ་མཚོ།

ZHAL YAE CHEN PO DE YI NANG SHED NA
divine mansion great that of inside

Within this great divine mansion

རིན་ཆེན་ཟུང་བརྒྱུད་ཉི་མ་ལྷོ་བའི་གདན་ནུ།

RIN CHEN ZUR GYAD NYI MA DA WAI DAN
jewel corner eight sun moon cushion
(like an eight petalled lotus)

There is an eight-cornered jewel structure with sun and moon cushions.

མ་ཆགས་པདྨ་འབར་བའི་སྣང་པོ་ལ།

MA CHAG PAD MA BAR WAI DONG PO LA
without desire lotus shining stem, stalk on
(symbol of that)

On top of this is the shining stalk of the lotus of freedom from desire

པདྨ་འབྲུང་གནས་བའི་གཤམ་གནས་འདུས་པའི་སྐུ།

PAD MA JUNG NAE DE SHEG DU PAI KU
Padma Sambhava sugatas, buddhas encompassing body
(i.e. their natures are all contained within him)

Upon which you sit, you, Padma Sambhava, whose body encompasses all the sugatas.

རང་བྱུང་སྤྲུལ་པའི་སྐུ་ལ་གསོལ་བ་འདི་བས།

RANG JUNG TRUL PAI KU LA SOL WA DEB
self-existing, nirmanakaya, compassionate to pray
naturally occurring enlightened emanation

We pray to the self-existing emanation.

ཨུ་གྲུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Within this great divine mansion there is an eight-cornered jewel structure with sun and moon cushions. On top of this is the shining stalk of the lotus of freedom from desire upon which you sit, you, Padma Sambhava, whose body encompasses all the sugatas. We pray to the self-existing emanation. We pray to Padma Sambhava of Urgyan.

ཞི་གྲུས་དབང་བྱ་བ་དོན་ལ་དགོངས་པའི་བྱིར་རྒྱུ་རྩེ།

ZHI GYE WANG DRAG DON LA GONG PAI CHIR
pacifying expanding over-powering destructive beneficial as consider in order to
(i.e. in order to perform the various activities according to need)

In order to benefit beings by the four activities of pacifying, increasing, overpowering and destroying,

སྐྱུ་མདོག་ཕྲག་མཚན་གྲུན་ནམས་མ་ངེས་ཀྱང་རྩེ།

KU DOG CHAG TSHAN GYAN NAM MA NGE KYANG
body colour hand implements, ornaments not fixed yet,
(form, shape) symbols

Your body colour, hand implements, and ornaments change according to need, yet

ཉི་མ་སྤྲོད་གི་འོད་ལས་གཟི་མདངས་ཆེ་རྩེ།

NYI MA TONG GI OD LAE ZI DANG CHE
sun a thousand of light (comparative) splendour, radiant majesty greater

Your splendour is always greater than the light of a thousand suns and

རི་གྲུལ་ལྷུན་པོ་བས་ཀྱང་བཞིན་རེ་རྩེ།

RI GYAL LHUN PO BAE KYANG JID RE CHE
Mount meru, the king of mountains (comparative) also impressive greater

Your grand majesty surpasses that of Mount Meru.

ཡ་མཚན་སྐྱུ་ལ་བའི་སྐྱུ་ལ་གསོལ་བ་འདེབས་རྩེ།

YAM TSHAM TRUL PAI KU LA SOL WA DEB
amazing, wonderful emanation, incarnation to pray

We pray to the wonderful emanation.

ཡུ་གྲུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་རྩེ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In order to benefit beings by the four activities of pacifying, increasing, overpowering and destroying, your body colour, hand implements and ornaments change according to need, yet your splendour is always greater than the light of a thousand suns, and your grand majesty surpasses that of Mount Meru. We pray to the wonderful emanation. We pray to Padma Sambhava of Urgyan.

ཐུགས་ཀྱི་སྤྲུལ་པ་འཛིན་རྟེན་ཁྱབ་པར་འབྱེད་ཅེ།

THUG KYI TRUL PA JIG TEN KHYAB PAR GYED
mind of emanations, world filling send out, disperse
(forms which perform his compassionate deeds)

The emanations of your mind spread out to fill all the worlds and

སྤྱན་རྩ་ཉི་ཟླ་ལྟ་བུར་འཁྱེལ་ཞིང་གཟེགས་ཅེ།

CHAN TSA NYI DA TA BUR KYIL ZHING ZIG
eyes sun moon similar large, looking
round and powerful (compassionately to help beings)

With eyes round and powerful like the sun and moon you hold us in your gaze.

ནམ་མཁའི་གློག་ལས་ཐུགས་རྩེ་འབྲིན་ལས་སྙུར་ཅེ།

NAM KHAI LOG LAE THUG JEI TRIN LAE NYUR
sky's lightning (comparative) compassionate deeds quicker

Your compassionate deeds are more rapid than lightening, while

དགོངས་པ་ཟབ་མོ་ནམ་མཁའི་གློང་དང་མཉམ་ཅེ།

GONG PA ZAB MO NAM KHAI LONG DANG NYAM
acuity deep sky's depth and expanse equal

Your profound availability equals the expanse of space.

ཐུགས་རྩེ་ཁྱད་པར་ཅན་ལ་གསོལ་བ་འདེབས་ཅེ།

THUG JE KHYAD PAR CHAN LA SOL WA DEB
compassion special to pray

We pray to your very special compassion.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་ཅེ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

The emanations of your mind spread out to fill all worlds and with eyes round and powerful like the sun and moon you hold us in your gaze. Your compassionate deeds are more rapid than lightning, while your profound availability equals the expanse of space. We pray to your very special compassion. We pray to Padma Sambhava of Urgyan.

འགྲོ་ལ་བརྩེ་བའི་ཐབས་ཀྱིས་འགྲོ་དོན་མཛད་ཅེ།

DRO LA TSE WAI THAB KYI DRO DON DZAD
beings to compassionate method by beings benefit doing

With compassionate methods you act for the benefit of beings.

ཞལ་འཇུག་མཛེས་པའི་མདངས་ལྡན་ཡ་ལ་ལཾ།

ZHAL DZUM DZE PAI DANG DAN YA LA LA
face smiling beautiful visage, complexion very attractive

Your smiling face has a most beautiful and attractive complexion.

འབྲུག་སྟོང་ལྷིང་པས་གསུང་གི་གདངས་སྒྲ་ཆེ།

DRUG TONG DIR PAE SUNG GI DANG DRA CHE
dragon thousand booming, (comparative) speech of expression, sound greater (i.e. peals of thunder) rolling nature

The great sound of your speech is louder than a thousand dragons and

གསང་སྒྲགས་ཟབ་མའི་ཆོས་སྒྲ་དི་རི་རི།

SANG NGAG ZAB MOI CHO DRA DI RI RI
tantric, secret mantra deep dharma sound resonant, vibrant

Is vibrant with the sound of the profound tantric dharma.

ཆངས་པའི་གསུང་དབྱངས་སྒྲོག་ལ་གསོལ་བ་འདེབས།

TSHANG WAI SUNG YANG DROG LA SOL WA DEB
Brahma's speech melody sound to pray (the sixty perfect tones)

We pray to your melodious speech which has all the sounds of Brahma.

ཡུ་རྒྱན་པདྨ་འཁྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With compassionate methods you act for the benefit of beings. Your smiling face has a most beautiful and attractive complexion. The great sound of your speech is louder than a thousand dragons and is vibrant with the sound of the profound tantric dharma. We pray to your melodious speech which has all the sounds of Brahma. We pray to Padma Sambhava of Urgyan.

སྒྲུལ་སྒྲ་ཆེན་པོའི་ཕྱོགས་བཞི་མཚམས་བརྒྱད་ན།

TRUL KU CHEN POI CHOG ZHI TSHAM GYAD NA
nirmanakaya, great's cardinal four intermediate eight in emanation directions directions (four) (four and four) (Padma Sambhava) i.e. one of the Kabgyad groups in each direction

Around the great incarnation in the four cardinal directions and four intermediate directions,

ལོག་པའི་དགྲ་བགེགས་བརྩིས་པའི་གདན་སྡེང་དུ།

LOG PAI DRA GEG DZI PAI DAN TENG DU
wrong, false enemies obstructors trampled down cushions on top of

Upon cushions of the trampled-down misleading enemies and obstructors,

སྐུ་གསུང་ཐུགས་དང་ཡོན་ཏན་འཕྲིན་ལས་ཀྱི།

KU SUNG THUG DANG YON TAN TRIN LE KYI
body speech mind and good qualities deeds of

Are the hosts of mara-subduing fierce forms of

རིགས་ལྔ་བའི་གཤེགས་བདུད་འདུལ་ཁྲོ་བའི་ཚོགས་།

RIG NGA DE SHEG DUD DUL TRO WOI TSHOG
kulas five sugatas, buddhas maras, subduing fierce forms hosts, groups
(vajra, ratna, padma), demons

The body, speech, mind, good qualities and deeds of the sugatas of the five kulas.

སྐུ་བ་ཆེན་བཀའ་བརྒྱད་ཀྱི་ལྷ་ཚོགས་ལ་གསོལ་བ་འདེབས།

DRUB CHEN KAB GYAD KYI LHA TSHOG LA SOL WA DEB
sadhana, great eight Heruka gods hosts to pray
practice teachings

We pray to the gods of the Drubchen Kabgyad.

ཡུ་རྒྱལ་པ་དྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Around the great incarnation in the four cardinal directions and four intermediate directions are the hosts of mara-subduing fierce forms of the body, speech, mind, good qualities and deeds of the sugatas of the five kulas, each upon cushions of the trampled down misleading enemies and obstructors. We pray to the gods of the Drubchen Kabgyad. We pray to Padma Sambhava of Urgyan.

ཕྱོགས་བཞི་པ་དྲུང་འདབ་བཞི་གདན་སྡེང་དུ།

CHOG ZHI PAD MA DAB ZHI DAN TENG DU
direction four lotus petal four cushions on top of

In the four directions upon cushions of four-petalled lotuses

རིགས་བཞི་གིང་དང་མཁའ་འགྲོ་ལྔ་བཞི་ཚོགས་།

RIG ZHI GING DANG KHAN DRO DE ZHI TSHOG
kulas four agents and dakinis classes four hosts

Are the hosts of ging of the four kulas and the dakinis of the four classes.

| | | | | |
|------------|--------------------------|-----------------|----------------------------|---------------|
| THAM CHAD | MA LU | DUR TRO | GYAN | DANG DAN |
| <i>all</i> | <i>without exception</i> | <i>cemetery</i> | <i>dress and ornaments</i> | <i>having</i> |

They are all adorned with the cemetary attire and

| | | | | | | |
|------------------|------------------|-------------|----------------|--------------------|---------------|-----------------------|
| DZE PAI | GYAN | DANG | ROL PAI | TAB | SU | ZHUG |
| <i>beautiful</i> | <i>ornaments</i> | <i>and</i> | <i>dancing</i> | <i>mode, style</i> | <i>in, as</i> | <i>staying, being</i> |

Beautiful ornaments, and they appear in the dancing posture.

YE SHE KHAN DRO YAB YUM LA SOL WA DEB
jnanadakinis *with consort* *to* *pray*

We pray to the jnanadakinis and their consorts.

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the four directions upon cushions of four-petalled lotuses are the hosts of ging of the four kulas and the dakinis of the four classes. They are all adorned with the ceme-
tary attire and beautiful ornaments, and they appear in the dancing posture. We pray
to the jnanadakinis and their consorts. We pray to Padma Sambhava of Urgyan.

| | | | | | |
|-----------------------|-----------------|------------------|-------------|--|-------------|
| ZHAL YAE | CHEN POI | CHOG | ZHI | BAR KHYAM | DANG |
| <i>divine mansion</i> | <i>great</i> | <i>direction</i> | <i>four</i> | <i>courtyards,</i> <i>outer empty areas</i> | <i>and</i> |

In the four directions within the divine mansion, the courtyards,

| | | | | |
|--------------------|--------------------------|--------------------|------------------|--------------------|
| DRU CHAD | LO BUR | RIG DZIN | KHAND DRO | KHENG |
| <i>corner area</i> | <i>inner projections</i> | <i>vidyadharas</i> | <i>dakinis</i> | <i>filled with</i> |

Corner areas, and inner projecting quadrangles are filled with vidyadharas and dakinis.

| | | | | | | |
|-------------|-------------|------------------|----------------|---------------|------------|-------------------------|
| LHA | DANG | LHA MO | MANG PO | TRIN | TAR | TIB |
| <i>gods</i> | <i>and</i> | <i>goddesses</i> | <i>many</i> | <i>clouds</i> | <i>as</i> | <i>gather, assemble</i> |

Many gods and goddesses gather like clouds and

ཕྱི་ནང་གསང་བའི་མཚན་པ་སྣ་ཚོ་གསུང་ལུ་ལཱ་མཁུ་

CHI NANG SANG WAI CHOD PA NA TSHOG BUL
outer inner secret offerings many different offer

Present various outer, inner and secret offerings.

མ་མོ་མཁའ་འགྲོའི་ལྷ་ཚོ་གསུང་ལ་གསོལ་བ་འདེབས་མཁུ་

MA MO KHAN DROI LHA TSHOG LA SOL WA DEB
mother goddesses dakinis gods hosts (plural) to pray

We pray to the mamo and dakinis and their hosts of gods.

ཡུ་རྒྱན་པ་དྲུང་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས་མཁུ་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

The courtyards, corner areas, and the inner projections lying in the four directions within the divine mansion are filled with vidyadharas and dakinis. Many gods and goddesses gather like clouds and present various outer, inner, and secret offerings. We pray to the mamo and dakinis and their hosts of gods. We pray to Padma Sambhava of Urgyan.

རིན་ཆེན་གཞུང་ཡས་ཁང་གི་འདོད་སྟུང་ལཱ་མཁུ་

RIN CHEN ZHAL YAE KHANG GI DOD NYAM LA
jewel divine mansion of, for ledges filled with offerings to, with

On the ledges of the jewelled palace

མཚན་པའི་ལྷ་མོ་ཆར་སྒྲིན་ལྷ་བྱར་གཏེབས་མཁུ་

CHOD PAI LHA MO CHAR TRIN TA BUR TIB
offering goddesses raincloud as gather

Offering goddesses gather like rainclouds.

འདོད་ཡོན་དྲུག་གི་མཚན་པས་འཛིན་ནི་ཁྱེད་ཁྱིམ་མཁུ་

DOD YON DRUG GI CHOD PAE JIG TEN KHENG
desirable qualities six of with offerings world fill
(i.e. whatever is pleasing to the six senses)

The whole world is filled with offerings having the six desirable qualities, and

ཀུན་ཏུ་བཟང་པོའི་མཚན་པས་བདེ་གཤེགས་མཚན་མཁུ་

KUN TU ZANG POI CHOD PAI DE SHEG CHOD
bodhisattva Samantabhadra's by offering sugatas offer
(as described in the bZang-sPyod sMon-Lam)

They are presented to the sugatas according to Kuntu Zangpo's infinite offering system.

ཡོན་ཏན་ཀུན་འབྱུང་གི་སྒྲ་ཚལ་ལ་གསོལ་བ་འདེབས།

YON TAN KUN JUNG GI LHA TSHOG LA SOL WA DEB
good qualities source of gods hosts to pray
(all that pleases)

We pray to the gods who are the source of all good qualities.

ཡུ་རྫོག་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

On the ledges of the jewelled palace offering goddesses gather like rainclouds and the whole world is filled with offerings having the six desirable qualities. They are presented to the sugatas according to Kuntu Zangpo's offering system. We pray to the gods who are the source of all good qualities. We pray to Padma Sambhava of Urgyan.

གཞལ་ཡས་ཆེན་པོའི་ཕྱོགས་བཞི་སྒྲ་བཞི་ན།

ZHAL YAE CHEN POI CHOG ZHI GO ZHI NA
divine mansion great's directions four door four in

At the four doors in the four directions of this great divine mansion

རྒྱལ་ཆེན་ལྔ་བཞི་བསྒྲོ་བའི་བཀའ་ཉན་མཛད།

GYAL CHEN DE ZHI GO WAI KA NYAN DZAD
king great groups four orders, instructions order hear do
(Dhritarashtra, Berudhaka), (from Padma Sambhava) (i.e. obey)
(Berupaksha, Vaisramana)

Are the four great kings who listen to the orders they are given and

ལྷ་སྲིན་སྒྲིབ་བརྒྱད་བཅས་དང་ཕོ་ཉར་འབྱུང་།

LHA SIN DE GYAD DRAN DANG PHO NYAR GYED
local gods groups eight servant and messengers scatter, disperse
and demons

Send out the eight groups of lhasin as their servants and messengers

བདུད་དང་སྦྲ་སྡེགས་རྩལ་ཕྱན་བཞིན་དུ་འདུལ།

DUD DANG MU TEG DUL TRAN ZHIN DU DUL
maras, demons and tirthicas, enemies of dharma fine dust like that control, destroy

To grind the maras and tirthicas down to dust.

ཚས་སྐྱོང་སྤྱང་མའི་ལྷ་ཚལ་ལ་གསོལ་བ་འདེབས།

CHO KYONG SUNG MAI LHA TSHOG LA SOL WA DEB
dharma protectors guardians gods hosts to pray

We pray to the hosts of dharma-protectors and guardian gods.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

At the four doors in the four directions of this great divine mansion are the four great kings who listen to the orders they are given and send out the eight groups of lhasin as their servants and messengers to grind the maras and tirthicas down to dust. We pray to the hosts of dharma-protectors and guardian gods. We pray to Padma Sambhava of Urgyan.

ཧཱུྃ བཞིངས་ཤིག་པདྨ་འབྲུང་གནས་མཁའ་འགྲོའི་ཚོགས།

| | | | | |
|---------------------|--------------------------------|------------------------|------------------|--------------|
| HUNG | ZHENG SHIG | PAD MA JUNG NAE | KHAN DROI | TSHOG |
| <i>five jnana</i> | <i>arise!</i> | <i>Padma Sambhava</i> | <i>dakinis</i> | <i>host</i> |
| <i>and vocative</i> | <i>(come from dharmadhatu)</i> | | | |

Hung. Padma Sambhava and your hosts of dakinis, arise!

དགོངས་ཤིག་ཕྱགས་བཅུ་དུས་གསུམ་བདེ་གཤེགས་རྣམས།

| | | | |
|-----------------------|-----------------------|--------------------------------|--------------------|
| GONG CHIG | CHOG CHU | DU SUM | DE SHEG NAM |
| <i>pay attention</i> | <i>ten directions</i> | <i>three times</i> | <i>sugatas</i> |
| <i>to our request</i> | <i>(everywhere)</i> | <i>(past, present, future)</i> | |

Sugatas of the three times and ten directions, pay heed!

ཇེ་བཙུན་ཆེན་པོ་པདྨ་ཐོད་ཐྲེང་ཙས།

| | | | |
|----------------------------|----------------|------------------------------------|-------------------------|
| JE TSUN | CHEN PO | PAD MA | THOD THRENG TSAL |
| <i>bhattachika, noble,</i> | <i>great</i> | <i>(a form of Padma Sambhava)</i> | |
| <i>worthy of respect</i> | | | |

Most reverend Padma Thod Treng Tsal,

རིག་འཛིན་མཁའ་འགྲོའི་གནས་ནས་གཤེགས་སུ་གསོལ།

| | | | | |
|--------------------|------------------|-------------|-------------|--------------------|
| RIG DZIN | KHAN DROI | NAE | NE | SHEG SU SOL |
| <i>vidyadharas</i> | <i>dakini's</i> | <i>land</i> | <i>from</i> | <i>please come</i> |

(i.e. we invite Padma Sambhava to come from Zangdopalri where he resides at present surrounded by hosts of vidyadharas and dakinis. And when he comes, his entire retinue follows automatically, just as with a great king.)

Please come from the land of the vidyadharas and dakinis!

Hung. Padma Sambhava and your hosts of dakinis, arise! Sugatas of the three times and ten directions, pay heed! Most reverend Padma Thod Treng Tsal, please come from the land of the vidyadharas and dakinis!

དབུ་སྐྱ་མཛེས་པའི་ཐོར་ཙེ་ག་ཤིགས་སེ་ཤིག།

WU TRA DZE PAI THOR CHOG SHIG SE SHIG
hair on head beautiful jata, long hair loosely swishing
piled in a bun

Your beautiful long hair swishes, shig-se-shig.

རིན་ཆེན་གྱན་ཆ་མང་པོ་སི་ལི་ལི།

RIN CHEN GYAN CHA MANG PO SI LI LI
jewel ornaments many jangling with a sound like
incessant rain

Many jewel ornaments are tinkling, si-li-li.

དུར་ཁྲོད་རུ་ཆེན་གྱན་ཆ་ཁྲོ་ལོ་ལོ།

DUR TRO RU CHEN GYAN CHA TRO LO LO
cemetery bones great ornaments rattle together

The great cemetery bone ornaments rattle, tro-lo-lo.

སྒྲ་དང་རྩལ་མོ་མང་པ་འུ་རུ་རུ།

DRA DANG ROL MO MANG PO U RU RU
sounds and music, cymbals much whirring

Sounds and music vibrate, u-ru-ru.

Your beautiful long hair swishes, shig-se-shig. Many jewel ornaments are tinkling, si-li-li. The great cemetery bone ornaments rattle, tro-lo-lo. Sounds and music vibrate, u-ru-ru.

ཡི་དམ་ལྷ་ཚོགས་སྒྱུ་སྒྲ་དི་རི་རི།

YI DAM LHA TSHOG HUNG DRA DI RI RI
transforming gods hosts Hung sound strong, flowing sound

Hosts of transforming deities cry resonant Hungs, di-ri-ri.

མཁའ་འགོ་སྡེ་ལྔའི་གར་བྱེད་ཤིགས་སེ་ཤིག།

KHAN DRO DE NGA GAR JED SHIG SE SHIG
dakinis five kulas, families dancing swinging from side to side

Dakinis of the five kulas dance gracefully, shig-se-shig.

གིང་ཆེན་དཔའ་བའི་བྲོ་བརྒྱུད་སྐྱབས་སེ་བྲབ།

GING CHEN PA WOI TRO DUNG TRAB SE TRAB
great agents viras, heros strong dancing stomping step

Gingchen pawo dance strongly, stomping trab-se-trab.

མ་མོ་མཁའ་འགོ་སྤྱན་དྲུང་བྱེད་ས་སེ་བྱེད།

MA MO KHAN DRO TRIN TAR THIB SE THIB
Mothers, goddesses dakinis clouds like gather swiftly and easily

Ma mo and dakinis gather like clouds, thib-se-thib.

Hosts of transforming deities cry resonant Hungs, di-ri-ri. Dakinis of the five kulas dance gracefully, shig-se-shig. Gingchen pawo dance strongly, stomping trab-se-trab. Ma mo and dakinis gather like clouds, thib-se-thib.

ཇོ་ས་སྐྱོང་སྡེ་བརྒྱད་ལས་བྱེད་བྲུགས་སེ་བྲུག།

CHOG KYONG DE GYED LAE JE KHYUG SE KHYUG
direction protectors eight classes workers, active ones very swiftly

The eight classes of dharma protectors and the workers rush on, khyug-se-khyug.

ཞུབ་ཆེན་སྟོང་གི་སྒྲ་སྐད་སེ་ལི་ལི།

ZHUB CHEN TONG GI DRA KAE SI LI LI
armour great thousand-strong military division sound vibrating iron sound

A thousand armoured soldiers clatter, si-li-li.

གཡས་ན་ཕྱོད་ཕྱད་ཐམས་ཅད་ཤ་ར་ར།

YAE NA PHO GYUD THAM CHE SHA RA RA
right on male gods, devas all come quickly

On the right all male gods come quickly, sha-ra-ra.

གཡོན་ན་ཕྱོད་ཕྱད་ཐམས་ཅད་ཤ་ར་ར།

YON NA MO GYUD THAM CHE SHA RA RA
left on female gods, devis all come quickly

On the left all goddesses come quickly, sha-ra-ra.

The eight classes of dharma protectors and the workers rush on, khyug-se-khyug. A thousand armoured soldiers clatter, si-li-li. On the right all male gods come quickly, sha-ra-ra. On the left all goddesses come quickly, sha-ra-ra.

བར་སྒྲ་ཐམས་ཅད་དར་གདུགས་ལྟ་བས་སེ་ལྟ།

BAR NANG THAM CHE DAR DUG LHAB SE LHAB
sky all flags umbrellas flutter to and fro, shimmer

The entire sky has flags and parasols fluttering, lhab-se-lhab.

དྲི་ཞིམ་སྤྱོས་ཀྱི་ངད་བ་ཐུ་ལུ་ལུ།

DRI ZHIM POE KYI NGAD PA THU LU LU
smell pleasing incense of good strong smell spreading everywhere

The good scent of pleasant smelling incense pervades, thu-lu-lu.

མཁའ་འགྲོ་གསང་བའི་བད་སྐད་དི་རི་རིཿ

KHAN DRO SANG WAI DA KAE DI RI RI
dakinis secret symbol language strong flowing sound

The dakinis' secret symbol language reverberates, di-ri-ri.

གིང་ཆེན་དཔའ་བོའི་བཤུགས་སྒྲུ་ཀྱུ་རུ་རུཿ

GING SHEN PA WOI SHUG LU KYU RU RU
great agents viras whistling whistling sound

The gingchen pawos' whistling is shrilling, kyu-ru-ru.

The entire sky has flags and parasols fluttering, lhab-se-lhab. The good scent of pleasant-smelling incense pervades, thu-lu-lu. The dakinis' secret symbol language reverberates, di-ri-ri. The gingchen pawos' whistling is shrilling, kyu-ru-ru.

ཧྲུང་གི་སྒྲུང་གྲུ་མང་པོ་དི་རི་རིཿ

HUNG GI NANG LU MANG PO DI RI RI
hung of wild, careless many strong flowing sound singing

The wild sound of hung flows freely, di-ri-ri.

ཕཎ་ཀྱི་བད་སྐད་དྲག་པོ་སངས་སེ་སངཿ

PHAT KYI DA KAE DRAG PO SANG SE SANG
Phat! of symbol sound strong clear and sharp sound

The fierce symbol phat! blasts clear and sharp, sang-se-sang.

བདག་དང་འགྲོ་དུག་སེམས་ཅན་ཐམས་ཅད་ལཿ

DAG DANG DRO DUG SEM CHEN THAM CHE LA
I and moving in the six sentient being all to realms of samsara

Please look on me and all beings moving in the six realms

ཐུགས་རྗེ་གཟིགས་ལ་གནས་འདིར་གཤེགས་སུ་གསོལཿ

THUG JE ZIG LA NAE DIR SHEG SU SOL
with compassion look then place here please come

With compassion, and then come here.

The wild sound of hung flows freely, di-ri-ri. The fierce symbol phat! blasts clear and sharp, sang-se-sang. Please look with compassion on me and all beings moving in the six realms, and then come here.

གནས་འདིར་ཐུགས་རྗེས་དགོངས་དེ་གཤེགས་ནས་ཀྱང་།

NAE DIR THUG JE GONG TE SHEG NE KYANG
place here with compassion think then come then also

Please think of this place with compassion and come here.

བདག་གིས་བྱང་ཆུབ་སྒྲིང་པོ་མ་ཐོབ་བར་།

DAG GI JANG CHUB NYING PO MA THOB BAR
me (I and all beings) by the heart of enlightenment not get until

Until we gain the heart of enlightenment,

བགའགས་དང་ཁོག་འདྲིན་བར་ཆད་འདུལ་བ་དང་།

GEG DANG LOG DREN BAR CHAD DUL WA DANG
obstructors and misleaders interruptors, obstacles subdue and

Please subdue the obstructors, misleaders and interruptors.

མཆོག་དང་ཐུན་མོང་དངོས་གྲུབ་རྩལ་དུ་གསོལ་།

CHOG DANG THUN MONG NGO DRUB TSAL DU SOL
supreme and general siddhis grant please

Please bestow supreme and general accomplishments and

འཁོར་བ་སྐྱབ་བསྐྱལ་གྱི་རྒྱ་མཚོ་ལས་བསྐྱལ་དུ་གསོལ་།

KHOR WA DUG NGAL GYI GYAM TSHO LAE DRAL DU SOL
samsara suffering of ocean from free, take out please

Take us from samsara's ocean of suffering

Please think of this place with compassion and come here. Until we gain the heart of enlightenment, please subdue the obstructors, misleaders and interruptors. Please bestow supreme and general accomplishments and take us from samsara's ocean of suffering.

མཚོ་རྒྱལ་དེ་ལྟར་མེས་བས་གསོལ་བ་ཐོབ་ཅེས་ བད་འབྱུང་ང་བདག་ལ་འགྲོ་བའི་དོན་ལས་མེད་ཅེས་
 དམ་ཚིག་དབང་གིས་བོད་ཀྱི་ཡུལ་དུ་འོང་ཅེས་ དད་པ་ཅན་ལ་དངོས་སུ་ལུང་སྟོན་འབྱུང་ཅེས་
 ཞེས་གསུངས་སོ་ཅེས་

“Yeshe Tshogyal, you must pray like this with devotion. There is no-one to benefit beings other than I, Padma Sambhava. By the power of my vows I will come to Tibet. For those with faith I will really appear and give predictions and blessings.”

གྲུ་ཅུའི་ཞལ་ནས་ཅེས་ གསོལ་བ་འདི་བས་བ་ལ་དང་པོ་ལོ་རྒྱས་བཟོ་དེ་བས་དང་པ་འདྲིན་ཅེས་
 ཡོན་ཏན་མཐོང་བས་དད་པ་སྐྱེ་ཅེས་ ཡིད་བྱིད་ཤེས་ཀྱི་དད་པས་བྱིན་རྒྱ་བས་འཕྲུག་ཅེས་ སེམས་ཐེ་
 ཚོམ་བྲལ་བས་བསམ་བ་འབྱུང་ཅེས་ ཅེས་གསུངས་སོ་ཅེས་

Then the Guru said, “Those who pray should first read stories from history and my biography in order to develop interest. By seeing my good qualities faith will grow. With the faith of relying only on me, blessings will be gained. Due to being free of doubts, all that they wish for will be accomplished.”

THE PRAYER REQUESTED BY NAMKHAi NYINGPO

དེ་ནས་དག་སྒྲིང་ནས་མཁའི་སྒྲིང་པོས་ཞུས་པེ། གྱི་སྒྲིབ་དཔོན་ཆེན་པོ་ལགས།
 བདག་ལ་བརྒྱད་པའི་བླ་མ་ནམས་ལ་གསོལ་བ་འདེབས་པེ། སྒྲིང་བ་ལྟ་དང་ལྟ་མོར་གསལ་བེ།
 སྒྲི་བྲག་ཚད་ཡི་དམ་གྱི་གསུང་དུ་གོ་བེ། རྟོག་པ་ཅི་ཤར་ཆོས་ཉིད་དུ་གྲོལ་བའི་གསོལ་
 འདེབས་ཤིག་ཞུ་ཞེས་ཞུས་སོ།

Then dGe-sLong Nam-Kha'i sNying-Po made this request, "O Great Master! Please teach me a prayer to all the lineage gurus; a prayer by which all appearances are seen clearly as gods and goddesses, by which all sounds are known to be the speech of the transforming deities, and by which whatever thoughts arise are liberated in the original nature."

བཀའ་སླུང་པེ།

Padma Sambhava replied:

ཨེ མེ་མ་རྟོ་སྒྲིས་བྲལ་བདེ་ཆེན་གྱལ་བ་ཀུན་དུ་བཟང་།

| | | | | |
|-------------------|---------------------------------------|------------------------|---------------------|----------------------|
| E MA HO | TROE DRAL | DE CHEN | GYAL WA | KUN TU ZANG |
| <i>wonderful!</i> | <i>free of all relative positions</i> | <i>great happiness</i> | <i>jina, Buddha</i> | <i>Samantabhadra</i> |

Wonderful! Buddha Samantabhadra totally unlimited and contented,

རིགས་ལྔའི་སངས་རྒྱས་དྲུག་པ་རྟོ་ཇེ་འཆང་།

| | | | |
|---|------------------------|---|---------------------|
| RIG NGAI | SANG GYE | DRUG PA | DOR JE CHANG |
| <i>kula</i> | <i>fives' Buddha's</i> | <i>sixth (permanent benefactor of six realms)</i> | <i>Vajradhara</i> |
| <i>(Vairocana, Akshobhya, Ratnasambhava), (Amitabha, Amogasiddhi)</i> | | | |

The buddhas of the five kulas, Vajradhara the sixth, and

འགྲོ་དྲུག་རྟོན་མཛད་བྱང་ཆུབ་སེམས་དཔའི་སྐྱེ།

| | | | | |
|---------------------------------|--|----------------------|----------------|-------------------|
| DRO DRUG | DON DZAD | JANG CHUB | SEM PAI | KU |
| <i>beings in the six realms</i> | <i>benefitting (here especially Vajrapani)</i> | <i>bodhisattva's</i> | | <i>body, mode</i> |

The bodhisattva forms benefitting the beings of the six realms:

ཆོས་སྐྱེ་ལོངས་སྐྱེ་སྤྱལ་སྐྱེ་ནམ་པ་གསུམ་།

| | | | |
|-------------------|---------------------|--------------------|-------------------|
| CHO KU | LONG KU | TRUL KU | NAM PA SUM |
| <i>dharmakaya</i> | <i>sambhogakaya</i> | <i>nirmanakaya</i> | <i>three</i> |

Dharmakaya, sambhogakaya and nirmanakaya, these three,

གྱལ་བ་དགོངས་པས་བརྒྱད་པ་ལ་གསོལ་བ་འདིབས།

GYAL WA GONG PAE GYUD PA LA SOL WA DEB
jinas acuity, intention lineage to pray

(In all the verses of this prayer the lineage is given down to Padma Sambhava's own gurus or to himself and all these lineages have continued through him down to the present time.)

We pray to the lineage of the Buddha's acuity.

ཡུ་རྫོང་པདྨ་སྐུ་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB
Odiyana Padma Sambhava to pray

We pray to Padma Sambhava of Urgyan.

Wonderful! Buddha Samantabhadra totally unlimited and contented, the buddhas of the five kulas, Vajradhara the sixth, and the bodhisattva forms benefiting the beings of the six realms: dharmakaya, sambhogakaya and nirmanakaya—we pray to the lineage developing from the Jina's acuity. We pray to Padma Sambhava of Urgyan.

བྲག་པོ་ལྔ་པ་ལྔ་པ་སྐྱོང་གཞི་སྤྱོད་སྐྱེས་སྐྱེས་མདའ་གདོང་།

DRAG DEN CHOG KYONG NOD JIN KAR DA DONG
Yashapal of devkula Takshad of yakshakula

(These are the five vidyadharas of the five kulas or worldly groups who were given the tantric teachings by Vajrapani)

Dragden Chogkyong, Nodjin Karda Dong,

ལོ་བློ་ཐབས་ལྔ་པ་ལྷ་ཁྱེད་ལ་འཇོག་པོ་དང་།

LO DRO THAB DEN LU GYAL JOG PO DANG
Sumati of Rakshakula Taksaka of Nagakula and

Lodro Thabdan, Lugyal Jogpo and

དྲི་མེ་བྲག་པོ་ལ་ལས་ཅན་གྱལ་པོ་ཇ།

DRI ME DRAG PA LAE CHAN GYAL PO DZA
Vimalayasha of the human kula fortunate king Jha

Drime Dragpa, and the fortunate king Jha,

རིག་འཛིན་ལྷ་དབང་བརྒྱ་བྱིན་ལ་སོགས་ཏེ།

RIG DZIN LHA WANG GYA JIN LA SOG TE
vidyadhara Devindra Satakratu and so on

Rigdzin Lhawang Gyajin and so forth —

རིག་འཛིན་རིག་པས་བརྒྱད་པ་ལ་གསོལ་བ་འདིབས།

RIG DZIN RIG PAE GYUD PA LA SOL WA DEB
Vidyadhara vidya, awareness by lineage to pray

We pray to the lineage developing from the Vidyadharas' awareness.

ཡུ་གྲུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Dragden Chogkyong, Nodjin Karda Dong, Lodro Thabdan, Lugyal Jogpo and Drime Dragpa, the fortunate king of Jha, Rigdzin Lhawang Gyajin and so forth—we pray to the lineage developing from the vidyadharas' awareness. We pray to Padma Sambhava of Urgyan.

ཆོས་སྐུ་ཀུན་དུ་བཟང་པོའི་དགོངས་པ་ཡིས།

CHO KU KUN TUZANG POI GONG PA YI
dharmakaya Samantabhadra's acuity: clarity and teaching by, through

With the acuity of Choku Kuntu Zangpo,

རྫོ་ཇེ་སེམས་དཔའ་དགའ་རབ་རྫོ་ཇེ་དང་།

DOR JE SEM PA GA RAB DOR JE DANG
Vajrasattva Anandavajra, Prahevajra and

To Dorje Sempa, Garab Dorje and

སྤྱི་སིང་ཉའི་བར་དུ་བྱིན་བརྒྱབས་ཏེ།

SRI RI SING HAI BAR DU JIN LAB TE
dPal-Gyi Seng-Ge until blessing (lineage and attainment) thus

Down to Sri Singha the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI
past and future present three times of

To those of the past, present and future,

རྫོགས་ཆེན་བརྒྱད་པའི་སླ་མ་ལ་གསོལ་བ་འདེབས།

DZOG CHEN GYUD PAI LA MA LA SOL WA DEB
atiyoga lineage gurus to pray

To all the gurus of the dzogchen lineage we pray.

ཡུ་གྲུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Choku Kuntu Zangpo, the blessing of lineage and attainment passed through Dorje Sempa and Garab Dorje to Sri Singha. To these of the past, the present and the future, to all the gurus of the dzogchen lineage we pray. We pray to Padma Sambhava of Urgyan.

གྲུལ་བ་ཚོས་ཀྱི་སྐྱེ་ཡི་དགོངས་པ་ཡིས།

GYAL WA CHO KYI KU YI GONG PA YI
Jina, Buddha dharmakaya of acuity by

With the acuity of the dharmakaya Buddha,

བདེ་གཤེགས་རིགས་ལྔ་རིགས་གསུམ་མགོན་པོ་དང་།

DE CHEG RIG NGA RIG SUM GON PO DANG
sugata, buddha five kulas kula three lords and
(same as in first verse of this prayer) (Avaloketesvara, Manjusri, Vajrapani)

To the five kula sugatas, the lords of the three kulas and

སངས་རྒྱས་གསང་བའི་བར་དུ་བྱིན་བརྒྱབས་དེ།

SANG GYE SANG WAI BAR DU JIN LAB TE
Buddhaguhya until blessing (full power with nothing lost) thus

Down to Buddhaguhya the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

To those of the past, present and future,

སྐྱེ་འཇུལ་བརྒྱད་པའི་སླ་མ་ལ་གསོལ་བ་འདི་བས།

GYU TRUL GYUD PAI LA MA LA SOL WA DEB
Mayajala tantra lineage gurus to pray

To all the gurus of the Mayajala lineage we pray.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of the dharmakaya Jina, the blessing of lineage and attainment passed through the five kula sugatas and the lords of the three kulas to Buddhaguhya. To those of the past, the present and the future, to all the gurus of the Mayajala lineage we pray. We pray to Padma Sambhava of Urgyan.

འཇམ་དཔལ་ཡ་མུན་ཀའི་དགོངས་པ་ཡིས།

JAM PAL YA MAN TA KAI GONG PA YI
Manjusri Yamantaka acuity by

With the acuity of Jampal Yamantaka

སྒྲོབ་དཔོན་ཆེན་པོ་འཇམ་དཔལ་བཤེས་གཉིན་དང་།

LO PON CHEN PO JAM PAL CHE NYEN DANG
Mahacharya, great teacher and adept (name) and

To Lopon Chenpo Jampal Shenyen and

རོ་ལངས་བདེ་བའི་བར་དུ་བྱིན་བརྒྱབས་དེ།

RO LANG DE WAI BAR DU JIN LAB TE
(Vetalanand) until blessed thus

Down to Rolang Dewa the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

འཇམ་དཔལ་བརྒྱད་པའི་སླ་མ་ལ་གསོལ་བ་འདེབས།

JAM PAL GYUD PAI LA MA LA SOL WA DEB
Manjusri (body) lineage gurus to pray
(Vajra kula and 'Jam-dPal sKu)

To all the gurus of Manjusri's lineage we pray.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Jampal Yamantaka, the blessing of lineage and attainment passed through Lopon Chenpo Jampal Shenyen to Rolang Dewa. To those of the past, present and the future, to all the gurus of Manjusri's lineage we pray. We pray to Padma Sambhava of Urgyan.

དཔལ་ཆེན་པདྨ་ཉེ་རུ་ཀ་ཡི་དགོངས་པ་ཡིས།

PAL CHEN PAD MA HE RU KA YI GONG PA YI
Mahasri, very splendid Hayagriva of acuity by

With the acuity of Palchen Padma Heruka,

དབང་གི་ལྷ་མོ་ནུ་གུ་རྩུན་དང་།

WANG GI LHA MO NA GAR DZU NA DANG
(name) (name) and

To Wang Gi Lhamo, Nagarjuna and

པདྨ་འབྲུང་གནས་བར་དུ་བྱིན་བརྒྱབས་དེ།

PAD MA JUNG NAE BAR DU JIN LAB TE
(Padma Sambhava) until blessed thus

Down to Padma Jungnae the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR JIN LAB TE

Those of the past, present and future,

གསུང་གི་བརྒྱད་པའི་སླ་མ་ལ་གསོལ་བ་འདེབས།

SUNG GI GYUD PAI LA MA LA SOL WA DEB
speech (i.e. Padma kula and Padma gSung) lineage guru to pray

To all the gurus of the speech lineage, we pray.

ཡུ་རྫོན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Palchen Padma Heruka the blessing of lineage and attainment passed through Wang Gi Lhamo and Nagarjuna to Padma Jungnae. To those of the past, the present and the future, to all the gurus of the speech lineage we pray. We pray to Padma Sambhava of Urgyan.

དཔལ་ཆེན་བཟླ་ཉི་རུ་ཀ་ཡི་དགོངས་པ་ཡིས།

PAL CHEN BEN DZA HE RU KA YI GONG PA YI
Mahasri Vajra Heruka of acuity by

With the acuity of Palchen Bendza Heruka,

དགའ་རབ་རྫོ་ཇེ་འཇམ་དཔལ་བཤེས་གཉིན་དང་།

GA RAB DOR JE JAM PAL SHE NYEN DANG
(name) (name) and

To Garab Dorje, Jampal Shenyen and

ཧུང་ཆེན་ཀཱ་རའི་བར་དུ་བྱིན་བརྒྱབས་དེ།

HUNG CHEN KA RAI BAR DU JIN LAB TE
(name) until blessed thus

Down to Hungchen Kara the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

ཐུགས་ཀྱི་བརྒྱུད་པའི་སླ་མ་ལ་གསོལ་བ་འདེབས།

THUG KYI GYUD PAI LA MA LA SOL WA DEB
mind (i.e. Buddha kula of lineage gurus to pray
and Yang-Dag Thugs)

To the gurus of the mind lineage we pray.

ཡུ་རྫོན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Palchen Bendza Heruka the blessing of lineage and attainment passed through Garab Dorje and Jampal Shenyen to Hungchen Kara. To those of the past, the present and the future, to all the gurus of the mind lineage, we pray. We pray to Padma Sambhava of Urgyan.

ཆེ་མཚོག་ཉི་རུ་ཀ་ཡི་དགོངས་པ་ཡིས།

CHEM CHOG HE RU KA YI GONG PA YI
Mahaparam, supreme anger form of acuity by

With the acuity of Chemchog Heruka,

སྤྱལ་པའི་མཁའ་འགྲོ་རིག་འཛོན་མང་པོ་དང་།

TRUL PAI KHAN DRO RIG DZIN MANG PO DANG
emanated dakinis vidyadharas many and

To many emanated dakinis and vidyadharas and

མི་འགྲུར་ནས་མཁའ་འགྲོ་འཛོན་གྱིན་བརྒྱབས་ཏེ།

MI GYUR NAM KHAI RIG DZIN JIN LAB TE
unchanging sky's vidyadhara blessing thus
(i.e. akshayakashvidyadharas)

Down to akshayakash vidyadharas the blessing continues.

འདས་དང་མ་གྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future.

ཡོན་ཏན་བརྒྱུད་པའི་སླ་མ་ལ་གསོལ་བ་འདེབས།

YON TAN GYUD PAI LA MA LA SOL WA DEB
Qualities lineage gurus to pray
(i.e. Ratna kula and bDud-rTsi Yon-Tan)

To all the gurus of the qualities lineage, we pray.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Chemchog Heruka the blessing of lineage and attainment passed through many emanated dakinis and vidyadharas to the akshayakash vidyadharas. To those of the past, the present and the future, to all the gurus of the qualities lineage, we pray. We pray to Padma Sambhava of Urgyan.

དཔལ་ཆེན་དོ་རྩེ་གཞོན་ནུ་འཛིན་པ་ཡིས།

PAL CHEN DOR JE ZHON NUI GONG PA YI
Mahasri, very splendid Vajrakumara's acuity by

With the acuity of Palchen Dorje Zhonu,

ལྷུན་གྲུབ་ཕུག་རྒྱ་ཆེན་པོའི་རིག་འཛིན་དང་།

LHUN DRUB CHAG GYA CHEN POI RIG DZIN DANG
sahajasiddhi, anabhoga mahamudra vidyadharas and
effortlessly arising

The Sahajasiddhi vidyadharas and the Mahamudra vidyadharas, and

དོ་རྩེ་ཐོད་ཐྲང་ཅལ་ལ་བྱིན་བརྒྱབས་དེ།

DOR JE THOD TRENG TSAL LA JIN LAB TE
(name of Padma Sambhava) down, till blessed thus

Down to Dorje Thodtreng Tsal the blessing continues.

འདས་དང་ས་བྱིན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

འཕྲིན་ལས་བརྒྱད་པའི་ཁྲ་ས་ལ་གསོལ་བ་འདེབས།

TRIN LAE GYUD PAI LA MA LA SOL WA DEB
deeds (i.e. Karma kula and lineage gurus to pray
Phur-pa Phrin-Las

To all the gurus of the activities lineage, we pray.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Palchen Dorje Zhonu the blessing of lineage and attainment passed through the sahasiddhi vidyadharas and the mahamudra vidyadharas to Dorje Thodtreng Tsal. To those of the past, the present and the future, to all the gurus of the activities lineage, we pray. We pray to Padma Sambhava of Urgyan.

མངོན་རྫོགས་གྲུལ་པོ་ཆེ་མཚོག་ནི་རུ་ཀཾ།

NGON DZOG GYAL PO CHEM CHOG HE RU KA
(heruka of the Ma-Mo) (he is the chief or Chemchog for that group)
(rBod-gTong mandala)

With the acuity of Ngondzog Gyalpo Chemchog Heruka,

མ་གྲུད་ལྷ་མོ་ཡོངས་འབྱུང་བདེ་མ་དང་།

MA GYUD LHA MO YONG KHYUD DE MA DANG
(Vajravarahi) (name) and

To Magyud Lhamo, Yonghyud Dema and

དྷ་ན་སྒྲི་དེ་བར་དུ་བྱིན་བསྐྱབས་དེ།

DHA NA SANG KRI TAI BAR DU JIN LAB TE
(name) down, to blessing thus

Down to Dhanasamkrita the blessing continues.

འདས་དང་མ་བྱིན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

སྲིད་པ་མ་བགྲུད་ཀྱི་སྒྲ་མ་ལ་གསོལ་བ་འདེབས།

SID PA MA GYUD KYI LA MA LA SOL WA DEB
world, matrtantra of gurus to pray
existence (Ma-Mo rBod-gTong)
(dealing with the basic energies which create the world)

To all the gurus of the mother tantras of existence, we pray.

ཡུ་གྲན་པ་དྲུ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Ngondzog Gyalpo Chemchog Heruka the blessing of lineage and attainment passed through Magyud Lhamo and Yongkhyud Dema to Dhanasamkrita. To those of the past, the present and future, to all the gurus of the mother tantras of existence, we pray. We pray to Padma Sambhava of Urgyan.

བཙམ་ལྷན་དྲེགས་པ་ཀུན་འདུལ་དགོངས་པ་ཡིས།

CHOM DAN DREG PA KUN DUL GONG PA YI
Bhagwan, enlightened (a form of Vajrapani) acuity by

With the acuity of Chomdan Dregpa Kundul

རོམ་བུ་གུ་ཧྲཱ་ཅན་གསུང་བརྒྱུད་ནས།

ROM BU GU HYA TSAN DRA THUG GYUD NE
(name) mind lineage then
(oral teaching)

Rombu Guhyachandra gained the mind lineage and

ཤཱ་ཀྱ་སེང་གེ་བཅུ་བྱིན་བརྒྱུད་ནས།

SHA KYA SENG GEI BAR DU JIN LAB TE
(a form of Padma Sambhava) down, till blessing thus

Down to Shakya Senge the blessing continues.

འདས་དང་མ་གྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

མཚན་བརྟན་བརྒྱུད་པའི་སླ་མ་ལ་གསོལ་བ་འདེབས།

CHOD TOD GYUD PAI LA MA LA SOL WA DEB
('Jig-rTen mChhod-bsTod) lineage guru to pray

To all the gurus of the Chod Tod lineage, we pray.

ཡུ་རྫོག་པདྨ་འཁྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Chomdan Dregpa Kundul the blessing of lineage and attainment passed through Rombu Guhyachandra in oral lineage to Shakya Senge. To those of the past, the present and future, to all the gurus of the Chod Tod lineage, we pray. We pray to Padma Sambhava of Urgyan.

དཔལ་ཆེན་སྟོབས་ལྷན་ནག་པོའི་དགོངས་པ་ཡིས།

PAL CHEN TOB DAN NAG POI GONG PA YI
very splendid (a form of Vajrapani) direct teaching by

With the acuity of Palchen Tobdan Nagpo,

ལོབ་དཔོན་ཆེན་པོ་ཤིན་ཏུ་གར་དང་།

LOB PON CHEN PO SHIN TAM GAR BHA DANG
acharya, teacher great Shantigarbha and

To Lupon Chenpo Shintamgarbha and

དོ་རེ་བློ་ལྟ་ལ་བྱིན་བསྐྱབས་དེ།

DOR JE DRO LOD TSAL LA JIN LAB TE
(name) down to blessing thus

To Dorje Drola Tsal the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JONDA TAR DU SUM GYI

Those of the past, present and future,

དྲག་པ་ལྟ་བུ་བསྐྱད་པའི་སློལ་ལ་གསོལ་བ་འདེབས།

DRAG DANG GYUD PAI LA MA LA SOL WA DEB
(sMod-Pa Drag-sNgags) lineage gurus to pray

To all the gurus of the Drag Ngag lineage, we pray.

ཡུ་གྱུན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Palchen Tobdan Nagpo the blessing of lineage and attainment passed through Lupon Chenpo Shintamgarbha to Dorje Drola Tsal. To those of the past, the present and the future, to all the gurus of the Drag Ngag lineage, we pray. We pray to Padma Sambhava of Urgyan.

མགོན་པ་ཆེན་པ་མེད་གྱི་དགོངས་པ་ཡིས།

GON PO TSHE PAG ME KYI GONG PA YI
benefactor Amitayus of deep teaching by

With the acuity of Gonpo Tshepagme

ལྷ་མོ་ཅན་ལེ་ལ་བྱུགས་བསྐྱད་ནས།

LHA MO TSAN DHA LI LA THUG GYUD NE
(consort of Amitayus, Chandali) to mind lineage (oral teaching) then

Lhamo Tsandhali gained the mind lineage and

འཆི་མེད་པདྨ་འབྲུང་གནས་བྱིན་བརྒྱབས་དེ།

CHI ME PAD MA JUNG NAE JIN LAB TE
undying (Padma Sambhava) blessing thus

Down to Chhimed Padma Jungnae the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

ཆོ་ཡི་རིག་འཛིན་རྣམས་ལ་གསོལ་བ་འདེབས།

TSHE YI RIG DZIN NAM LA SOL WA DEB
(ayusindra) vidyadharas to pray

To all the vidyadharas of long life, we pray.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Gonpo Tshepagme the blessing of lineage and attainment passed through Lhamo Tsandhali in oral lineage to Chhimed Padma Jungnae. To those of the past, the present and the future, to all the vidyadharas of long life, we pray. We pray to Padma Sambhava of Urgyan.

དོ་ཇེ་པག་མའི་ཐུགས་ཀྱི་དགོངས་པ་ཡིས།

DOR JE PHAG MOI THUG KYI GONG PA YI
Vajra Varahi's mind of direct teaching by

With the acuity of Dorje Phagmo's mind

མཁའ་འགྲོ་སང་གའི་གདོང་ཅན་ཐུགས་བརྒྱད་ནས།

KHAN DRO SENG GEI DONG CHAN THUG GYUD NE
dakini Singhamukha mind lineage (oral teaching) then

Khandro Sengei Dongchan gained the mind lineage and

དོ་ཇེ་དྲག་པོ་ཙལ་ལ་བྱིན་བརྒྱབས་དེ།

DOR JE DRAG PO TSAL LA JIN LAB TE
(name) down, till blessing thus

Down to Dorje Dragpo Tsal the blessing continues.

འདས་དང་མ་བྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

གསང་སྒྲགས་མ་གྱུད་ཀྱི་སྒྲ་མ་ལ་གསོལ་བ་འདེབས།

SANG NGAG MA GYUD KYI LA MA LA SOL WA DEB
guhyamantra, vajrayana Martrat tantra, Mother Tantra of gurus to pray

To all the gurus of the Sang Ngag Ma Gyud, we pray.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Dorje Phagmo's mind the blessing of lineage and attainment passed through Khandro Sengei Dongchan in oral lineage to Dorje Dragpo Tsal. To those of the past, the present and the future, to all the gurus of the Sang Ngag Ma Gyud, we pray. We pray to Padma Sambhava of Urgyan.

རོ་ཇེ་བྲག་འཕྲུང་བྲགས་ཀྱི་དགོངས་པ་ཡིས།

DOR JE TRAG THUNG THUG KYI GONG PA YI
Vajra Heruka mind of direct teaching by

With the acuity of Dorje Tragthung's mind

སྤུལ་སྐྱུ་པདྨ་འབྲུང་གནས་བྲགས་བརྒྱུད་ནས།

TRUL KU PAD MA JUNG NAE THUG GYUD NE
emanation Padma Sambhava mind lineage (oral teachings) then

Tulku Padma Jungnae gained the mind lineage and

འཇམ་གླིང་བོད་ཀྱི་ལས་ཅན་བྱིན་བརྒྱབས་དེ།

DZAM LING BOE KYI LAE CHAN JIN LAB TE
Jampudvipa, the world Tibet of fortunate blessing thus

Down to the fortunate ones in the land of Tibet the blessing continues.

འདས་དང་མ་གྱོན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

གསང་སྒྲགས་འདུས་གྱུད་ཀྱི་སྒྲ་མ་ལ་གསོལ་བ་འདེབས།

SANG NGAG DUE GYUD KYI LA MA LA SOL WA DEB
guhyamantra assembling lineage of gurus to pray
(including all tantras) (sangdu)

To all the gurus of the lineage which encompasses all the tantras, we pray.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of Dorje Tragthung's mind the blessing of lineage and attainment passed through Tulku Padma Jungnae in oral lineage to the fortunate ones in the land of Tibet. To those of the past, present and the future, to all the gurus of the lineage which encompasses all the tantras, we pray. We pray to Padma Sambhava of Urgyan.

འདས་པའི་སངས་རྒྱས་ལྔམས་གྱི་དགོངས་པ་ཡིས།

DAE PAI SANG GYE NAM GYI GONG PA YI
past buddhas of direct teaching by

With the acuity of all the buddhas of the past

སངས་རྒྱས་ཤུག་ཐུབ་པའི་ཐུགས་བརྒྱད་ནས།

SANG GYE SHAK YA THUB PAI THUG GYUD NE
Buddha Shakyamuni mind lineage then

Buddha Shakyamuni gained the mind lineage and

བོ་དྷི་སདྲའི་བར་དུ་བྱིན་བརྒྱབས་ཏི།

BO DHI SAT VAI BAR DU JIN LAB TE
Santaraksita down till blessing thus

Down to Bodhisattva Santaraksita the blessing continues.

འདས་དང་མ་གྱིན་ད་ལྟར་དུས་གསུམ་གྱི།

DAE DANG MA JON DA TAR DU SUM GYI

Those of the past, present and future,

རྒྱ་འབྲས་དོན་སྟོན་གྱི་སྒྲ་མ་ལ་གསོལ་བ་འདེབས།

GYU DRAE DON TON GYI LA MA LA SOL WA DEB
cause result meaning show of gurus to pray
(mTshan-Nyid-Kyi Theg-Pa)

To all the gurus who teach the significance of cause and result, we pray.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of all the buddhas of the past the blessing of lineage and attainment passed through Buddha Shakyamuni to Bodhisattva Santaraksita. To those of the past, the present and the future, to all the gurus who teach the significance of cause and result, we pray. We pray to Padma Sambhava of Urgyan.

རིག་འཛིན་གྲུང་ཆུབ་སེམས་དཔའི་དགོངས་པ་ཡིས།

RIG DZIN JANG CHUB SEM PAI GONG PA YI
vidyadhara bodhisattva direct teaching by
(the highest bodhisattvas above the tenth bhumi)

With the acuity of the vidyadhara bodhisattvas

གང་ཟག་ལས་ཅན་ནམས་ལ་བྱིན་བརྒྱབས་དེ།

GANG ZAG LAE CHAN NAM LA JIN LAB TE
people fortunate ones to blessing then

The fortunate disciples are blessed.

དུས་ཚོད་འདི་ནས་ཁྲ་བརྒྱ་ཐ་མའི་བར།

DU TSHOD DI NE NGAB GYA THA MAI BAR
time present, this onwards five hundred final (i.e. until fifth)
(i.e. Padma Sambhava's time) year period

From that time onwards until the end of the final five hundred year period

གསང་སྒྲགས་བཀའ་བཞིན་སྐྱབ་པའི་དམ་ཚིག་ཅན།

SANG NGAG KA ZHIN DRUB PAI DAM TSHIG CHAN
guhymantra, according to instructions, practising vow-keepers
tantra in the correct way

To all those who keep their vows and practise the tantras correctly,

གང་ཟག་སྙན་ཁྲུང་བརྒྱད་པ་ལ་གསོལ་བ་འདེབས།

GANG ZAG NYAN KHUNG GYUD PA LA SOL WA DEB
people hearing the teaching lineage to pray
(those who require detailed explanation)

To the lineage of those who hear the teaching we pray.

ཡུ་གྱན་པ་དྲུ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

With the acuity of the vidhyadhara bodhisattvas the blessings of lineage and attainment passes to the fortunate disciples. We pray to the lineage of those who hear the teaching, to all those who keep their vows and practise the tantras correctly from that time until the end of the final five hundred year period. We pray to Padma Sambhava of Urgyan.

འདི་ལྟར་མིག་གི་ཡུལ་དུ་སྒྲུང་བ་ཡི།

| | | | | | |
|--------------------|---------------|----------------|---------------|-----------------------------|-----------|
| DI TAR | MIG GI | YUL | DU | NANG WA | YI |
| <i>like this,</i> | <i>visual</i> | <i>objects</i> | <i>as, of</i> | <i>ideas, appearances,</i> | <i>of</i> |
| <i>in this way</i> | | | | <i>images, all that is</i> | |
| | | | | <i>experienced visually</i> | |

As regards the objects of our vision, the appearances

ཕྱི་ནང་སྣོད་བཅུད་དངོས་པོ་ཐམས་ཅད་ཀུན་ཅུ།

| | | | | | |
|--------------|--------------|-----------------|----------------------------|-------------------------|------------|
| CHI | NANG | NOD CHUD | NGOE PO | THAM CHE | KUN |
| <i>outer</i> | <i>inner</i> | <i>universe</i> | <i>beings</i> | <i>entities, things</i> | <i>all</i> |
| | | | <i>(including oneself)</i> | <i>held to as real</i> | |

Of absolutely all the outer and inner entities that constitute the universe and its inhabitants,

སྒྲུང་ཡང་བདག་འཛིན་མེད་པའི་ངང་ལ་ཞིག་ཅུ།

| | | | | | | |
|--------------------------|------------------|--|----------------|----------------------|-----------|-----------------|
| NANG | YANG | DAG DZIN | ME PAI | NGANG | LA | ZHO |
| <i>appear, arise</i> | <i>yet, also</i> | <i>grasping and</i> | <i>without</i> | <i>state, nature</i> | <i>in</i> | <i>stay,</i> |
| <i>within the sphere</i> | | <i>believing in inherent</i> | | | | <i>maintain</i> |
| <i>of awareness</i> | | <i>individual reality or self nature</i> | | | | |
| | | <i>(i.e. no reificatory ascription)</i> | | | | |

We must maintain the state in which they can appear yet without being grasped at as something inherently real,

གཟུང་འཛིན་དག་པ་གསལ་སྤྱོད་ལྷ་ཡི་སྐུ།

| | | | | | | |
|--------------------|-----------------|-----------------|--------------------------|----------------------|----------------------------------|-------------|
| ZUNG | DZIN | DAG PA | SAL | TONG | LHA YI | KU |
| <i>graspable</i> | <i>grasping</i> | <i>purified</i> | <i>clarity, radiance</i> | <i>emptiness,</i> | <i>god's</i> | <i>body</i> |
| <i>object mind</i> | | | <i>luminosity</i> | <i>depth</i> | <i>divine form or expression</i> | |
| | | | | <i>(nirmanakaya)</i> | | |

For in fact they are the divine forms of clarity and emptiness, pure and by nature untaintable by the false notions of graspable objects and grasping mind.

འདོད་ཆགས་རང་གྲོལ་གྱི་སྒྲུབ་པ་ལ་གསོལ་བ་འདེབས།

| | | | | | |
|-----------------|----------------------------|------------|--------------|-----------|-------------------|
| DOD CHAG | RANG DROL | GYI | LA MA | LA | SOL WA DEB |
| <i>desire</i> | <i>self-liberating,</i> | <i>of</i> | <i>guru</i> | <i>to</i> | <i>pray</i> |
| | <i>come free by itself</i> | | | | |

(The openness of this divine play of the non-duality of appearances and emptiness provides no ground for subject/object tension or the reification of the experiences of the six realms)

We pray to the guru who self-liberates desire.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

| | | | |
|----------------|------------------------|-----------|-------------------|
| UR GYAN | PAD MA JUNG NAE | LA | SOL WA DEB |
|----------------|------------------------|-----------|-------------------|

We pray to Padma Sambhava of Urgyan.

As regards the objects of our vision, the appearances of absolutely all the outer and inner entities that constitute the universe and its inhabitants, maintain the state in which they can appear yet without being grasped at as something inherently real, for in fact they are the divine forms of clarity and emptiness, pure and by nature untaintable by the false notions of graspable objects and grasping mind. We pray to the guru who self-liberates desire. We pray to Padma Sambhava of Urgyan.

འདི་ལྟར་ན་བདེ་ཡུལ་དུ་གྲགས་པ་ཡི།

| | | | | | |
|--------------------|------------------------------|----------------|---------------|-----------------------|-----------|
| DI TAR | NA WAI | YUL | DU | DRAG PA | YI |
| <i>in this way</i> | <i>audition, the hearing</i> | <i>objects</i> | <i>of, as</i> | <i>sound, that</i> | <i>of</i> |
| | <i>power of the ear</i> | | | <i>which is heard</i> | |

As regards the objects of audition, the audible matter

སྒྲན་དང་མི་སྒྲན་འཛིན་བདེ་སྒྲན་མས་ཀྱ་ན།

| | | | | | |
|-----------------|-------------|-------------------|-------------------------|------------------------|------------|
| NYAN | DANG | MI NYAN | DZIN PAI | DRA NAM | KUN |
| <i>sweet,</i> | <i>and</i> | <i>bitter,</i> | <i>grasped at,</i> | <i>sound, (plural)</i> | <i>all</i> |
| <i>pleasant</i> | | <i>unpleasant</i> | <i>held to as noise</i> | | |

Comprising all the sounds that we grasp as being pleasant and unpleasant,

གྲགས་སྟོང་བསམ་མཐོན་བྲལ་བདེ་ངང་ལ་ཞིག།

| | | | | | |
|--|------------------|-------------------------------|-----------------|-----------------|-----------------------------|
| DRAG | TONG | SAM NO | DRAL WAI | NGANG LA | ZHO |
| <i>sound</i> | <i>emptiness</i> | <i>thought, ratiocination</i> | <i>without</i> | <i>state in</i> | <i>stay, keep, maintain</i> |
| <i>(leaving the sound as just mere sound and not covering it in a layer of interpretation)</i> | | | | | |

We must remain in the state of sound and emptiness that is free of all conceptual interpretation,

གྲགས་སྟོང་སྐྱེ་འགགས་མེད་པ་རྒྱལ་བདེ་གསུང་།

| | | | | | | |
|-----------------------|------------------|------------------|---------------------|----------------|-------------------------|---------------|
| DRAG | TONG | KYE | GAG | ME PA | GYAL WAI | SUNG |
| <i>sound</i> | <i>emptiness</i> | <i>beginning</i> | <i>interruption</i> | <i>without</i> | <i>Jina's, Buddha's</i> | <i>speech</i> |
| <i>(sambhogakaya)</i> | | | | | | |

For they are in fact sound and emptiness, the unborn and unceasing speech of the Jina.

གྲགས་སྟོང་རྒྱལ་བདེ་གསུང་ལ་གསོལ་བ་འདི་བས།

| | | | | | |
|--|------------------|-----------------|---------------|-----------|-------------------|
| DRAG | TONG | GYAL WAI | SUNG | LA | SOL WA DEB |
| <i>sound</i> | <i>emptiness</i> | <i>Jina's</i> | <i>speech</i> | <i>to</i> | <i>pray</i> |
| <i>(i.e. like mantra)</i> | | | | | |
| <i>(this view should be applied to all the other sense organs and their objects)</i> | | | | | |

We pray to the Jina's speech of sound and emptiness.

ཡུ་རྒྱན་པ་དྲུ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བས།

| | | | |
|----------------|------------------------|-----------|-------------------|
| UR GYAN | PAD MA JUNG NAE | LA | SOL WA DEB |
|----------------|------------------------|-----------|-------------------|

We pray to Padma Sambhava of Urgyan.

As regards the objects of audition, the audible matter comprising all the sounds that we grasp as being pleasant and unpleasant, remain in the state of sound and emptiness that is free of all conceptual interpretation, for they are in fact, sound and emptiness, the unborn and unceasing speech of the Jina. We pray to the Jina's speech of sound and emptiness. We pray to Padma Sambhava of Urgyan.

འདི་ལྟར་ཡིད་ཀྱི་ཡུལ་དུ་ འགྲུ་བ་ཡི།

| | | | | | |
|--------------------|---|------------|--|-----------|---|
| DI TAR | YID | KYI | YUL | DU | GYU WA |
| <i>in this way</i> | <i>mental consciousness, of mentation</i> | <i>of</i> | <i>object</i> | <i>as</i> | <i>movement, restlessness, of quivering</i> |
| | | | <i>(i.e. thoughts and feeling coming and going and making mind agitated)</i> | | |

As regards the objects of our mentation, these restless movements of

ཉོན་མོངས་དུག་ལྔ་འདྲི་རྟོག་པ་ཅི་ཤར་ཡང་།

| | | | | |
|--------------------------------------|---|---------------|--|-------------------------------|
| NYON MONG | DUG | NGAI | TOG PA | CHI SHAR YANG |
| <i>afflictions, kleshas</i> | <i>poisons (stupidity, aversion, desire, pride, jealousy)</i> | <i>five's</i> | <i>thoughts, feelings, sensations etc.</i> | <i>whatever yet may arise</i> |
| <i>(the sources of all troubles)</i> | | | | |

The five afflicting poisons' thoughts, no matter what arises

སྟོན་བསྟུ་ཇེས་དཔྱད་སྟོ་ཡིས་བཅས་མི་གཞུག།

| | | | | | |
|---|---|------------------|-----------|-----------------------------------|----------------------|
| NGON SUE | JE CHOD | LO | YI | CHO | MI ZHUG |
| <i>waiting expectantly</i> | <i>following after past thoughts (like a dog following footprints), analysing</i> | <i>intellect</i> | <i>by</i> | <i>artificiality, contrivance</i> | <i>not do, enter</i> |
| <i>before thoughts come</i> | | | | | |
| <i>(i.e. looking out for something)</i> | | | | | |

We must not enter upon the intellect's unnatural activities of awaiting future thoughts and following after past thoughts

འགྲུ་བ་རང་སར་བཞག་པས་ཚས་སྐྱར་གྲོལ།

| | | | | |
|--------------------------------|-----------------------------------|-------------------|---|------------------------|
| GYU WA | RANG SAR | ZHAG PAE | CHO KUR | DROL |
| <i>restlessness, infirmity</i> | <i>in its own place</i> | <i>by keeping</i> | <i>dharmakaya</i> | <i>liberated, free</i> |
| | <i>(i.e. just leave it alone)</i> | | <i>(i.e. subject and object go free by themselves leaving awareness unobscured)</i> | |

Since by leaving the restless movement in its own place we are liberated in the dharmakaya.

རིག་པ་རང་གྲོལ་གྱི་སྒྲ་མ་ལ་གསོལ་བ་འདེབས།

| | | | | | |
|--------------------------|------------------------|------------|--------------|-----------|-------------------|
| RIG PA | RANG DROL | GYI | LA MA | LA | SOL WA DEB |
| <i>natural awareness</i> | <i>self-liberating</i> | <i>of</i> | <i>guru</i> | <i>to</i> | <i>pray</i> |

We pray to the guru of self-liberating awareness.

ཡུ་གྱུན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

As regards the objects of our mentation, these restless movements of the five afflicting poisons' thoughts, no matter what arises, do not enter upon the intellect's unnatural activities of awaiting future thoughts and following after past thoughts since by leaving the restless movement in its own place we are liberated in the dharmakaya. We pray to the guru of self-liberating awareness. We pray to Padma Sambhava of Urgyan.

ཕྱི་ལྗང་གཟུང་བའི་ཡུལ་སྒྲུང་དག་པ་དང་།

| | | | | | | |
|---------|-----|-----------|--------------------|----------------|-----------|------|
| CHI | TAR | ZUNG WAI | YUL | NANG | DAG PA | DANG |
| outer, | as | graspable | objects, | images, ideas, | purified, | and |
| outside | | | objects of holding | appearances | recognise | |

With the purification of all the appearances of the outer objects of grasping,

ནང་ལྗང་འཛིན་བའི་སེམས་ཉིད་གྲོལ་བ་དང་།

| | | | | | |
|-------|-----|----------|----------|----------|------|
| NANG | TAR | DZIN PAI | SEM NYID | DROL WA | DANG |
| inner | as | grasping | mind | liberate | and |

The liberating of the grasping mind within, and

བར་དུ་འོད་གསལ་རང་ངོ་ཤེས་པ་རུ།

| | | | | |
|--------------------|-------------------|-------------|---------------|----------|
| BAR DU | OD SEL | RANG NGO | SHE PA | RU |
| at that time, | clarity, light | own nature, | recognise and | with, to |
| when outer and | lucidity, natural | own face | know and | |
| inner become clear | luminosity | | understand | |
| and unobstructing | | | | |

Simultaneously the natural luminosity of the recognition of our own natures,

དུས་གསུམ་བདེ་གཤེགས་རྣམས་ཀྱི་སྤྱགས་རྗེ་ཡིས།

| | | | | |
|-----------------|------------------|-----|--|----|
| DU SUM | DE SHEG NAM | KYI | THUG JE | YI |
| three times | sugatas, buddhas | of | compassion | by |
| (past, present, | | | (by their blessing we can follow the path of | |
| future) | | | recognising the ground and thus gain the result) | |

By the compassion of all the sugatas of the three times,

བདག་འདྲའི་རང་རྒྱུད་གྲོལ་བར་བྱིན་གྱིས་རྒྱབས།

| | | | | |
|---|------|------------------------|----------|-------------|
| DAG | DRAI | RANG GYUD | DROL WAR | JIN GYI LOB |
| I | like | our, characters, minds | liberate | bless |
| (all beings who are like me i.e. wandering in | | | | |
| samsara yet having buddha nature) | | | | |

May I and all beings be blessed with the liberation of our minds.

With the purification of all the appearances of the outer objects of grasping, the liberating of the grasping mind within, and simultaneously the natural luminosity of the recognition of our own natures, by the compassion of all the sugatas of the three times, may I and all beings be blessed with the liberation of our minds.

དེ་ལྟར་དུས་གྲུག་དུ་གསོལ་བ་ཐོབ། ནམ་མཁའི་སྙིང་པོ་རིག་པའི་བཙན་ས་བརྩུང། བདག་དང་འབྲུལ་བ་
མེད་པར་བདེ་ཆེན་གནས་སུ་བྱོན། ཞེས་གསུངས་སོ།

“You must recite this prayer continuously. Nam-mKh'i sNying-Po, you must hold to the secure domain of natural awareness. You will never be separated from me and will go to the place of great happiness.”

THE PRAYER REQUESTED BY NANAM DORJE DUDJOM

དེ་ནས་སྐྱ་ནམ་དོ་མེ་བདུད་འཛམས་ཀྱིས་ལྷས་པམ། ཀྱི་སྒྲོ་བ་དཔོན་ཆེན་པོ་ལགས། ཉིད་སངས་
གྱུས་ཐམས་ཅད་འདུས་པའི་སྐྱེ། སངས་གྱུས་ཐམས་ཅད་འདུས་པའི་གསུང་། སངས་གྱུས་
ཐམས་ཅད་འདུས་པའི་ཐུགས། བདེ་ག་ཤེགས་འདུས་པའི་ཐུགས་མེ་ཅན། བདུ་འབྱུང་གནས་
གྱལ་པའི་སྐྱེ། ཁྱད་ལས་ལྷག་པ་གཞན་ན་མེད། བདག་དང་མ་འོངས་དོན་ཆེན་དུ།
ཉིད་ཀྱི་བྱོན་ཚུལ་མཛད་ཚུལ་ལ། བརྟེན་ནས་དྲངས་བ་དྲིན་བ་དང་། ཡིད་ཆེས་མོས་གུས་སྐྱེ་
བ་ཡི། གསོལ་འདེབས་བྱིན་གྱིས་སྒྲོ་བ་པའི་གསུང་། བདག་ལ་ཐུགས་མེས་གནང་བར་ལྷ།
ཞེས་ལྷས་སོ།

Then sNa-Nam rDo-rJe bDud-'Joms made this request, "O, Great Master! Your body encompasses those of all the buddhas. Your speech encompasses that of all the buddhas. Your mind encompasses those of all the buddhas. Your compassion encompasses that of all the sugatas. Padma Sambhava, you are the actual Buddha and there is no one superior to you. For the sake of myself and all beings in the future I request you to teach me out of your compassion a prayer that has the blessing of your speech, a prayer which will develop interest, devoted confidence and faith by describing the manner of your coming and the deeds you have performed."

བཀའ་སྐྱུལ་པམ། ཉོན་ཅིག་སྒྲགས་ཀྱི་ནལ་འབྱོར་པམ། ང་ཡི་ནམ་ཐར་མཛད་ཚུལ་ན།
བསམ་གྱིས་མི་བྱབ་བཅོད་མི་ལང་། འོན་ཀྱང་འཛམ་གླིང་བོད་ཡུལ་དུ། སྐྱུལ་པས་འགོ་དོན་
བྱས་པའི་ཚུལ། ཅུང་ཞིག་བཤད་ཀྱི་གུས་པར་ཉོན། སྐྱེ་ཆད་མེད་པར་གསོལ་བ་ཐོབ།
ཅེས་གསུངས་སོ། ས་སྐྱ་ཐུ།

Padma Sambhava replied, "O, tantric yogi, listen to me! The story is inexpressible and beyond the reach of thought yet I will tell you a little of the manner in which I manifested myself in the land of Tibet in Jambudvipa for the sake of beings, so listen with devotion to what I say. You must recite this prayer ceaselessly." Samantha.

ཨེ་མ་ཏོ། ལྷོ་ནུབ་རྩ་ཡབ་གླིང་སྤན་སྲིན་པོའི་ཡུལ།

E MA HO LHO NUB NGA YAB LING TRAN SIN POI YUL
wonderful! south-west camara, dvipa, small raksasa, country
(of Tibet) fly-whisk island cannibal
(here this stands for Oddiyana, U-rGyan-Yul in the northern Sind doab)

Wonderful! In the cannibal country of Ngayab Lingtran that lies to the south-west

སིན་ཏུ་གྲུ་མཚོ་རྩལ་པའི་མཚོ་གླིང་དུ།

SIN DHU GYAM TSHO ROL PAI TSHO LING DU
Sindhu ocean moving, playful ocean in
(south of Pakistan)
(here this stands for the Dhanakosa Lake)

Within the playful Sindhu Ocean

ལུ་གྲུལ་འཛོལ་པོ་གནས་པའི་ཁང་སྤྲེང་དུ།

LU GYAL JOG PO NAE PAI KHANG TENG DU
naga, raja, Taksaka staying house on top of
snake-god king

Is the palace of the Naga king Jogpo surmounted by

པདྨ་འབར་བའི་སྤྲེང་པོའི་ ཚེ་ལ་འབྲུངས།

PAD MA BAR WAI DONG POI TSE LA TRUNG
lotus shining stem peak, tip on born

The shining lotus upon the tip of whose stem you were born.

རང་བྱུང་ངོ་མཚར་ཅན་ལ་གསོལ་བ་འདེབས།

RANG JUNG NGO TSHAR CHAN LA SOL WA DEB
self-existing, amazing one to pray
naturally occurring (i.e. Padma Sambhava)

We pray to the self-existing marvellous one.

ཡུ་གྲུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Wonderful! In the cannibal country of Ngayab Lingtran that lies to the south-west within the playful Sindhu Ocean is the palace of the Naga king Jogpo surmounted by the shining lotus upon the tip of whose stem you were born. We pray to the self-existing marvellous one. We pray to Padma Sambhava of Urgyan.

པ་དང་མ་མེད་བྱེད་སྐྱལ་བའི་སྐྱེ།

PHA DANG MA MED KHYE U TRUL PAI KU
father and mother without child's form nirmanakaya, emanation

Without mother or father you are the child emanation

གྱུ་མེད་ཀྱིན་མེད་གྱུ་མཚོའི་གླིང་ནས་བྱོན།

GYU ME KYEN ME GYAM TSHOI LING NAE JON
principal cause without conditions without ocean's wave, inside from came
(i.e. unlike ordinary beings he was not forced into birth by karmic compulsion. His appearance was the spontaneous play of compassion.)

Who came without determining causes or conditions, appearing from the ocean

མ་རིག་ལོག་པའི་སེམས་ཅན་འདྲིན་པའི་དབལ།

MA RIG LOG PAI SEM CHAN DRAN PAI PAL
ignorant wrong, sentient beings guiding highest one,
misguided glory

As the guiding glory of all ignorant and deluded sentient beings,

བདེ་གཤེགས་སྐྱེ་གསུང་ཐུགས་ཀྱི་སྐྱལ་བ་ལྟེ།

DE SHEG KU SUNG THUG KYI TRUL PA TE
sugatas, Buddhas body, speech, mind, of emanation this
nirmanakaya sambhogakaya dharmakaya

The emanation of the body, speech and mind of all the buddhas.

སྐྱལ་སྐྱེ་མཚོ་སྐྱེས་འོ་ཇེ་ལ་གསོལ་བ་འདེབས།

TRUL KU TSHO KYE DOR JE LA SOL WA DEB
emanation (Padma Sambhava's to pray
name at that time)

We pray to Tulku Tshokye Dorje.

ཡུ་གྱུན་བདུ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Without mother or father you are the child emanation who came without determining causes or conditions, appearing from the ocean as the guiding glory of all ignorant and deluded sentient beings, the emanation of the body, speech and mind of all the buddhas. We pray to Tulku Tshokye Dorje. We pray to Padma Sambhava of Urgyan.

ལས་ཅན་གྱལ་པོ་ཨིན་བོདྱ་ཡིས་མཆོག་

LAE CHAN GYAL PO IN DRA BO DHI YI
fortunate, having good karma king (name) by

The fortunate king Indrabodhi

གྱལ་མཚོ་ཆེན་པོའི་གྲོང་ནས་རྟེན་དེ་བྱོན་མཆོག་

GYAM TSHO CHEN POI LONG NAE NYED DE JON
ocean great's vastness from got came

Came to receive you from the great ocean's immensity and

དང་པས་སྤྱན་དྲངས་གྱལ་པོར་མངའ་གསོལ་མཇུག་མཆོག་

DAE PAE CHAN DRANG GYAL POR NGA SOL DZAD
with faith invite as king investiture, coronation

Invited you with faith to be installed as king,

གྱལ་སྤྱི་དུ་ཆོས་ཀྱི་བྲིམས་ཀྱིས་བདེ་ལ་བཞག་མཆོག་

GYAL SI CHO KYI TRIM KYI DE LA KOD
kingdom dharma's ethical system by happiness to, in established, fixed
(i.e. established the kingdom in happiness)

Whereupon you established happiness in the kingdom by the moral system of the dharma.

གྱལ་པོ་ཐོར་ཅོག་ཅན་ལ་གསོལ་བ་འདེབས་མཆོག་

GYAL PO THOR CHOG CHAN LA SOL WA DEB
king Ushridhara (Padma Sambhava's name at that time) to pray

We pray to King Thorchog Chan.

ཡུ་གྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་མཆོག་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

The fortunate king Indrabodhi came to receive you from the great ocean's immensity and invited you with faith to be installed as king, whereupon you established happiness in the kingdom by the moral system of the dharma. We pray to King Thorchog Chan. We pray to Padma Sambhava of Urgyan.

ལྷོ་ཕྱོགས་བསིལ་བ་ཚལ་གྱི་དུར་ཁྲོད་དུ་མཆོག་

LHO CHOG SIL WA TSHAL GYI DUR TRO DU
south direction cool grove of cemetery to, in
Sitivana, near Bodh Gaya

To the cemetery of Silwatshal in the south

གྲུལ་སྤྱོད་སྤངས་ནས་བརྟུལ་ཞུགས་སྦྱོར་བ་མཛད་ཅེས།

GYAL SI PANG NE TUL ZHUG CHOD PA DZAD
kingdom abandon, quit then intense practice activity did

You went for intense practice after abandoning the kingdom.

ད་ན་ག་ཆེད་སྦྱར་སྦྱོལ་དགོངས་བ་ཡིས་ཅེས།

TA NA GA NI JOR DROL GONG PA YI
union and destruction union destruction method by

By the method of union and destruction

མ་མོ་མཁའ་འགྲོ་ཐམས་ཅད་དབང་དུ་བསྐྱུད་ཅེས།

MA MO KHAN DRO THAM CHE WANG DU DUD
matrikas dakinis all power, control under put, assembled

You gathered all the mamo and khandro under your power.

ཤར་རྒྱུ་ཤ་ལ་གསོལ་བ་འདེབས་ཅེས།

SHAN TA RAK SHI TA LA SOL WA DEB
(Padma Sambhava's name at that time) to pray

We pray to Shantarakshita.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་ཅེས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

To the cemetery Silwatshal in the south you went for intense practice after abandoning the kingdom. By the method of union and destruction you gathered all the mamo and khandro under your power. We pray to Shantarakshita. We pray to Padma Sambhava of Urgyan.

ཕྱོགས་བཞི་དུས་ཁྲིད་ཀུན་དུ་བརྟུལ་ཞུགས་མཛད་ཅེས།

CHOG ZHI DUR TRO KUN TU TUL ZHUG DZAD
four (cardinal) directions cemetery all in determined practice did

You performed determined practice in all the cemeteries in the four directions, and

ཡེ་ཤེས་མཁའ་འགྲོ་ནམས་ཀྱིས་བྱིན་བྱིས་བརྒྱབས་ཅེས།

YE SHE KHAN DRO NAM KYI JIN GYI LAB
jnana dakinis, the highest dakinis by blessed of unobstructed awareness

Were blessed by the jnana dakinis.

དོ་རྗེ་ཕག་མའི་ཞལ་མཐོང་དངོས་གྲུབ་ཐོབ།

DOR JE PHAG MOI ZHAL THONG NGO DRUB THOB
Vajravarahi's face saw siddhi, attainment got
(i.e. directly, face to face)

Seeing the face of Dorje Phagmo, you became accomplished, and

ནམ་མཁའི་གནའ་ཆེན་ཐམས་ཅད་བྲན་དུ་བཀོལ།

NAM KHAI ZA CHEN THAM CHE TRAN DU KOL
sky's great planets all made his servants

Bound all the great planets in the sky to your service.

དོ་རྗེ་བྲག་པོ་རྩལ་ལ་གསོལ་བ་འདེབས།

DOR JE DRAG PO TSAL LA SOL WA DEB
Padma Sambhava to pray

We pray to Dorje Dragpo Tsal.

ཡུ་རྒྱན་པདྨ་འཁྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

You performed determined practice in all the cemeteries in the four directions, and were blessed by the jnana dakinis. Seeing the face of Dorje Phagmo, you became accomplished, and bound all the great planets in the sky to your service. We pray to Dorje Dragpo Tsal. We pray to Padma Sambhava of Urgyan.

བྲག་དམར་གྲུ་ཁྱུང་ཆལ་གྱི་ཀེའུ་ཆང་དུ།

DRAG MAR JA KHYUNG TSHAL GYI KEU TSHANG DU
rock red garuda abode of cave in
(name of the cave)

To the red rock cave of Jakhyung Tshal

སློབ་དཔོན་པ་བླ་ན་མྱེད་སྤྱན་རླབས་བྱེད།

LO PON PRA BHA HAS TI CHAN NGAR JON
acharya (name) before went

You came to see Lupon Prabhahasti and

ནལ་འབྱོར་ཡི་གའི་ཆོས་ལ་སྤྱངས་པ་མཛད།

NAL JOR YO GAI CHO LA JANG PA DZAD
yoga yoga doctrines to practise did

Then practised the doctrines of yoga

ཡོ་གཏི་ལྷ་ཚོགས་རྣམས་ཀྱི་ཞལ་གཟིགས་པའི།

YO GAI LHA TSHOG NAM KYI ZHAL ZIG PAI
yoga system gods host of face, form saw

Until you clearly saw all the yoga gods.

ཤཱ་ཀྱ་སང་གཏི་སྐྱ་ལ་གསོལ་བ་འདེབས།

SHA KYA SENG GEI KU LA SOL WA DEB
(Padma Sambhava's form to pray
name at that time)

We pray to Shakya Senge.

ཡུ་རྒྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

You went to the red rock cave of Jakhyung Tshal to see Lupon Prabhahasti and then practised the doctrines of yoga until you clearly saw all the yoga gods. We pray to Shakya Senge. We pray to Padma Sambhava of Urgyan.

གྱ་གར་ཡུལ་གྱི་ཕྱོགས་བཞིའི་གནས་ཆེན་དུ།

GYA GAR YUL GYI CHOG ZI NAE CHEN DU
India land of direction four places great, holy in

At the holy places in the four directions within India

རིག་འཛིན་གྲུབ་ཐོབ་མང་པོའི་སྤྱན་རླུང་གྲོན།

RIG DZIN DRUB THOB MANG POI CHAN NGAR JON
vidyadharas siddhas, adepts many before went
(i.e. visited to receive teaching)

You went to see many vidhyadharas and siddhas and then

ཡོ་ག་རྣམ་གསུམ་ཚས་ལ་སྤངས་པ་མཛད།

YO GA NAM SUM CHO LA JANG PA DZAD
yoga kinds three doctrines to practise did
(kriya, carya, yoga)

Practised the doctrines of the three yogas and

མཚན་ཉིད་རྒྱ་ཡི་ཚས་ཀྱི་སྒྲོ་འདོགས་བཅད།

TSHAN NYID GYU YI CHO KYI DRO DOG CHAD
sutrahetulakshanayana, the of doctrines of doubts cut
causal path that works on the (fully practised and gained the result)
identification of the attributes of entities

Cleared all your doubts about the doctrines of causal characteristics.

མཁས་པ་སློ་ལྷན་མཆོག་སྤེད་ལ་གསོལ་བ་འདི་བསམ།

KHAE PA LO DAN CHOG SE LA SOL WA DEB
scholar (Padma Sambhava's to pray name at that time)

We pray to the scholar Lodan Chogse.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བསམ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

At the holy places in the four directions within India you went to see many vidyadharas and siddhas and then you practised the doctrines of the three yogas and cleared all your doubts about the doctrines of causal characteristics. We pray to the scholar Lodan Chogse. We pray to Padma Sambhava of Urgyan.

བྲག་ཕུག་མ་ར་ཏི་ཀའི་ཀའུ་ཤང་དུ།

DRAG PHUG MA RA TI KAI KEU TSHANG DU
rock cave cave in Nepal south cave in of Mount Everest

In the rock cave of Maratika

འཛི་མེད་ཆོ་ཡི་རིག་འཛོན་བསྐྱབས་པའི་ཆོ།

CHI ME TSHE YI RIG DZIN DRUB PAI TSHE
undying life of vidyadhara practice when (amarayushvididyadhara)

When you performed practice to become a vidyadhara of immortal life

མགོན་པོ་ཆོ་དཔག་མེད་ཀྱིས་བྱིན་གྱིས་བརྒྱབས།

GON PO TSHE PAG ME KYI JIN GYI LAB
lord, protector Amitayus by blessed

You were blessed by Gonpo Tshepagme and

སྐྱེ་འཛི་མེད་པ་དོ་མེད་ལྷས་སུ་གྱུར།

KE CHI ME PA DOR JEI LU SU GYUR
birth death without Vajrakaya, indestructible body became, gained

Gained the vajrakaya free of birth and death.

འཛི་མེད་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བསམ།

CHI ME PAD MA JUNG NAE LA SOL WA DEB
amar, undying Padma Sambhava to pray

We pray to Chime Padma Jungnae.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan..

In the rock cave of Maratika, when you performed practice to become a vidyadhara of immortal life, you were blessed by Gonpo Tshepagme and gained the vajrakaya free of birth and death. We pray to Chime Padma Jungnae. We pray to Padma Sambhava of Urgyan.

ཟ་ཨོར་རྒྱལ་ཁམས་འདུལ་དུ་གཤེགས་པའི་ཆོ།

| | | | | | |
|--|------------------|--|------------|-----------------|-------------------|
| ZA HOR | GYAL KHAM | DUL | DU | SHEG PAI | TSHE |
| <i>the Mandi District of Himachal Pradesh, India</i> | <i>kingdom</i> | <i>convert, turn towards enlightenment</i> | <i>for</i> | <i>went</i> | <i>when, time</i> |

When you went to convert the kingdom of Zahor and

མ་རིག་འབྲུལ་པའི་སེམས་ཅན་ཆོས་ལ་བཙུང་།

| | | | | | |
|-----------------|-----------------|------------------------|---------------|-----------|-----------------------|
| MA RIG | TRUL PAI | SEM CHAN | CHO | LA | TSUD |
| <i>ignorant</i> | <i>confused</i> | <i>sentient beings</i> | <i>dharma</i> | <i>in</i> | <i>put, introduce</i> |

Establish the confused and ignorant beings in the dharma

ཡ་མཚན་མད་དུ་བྱུང་བའི་རྩུ་འཕྲུལ་བསྟན།

| | | | |
|------------------|-------------------------|----------------------------|-------------|
| YAM TSHAN | MAED DU JUNG WAI | DZU TRUL | TAN |
| <i>wonderful</i> | <i>amazing</i> | <i>siddhi, magic power</i> | <i>show</i> |

You demonstrated wondrous and amazing magical powers and

རྒྱལ་ཁམས་ཐམས་ཅད་ཆོས་ཀྱིས་གང་བར་མཛད།

| | | | | | |
|------------------|--------------------|---------------|------------|-----------------|-------------|
| GYAL KHAM | THAM CHE | CHO | KYI | GANG WAR | DZAD |
| <i>kingdom</i> | <i>all, entire</i> | <i>dharma</i> | <i>by</i> | <i>fill</i> | <i>did</i> |

Filled the entire country with the dharma.

པདྨ་སྐ་བླའི་སྐུ་ལ་གསོལ་བ་འདེབས།

| | | | |
|-----------------------------|-----------|----------------|-------------------|
| PAD MA SAM BHA VA EI | KU | LA | SOL WA DEB |
| <i>(name)</i> | <i>of</i> | <i>body to</i> | <i>pray</i> |

We pray to Padma Sambhava.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

When you went to convert the kingdom of Zahor and establish the confused and ignorant beings in the dharma, you demonstrated wondrous and amazing magical powers and filled the entire country with the dharma. We pray to Padma Sambhava. We pray to Padma Sambhava of Urgyan.

ཡུ་གླུ་གླུ་ལ་ཁམས་འདུལ་དུ་གཤེགས་པའི་ཚེ།

UR GYAN GYAL KHAM DUL DU SHEG PAI TSHE
Oddiyana kingdom convert to, for went when

When you went to convert the kingdom of Urgyan,

གཤེད་མས་མི་ཡི་དབུས་སུ་བསྐྱབས་པའི་ཚེ།

SHED MAE ME YI WU SU SEG PAI TSHE
by the wild militia, fire of centre in burn when
trouble-makers, executioners

When the thugs tried to burn you in the midst of a fire

མི་དབུང་མཚོ་དུ་བསྐྱར་དེ་རྩུ་འབྲུལ་བསྟན་ནེ།

ME PUNG TSHO DU GYUR TE DZUL TRUL TAN
fire heap lake to changed this magic power showed

You showed your magic power by turning the inferno into a lake and you

ཡིན་པོ་རྩི་བྱང་རྒྱལ་ལམ་ལ་བཀོད་ནེ།

IN DRA BO DHI JANG CHUB LAM LA KOD
the king of Oddiyana bodhi, enlightenment path in, on put

Placed king Indrabodhi on the path of enlightenment.

སྤྲུལ་མཚོག་པ་དྲུག་གླུ་པོ་ལ་གསོལ་བ་འདེབས་ནེ།

SAE CHOG PAD MA GYAL PO LA SOL WA DEB
son (adopted son) best (Padma Sambhava's name) to pray
(of Indrabodhi) (at that time)

We pray to Saechog Padma Gyalpo.

ཡུ་གླུ་པ་དྲུག་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་ནེ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

When you went to convert the kingdom of Urgyan, when the thugs tried to burn you in the midst of a fire, you showed your magic power by turning the inferno into a lake and placed king Indrabodhi on the path of enlightenment. We pray to Saechog Padma Gyalpo. We pray to Padma Sambhava of Urgyan.

ལྷུན་གྲུབ་བཙེགས་དང་པདྨ་བཙེགས་ལ་སོགས།

LHUN DRUB TSEG

'effortlessly arising construction'

(the cemetery at Boudhanath in Nepal)

DANG

and

PAD MA TSEG

'lotus construction'

(the cemetery at Kamoka stupa)

LA SOG

and so on

(the eight great cemeteries)

At Lhundrub Tseg, Padma Tseg and the rest

རང་རྩུང་མཚན་ནིན་དྲུང་དུ་བཞུགས་པའི་དུས།

RANG JUNG

naturally occurring

(Swayambhu in Nepal)

CHO TEN

stupa

DRUNG DU

near, beside

ZHUG PAI

staying

DU

when

While you were staying at choten such as Rangjung

མ་མོ་མཁའ་འགོ་ཚས་སྐྱོང་འཁོར་གྱིས་བསྐོར།

MA MO

matrikas

KHAN DRO

dakinis

CHO KYONG

dharma protectors

KHOR

circle, retinue

GYI KOR

by

surrounded

You were surrounded by your circle of mamo and khandro.

གུ་རུ་ཉི་མ་འོད་ཟེར་ལ་གསོལ་བ་འདེབས།

GU RU NYI MA WOE ZER

(Padma Sambhava's name at that time)

LA

to

SOL WA DEB

pray

We pray to Guru Nyima Ozer.

ཡུ་གྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN

PAD MA JUNG NAE

LA

SOL WA DEB

We pray to Padma Sambhava of Urgyan.

At Lhundrub Tseg, Padma Tseg and the rest, and while you were staying at choten such as Rangjung, you were surrounded by your circle of mamo and khandro. We pray to Guru Nyima Ozer. We pray to Padma Sambhava of Urgyan.

This verse does not occur in the original gTer-Chhos of bZang-Po Grags-Pa and it is not read by those who follow the Byang-gTer system. This verse is always written without the gTer marks and may have come from Gri-Gung Rin-Chen Phung-Tshogs.

ལྷོ་ཕྱོགས་ཀྱི་གར་ཡུལ་དུ་གཤེགས་པའི་ཆེ།

LHO CHOG GYA GAR YUL DU SHEG PAI TSHE
south direction India country to went when

When you went to the land of India in the south

མཁའ་འགྲོ་བདུད་འདུལ་མ་ཡིས་བྱིན་གྱིས་བརྒྱབས།

KHAN DRO DUD DUL MA YI JIN GYI LAB
dakini maravijaya 'victory by blessed over demons'

You were blessed by Khandro Dudul Ma and

སུ་སྟེགས་སྟོན་པ་ལྔ་བརྒྱའི་ཚུད་པ་བརྐྱབ།

MU TEG TON PA NGAB GYAL TSOD PA DOG
tirthicas, teachers five hundred's debating, strife repulsed, defeated non-buddhists

Defeated the arguments of the five hundred anti-buddhist teachers,

ངན་སྒྲགས་བདག་པོ་སུ་སྟེགས་ཐོག་གིས་བསྐྱལ།

NGAN NGAG DAG PO MU TEG THOG GI DRAL
evil mantra, spell master tirthicas thunderbolt by destroy

Destroying their masters of evil spells with your thunderbolts.

འཕགས་པ་སེང་གའི་སྐྱ་སྐྱོགས་ལ་གསོལ་བ་འདེབས།

PHAG PA SEN GEI DRA DOG LA SOL WA DEB
arya, noble (Padma Sambhava's name to pray at this time at Buddha Gaya)

We pray to Phagpa Sengei Dradog.

ཡུ་རྫོག་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

When you went to the land of India in the south you were blessed by Khandro Dudul Ma and defeated the arguments of the five hundred anti-buddhist teachers, destroying their masters of evil spells with your thunderbolts. We pray to Phagpa Sengei Dradog. We pray to Padma Sambhava of Urgyan.

བས་ཡུལ་ཡང་ལེ་ཤོད་ཀྱི་བྲག་ཕུག་དུ།

BAE YUL YANG LE SHO KYI DRAG PHUG TU
Nepal (near Kathmandu) of rock cave in

In the rock cave of Yanglesho in Nepal

ཡང་དག་བདེ་ཆེན་སྙིང་པོ་བསྐྱབས་པའི་ཆེ།

YANG DAG DE CHEN NYING PO DRUB PAI TSHE
very pure happy great essence practise when

When you were practising the Yangdag Dechen Nyingpo

བར་ཆད་བགོགས་རྣམས་དོ་རྩེ་ཕུར་པས་བསྐྱལ།

BAR CHAD GEG NAM DOR JE PHUR PAE DRAL
obstructors demons by Vajrakila destroy, stop
(thus preparing the way for his journey to Tibet)

You destroyed all obstructors and demons by employing Dorje Phurpa and

ཕྱག་རྒྱ་ཆེན་པོའི་དངོས་གྲུབ་གནས་དེར་ཐོབ།

CHAG GYA CHEN POI NGO DRUB NAE DIR THOB
mahamudra, great siddhi, attainment place at that gained

Gained there the accomplishment of mahamudra.

དོ་རྩེ་ཐོད་འབྲིང་ཙལ་ལ་གསོལ་བ་འདེབས།

DOR JE THOD TRENG TSAL LA SOL WA DEB
(Padma Sambhava's name at that time) to pray

We pray to Dorje Thodtreng Tsal.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the rock cave of Yanglesho in Nepal, when you were practising the Yangdag Dechen Nyingpo, you destroyed all obstructors and demons by employing Dorje Phurpa and gained there the accomplishment of mahamudra. We pray to Dorje Thodtreng Tsal. We pray to Padma Sambhava of Urgyan.

བྱང་ཕྱོགས་རྒྱལ་བའི་དོན་ལ་བྱོན་པའི་ཆེ།

JANG CHOG GYAL POI DON LA JON PAI TSHE
north direction King Trisong Deutsan's purpose, benefit for went time

When you travelled north in order to help the king

བོད་ཀྱི་གཞོན་སྤྱོད་ཐམས་ཅད་དམ་ལ་བདག་ས།

BOE KYI NOD JIN THAM CHE DAM LA TAG
Tibet of yakshas, troublesome all vows in put, fixed
spirits

You locked all the troublesome spirits of Tibet under vow,

བསམ་ཡས་མངའ་གསོལ་གྱི་པོ་འདི་དགོངས་པ་བསྐྱབས་ཅིག་།

| | | | | |
|-------------------------|---|-----------------|----------------|------------------------------------|
| SAM YAE | NGA SOL | GYAL POI | GONG PA | DRUB |
| <i>samyae monastery</i> | <i>consecrated (and enabled the construction to take place)</i> | <i>king's</i> | <i>wishes</i> | <i>accomplished, fulfilled</i> |

Consecrating the monastery of Samyae you accomplished all that the king wished, and

བོད་ཡུལ་ཐམས་ཅད་ཆོས་ཀྱིས་གང་བར་མཛད་ཅིག་།

| | | | | | |
|----------------|-----------------|---------------|-------------|-----------------|-------------|
| BOE YUL | THAM CHE | CHO | KYI | GANG WAR | DZAD |
| <i>Tibet</i> | <i>all</i> | <i>dharma</i> | <i>with</i> | <i>filled</i> | <i>did</i> |

Filled the entire land of Tibet with the dharma.

སྤྱུལ་སྐྱུ་པ་དྲུ་འབྱུང་གནས་ལ་གསོལ་བ་འདི་བས་ཅིག་།

| | | | |
|------------------|------------------------|-----------|-------------------|
| TRUL KU | PAD MA JUNG NAE | LA | SOL WA DEB |
| <i>emanation</i> | <i>Padma Sambhava</i> | <i>to</i> | <i>pray</i> |

We pray to Tulku Padma Jungnae.

ཡུ་གྱུན་པ་དྲུ་འབྱུང་གནས་ལ་གསོལ་བ་འདི་བས་ཅིག་།

| | | | |
|----------------|------------------------|-----------|-------------------|
| UR GYAN | PAD MA JUNG NAE | LA | SOL WA DEB |
|----------------|------------------------|-----------|-------------------|

We pray to Padma Sambhava of Urgyan.

When you travelled north to help the king you locked all the troublesome spirits of Tibet under vow, and consecrating the monastery of Samyae, you accomplished all that the king wished and filled the entire land of Tibet with the dharma. We pray to Tulku Padma Jungnae. We pray to Padma Sambhava of Urgyan.

བསམ་ཡས་མཆིམས་ཕུའི་བྲག་དམར་ཀེའུ་ཚང་དུ་།

| | | | | | |
|-------------------------|-----------------------|-------------|------------|-------------------|-----------|
| SAM YAE | CHIM PHUI | DRAG | MAR | KEU TSHANG | DU |
| <i>Samyae monastery</i> | <i>(place nearby)</i> | <i>rock</i> | <i>red</i> | <i>cave</i> | <i>in</i> |

In the red rock cave of Samyae Chimphu

སྤྱུབ་ཆེན་བཀའ་བརྒྱུད་གསང་སྤྲུགས་དཀྱིལ་འཁོར་དུ་།

| | | | | |
|--|------------------------|---------------------------------|------------------|-----------|
| DRUB CHEN | KAB GYE | SANG NGAG | KYIL KHOR | DU |
| <i>mahasadhana, great practice</i> | <i>eight doctrines</i> | <i>guhyamantra, tantric</i> | <i>mandala</i> | <i>in</i> |

Into the tantric mandala of the Drubchen Kabgye

ལས་ཅན་གྱི་པོ་ལྔ་འབངས་སྤྱིན་པར་མཛད་ཅིག་།

| | | | | | |
|--|----------------|-------------|-----------------|----------------|-------------|
| LAE CHAN | GYAL PO | JE | BANG | MIN PAR | DZAD |
| <i>fortunate</i> | <i>king</i> | <i>king</i> | <i>subjects</i> | <i>ripened</i> | <i>did</i> |
| <i>(Padma Sambhava's 25 initiated closest Tibetan disciples)</i> | | | | | |

You initiated those fortunate ones, the king and twenty-four of his subjects, and

གསང་སྒྲགས་འབྲས་བུའི་ཐེག་པ་རྒྱས་པར་སེང་དུ།

SANG NGAG DRAE BUI THEG PA GYE PAR DZAD
tantric result yana, vehical spread did

Thus you spread the tantric result vehical.

བཀའ་དྲིན་བསམ་ལས་འདས་ལ་གསོལ་བ་འདི་བས།

KA DRIN SAM LAE DAE LA SOL WA DEB
kindness inconceivable to pray

We pray to you whose kindness is inconceivable.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the red rock cave of Samyae Chimphe you initiated those fortunate ones, the king and twenty-four subjects of his into the tantric mandala of the Drubchen Kabgye. Thus you spread the tantric result vehicle. We pray to you whose kindness is inconceivable. We pray to Padma Sambhava of Urgyan.

སྒྲག་ཆང་སིང་གིའི་བསམ་འབྲུབ་ཀྱི་ཆང་དུ།

TAG TSHANG SENG GEI SAM DRUB KEU TSHANG DU
(cave near to Paro in Bhutan) cave in

In the cave of Tagtshang Sengei Samdrub

གདུག་པའི་སྒྲུ་སྒྲེགས་བདུད་དང་དམ་སྤེལ་བདུལ།

DUG PAI MU TEG DUD DANG DAM SI TUL
dangerous anti-buddhists demons and vow-breakers controlled

You controlled the dangerous anti-buddhists, demons and vow-breakers.

གནས་ཆེན་གངས་བྲག་ནས་ལ་གཏེར་ཆེན་སྤྲུས།

NAE CHEN GANG DRAG NAM LA TER CHEN BAE
places great, holy snow rock (plural) in treasure great hid
*(teaching, statues, wealth etc., all that was
necessary of the future health of the dharma)*

At the holy places, in snow and rock you hid the great treasures for

ས་འོངས་སྤྱི་གསུམ་མའི་སེམས་ཅན་ཐུགས་རྒྱུ་བཞེས་པ།

MA ONG NYIG MAI SEM CHEN THUG JE ZIG
future degenerate period sentient beings with compassion look (and help)

You look with compassion upon the beings of the later degenerate period.

དོ་རྩེ་གྲོ་ལོ་ད་རྩུ་ལ་ལ་གསོལ་བ་འདི་བསམ།

DOR JE DRO LO TSAL LA SOL WA DEB
(Padma Sambhava's name at this time) to pray

We pray to Dorje Drolo Tsal.

ཡུ་གྲུག་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བསམ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

In the cave of Tagtshang Sengei Samdrub you controlled the dangerous anti-buddhists, demons and vow-breakers. At the holy places, in snow and rock you hid the great treasures, for you look with compassion upon the beings of the later degenerate period. We pray to Dorje Drolo Tsal. We pray to Padma Sambhava of Urgyan.

བོད་ཀྱི་གངས་ཆེན་བཞི་ལ་སྐྱབ་ཁང་མཛད།

BOE KYI GANG CHEN ZHI LA DRUB KHANG DZAD
Tibet of snow mountains great four at practice houses made

You made meditation houses at the four great snow mountains of Tibet and

བྲག་ཕུག་ཆེན་པོ་བརྒྱད་ལ་ཡང་དབེན་མཛད།

DRAG PHUG CHEN PO GYE LA YANG WEN DZAD
rock caves great eight in deep practice did
(in Tibet) in quiet retreats

Did isolated retreats in the eight great rock caves.

ཕྱོགས་བཞིའི་བྲག་ལ་སྐྱལ་སྐུའི་ཞབས་ཇེས་བཞག།

CHOG ZHI DRAG LA TRUL KUI ZHAB JE ZHAG
directions four rocks on emanations foot-print
(i.e. Padma Sambhava's) put, imprinted, marked

Upon rocks in the four directions you placed your footprint and

གྲགས་པའི་མཚོ་ཆེན་བཞི་ལ་ཕྱག་ཇེས་བཞག།

DRAG PAI TSHO CHEN ZHI LA CHAG JE ZHAG
famous lakes great four on hand-print put

You marked the four great lakes with your hand-print.

འགྲོ་བྱ་སྐྱབས་སྐྱང་མཛད་ལ་གསོལ་བ་འདི་བསམ།

DRO DRUG DRIB JONG DZAD LA SOL WA DEB
beings six realms obscurations cleanse one who does to pray

We pray to you who removes the obscurations of the beings in the six realms.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

You made meditation houses at the four great snow mountains of Tibet and did isolated retreats in the eight great rock caves. Upon rocks in the four directions you placed your foot-print and you marked the four great lakes with your hand-print. We pray to you who removes the obscurations of beings in the six realms. We pray to Padma Sambhava of Urgyan.

ལྷོ་ཕྱོགས་མཚན་ཁའི་བྲག་ལ་སྐྱ་ཇེས་བཞག།

| | | | | | | |
|--------------|------------------|-------------------------|-------------|-----------|-------------------|-------------|
| LHO | CHOG | MON KHAI | DRAG | LA | KU JE | ZHAG |
| <i>south</i> | <i>direction</i> | <i>Bhutan and</i> | <i>rock</i> | <i>on</i> | <i>body-print</i> | <i>put</i> |
| | | <i>that border area</i> | | | | |

On a rock in Bhutan to the south you put your body-print and

སྐྱ་ཚབ་གཏིང་ལྗོངས་ཀྱི་དོན་ལ་བཞག།

| | | | | | | |
|-------------------------|---------------------|-------------|-----------------|----------------|------------|--------------------------|
| KU TSAB | TER | NGA | BOD KYI | DON | LA | ZHAG |
| <i>body</i> | <i>treasures</i> | <i>five</i> | <i>Tibet of</i> | <i>benefit</i> | <i>for</i> | <i>put (in different</i> |
| <i>representatives,</i> | <i>i.e. statues</i> | | | | | <i>places in Tibet)</i> |

Elsewhere you placed your five treasure statues for the benefit of Tibet.

སངས་རྒྱས་བསྟན་པ་མཐའ་རྒྱ་རྒྱས་པར་མཛད།

| | | | | |
|-----------------|------------------|--------------------------|----------------|-------------|
| SANG GYE | TAN PA | THA RU | GYE PAR | DZAD |
| <i>Buddha</i> | <i>doctrines</i> | <i>fully, everywhere</i> | <i>spread</i> | <i>did</i> |

Spreading the Buddha's doctrine everywhere

བོད་ཀྱི་ལྷ་གཅིག་འགྲོ་བ་ཡོངས་ཀྱི་དཔལ།

| | | | | | | | |
|--------------|------------|------------|-------------|---------------|-------------|----------------|--------------------------|
| BOE | KYI | LHA | CHIG | DRO WA | YONG | KYI | PAL |
| <i>Tibet</i> | <i>of</i> | <i>god</i> | <i>sole</i> | <i>beings</i> | <i>all</i> | <i>of, for</i> | <i>glory, splendour,</i> |
| | | | | | | | <i>wonderful being</i> |

You are the sole god of Tibet and the splendour of all beings.¹¹

¹¹ An alternative reading of line 4 for non-Tibetans:

དད་ལྷན་ལྷ་གཅིག་འགྲོ་བ་ཡོངས་ཀྱི་དཔལ།

| | | | | | | |
|-----------------|------------|-------------|---------------|-------------|----------------|--------------|
| DAD DEN | LHA | CHIG | DRO WA | YONG | KYI | PAL |
| <i>faithful</i> | <i>god</i> | <i>sole</i> | <i>beings</i> | <i>all</i> | <i>of, for</i> | <i>glory</i> |

You are the sole god of the faithful and the splendour of all beings.

ཐུགས་ཇེ་ཁཧེ་པར་ཅན་ལ་གསོལ་བ་འདེབས།

THUG JE KHAE PAR CHAN LA SOL WA DEB
compassion special to pray

We pray to you whose compassion is wonderful.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

On a rock in Bhutan to the south you put your body-print, and elsewhere you placed your five treasure statues for the benefit of Tibet. Spreading the Buddha's doctrine everywhere, you are the sole god of Tibet and the splendour of all beings. We pray to you whose compassion is wonderful. We pray to Padma Sambhava of Urgyan.

ལྷོ་རྒྱ་བ་རྩ་ཡབ་གླིང་པུན་དཔལ་རིའི་རྩེ་ར།

LHO NUB NGA YAB LING TRAN PAL RI TSER
south west chamara continent small glorious hill on the peak
(one of the eight lesser continents)

(the palace of Padma 'Od on the hill of Zangs-mDog dPal-Ri)

At the peak of the Glorious Mountain on the island of Ngayab to the south-west

རིག་འཛིན་མཁའ་འགྲོ་མང་པོའི་རྒྱལ་པོ་མཛད།

RIG DZIN KHAN DRO MANG POI GYAL PO DZAD
vidyadhara dakini many's king did, acted as

You act as king to the many vidyadharas and dakinis and

ཤ་རྩ་སྤྱོད་པོ་ཐམས་ཅད་དམ་ལ་བདགས།

SHA ZA SIN PO THAM CHE DAM LA TAG
cannibal rakshasa, demons all vow under put

Put all the cannibal rakshasa under your vows,

བོད་ལ་རྒྱུན་ཆད་མེད་པར་ཐུགས་ཇེས་གཟེགས།

BOE LA GYUN CHAD ME PAR THUG JE ZIG
Tibet to, on always with compassion looking
(i.e. taking care of)

You who ceaselessly look with compassion upon the land of Tibet¹²

¹² An alternative reading of line 4 for non-Tibetans:

བདག་ལ་རྒྱུན་ཆད་མེད་པར་ཐུགས་ཇེས་གཟེགས།

DAG LA GYUN CHAD ME PAR THUG JE ZIG
me to, on always with compassion (i.e. taking care of) looking

You who ceaselessly watch over me with compassion

དྲིན་ཅན་སྤྱལ་བའི་སྐྱེ་ལ་གསོལ་བ་འདེབས།

DRIN CHEN TRUL PAI KU LA SOL WA DEB
kind, compassionate nirmanakaya, emanation to pray

We pray to the most kind emanation.

ཡུ་རྫོན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

At the peak of the Glorious Mountain on the island of Ngayab to the south-west, you acted as king to the many vidyadharas and dakinis and put all the cannibal rakshasa under your vows, you who ceaselessly look with compassion upon the land of Tibet. We pray to the compassionate emanation. We pray to Padma Sambhava of Urgyan.

ལྔ་བརྒྱ་མཐའ་མ་བོད་ཀྱི་སེམས་ཅན་ལ།

NGAB GYA THA MA BOE KYI SEM CHAN LA
five hundred years final Tibet of sentient beings to
(last period of the Buddha's doctrines)

During the final five hundred year period the sentient beings in Tibet¹³

ལས་ངན་དབང་གིས་སྤྱལ་བཤལ་རྫོན་ཆད་མེད།

LAE NGAN WANG GI DUG NGAL GYUN CHAD ME
actions, karma bad, evil power by suffering, trouble ceaseless

Who are troubled ceaselessly by the force of their own bad actions

ཁྱེད་ཀྱི་ནམ་ཐར་དྲན་ཞིང་གསོལ་བ་འདེབས།

KHYE KYI NAM THAR DRAN ZHING SOL WA DEB
your story, biography remembering pray

Must pray to you while remembering your deeds.

བདག་དང་འགྲོ་བླ་ག་སེམས་ཅན་ཐམས་ཅད་ལ།

DAG DANG DRO DRUG SEM CHAN THAM CHE LA
I and beings six realms sentient beings all to

For myself and all the beings in the six realms

¹³ An alternative reading of line 1 for non-Tibetans:

ལྔ་བརྒྱ་མཐའ་མ་འགྲོ་བླ་ག་སེམས་ཅན་ལ།

NGAB GYA THA MA DRO DRUG SEM CHAN TO
five hundred years final six realms beings to

During the final five hundred year period, the beings in the six realms

ཐུགས་རྗེས་གཟིགས་ལ་བྱིན་གྱིས་བརྒྱབས་དུ་གསོལ།

THUG JE

with compassion (i.e. take care of)

ZIG

look

LA

as

JIN GYI LAB

bless

TU SOL

please

Please grant the blessing of your compassionate interest.

During the final five hundred year period, the sentient beings in Tibet who are troubled ceaselessly by the force of their own bad actions, must pray to you while remembering your deeds. Please grant us the blessing of your compassionate interest to myself and all the sentient beings in the six realms.

དོ་རྗེ་བདུད་འཛུམས་ལེགས་པར་ཡིད་ལ་ཉན།

ང་ཡི་ནམ་ཐར་དྲན་ཞིང་གསོལ་བ་ཐོབ།

ཆོ་འདིར་བརྟུང་ང་ཡིས་བྱིན་གྱིས་བརྒྱབ།

ཐྱི་མ་བྱང་རྒྱལ་ལམ་ལ་འགོད་པར་ངེས།

ཞེས་གསུངས་སོ།

“Dorje Dudjom, listen well with an attentive mind! Recite this prayer with the remembrance of my deeds. In this life you will have my blessing and in your next life I will certainly establish you in the path of enlightenment.” Thus the Guru said.

THE PRAYER REQUESTED BY LHASAE MUTRI TSANPO

དེ་ནས་ལྷ་སྐྱུ་སྐྱུ་ཁྱི་བཙན་པོས་ལྷ་ས་པམ་ གྱེ་སྒྲོ་བ་དཔོན་ཆེན་པོ་ལགས་མཆོད་ དུས་མ་འོངས་
པའི་ལྷ་བརྒྱའི་སྒྲིགས་མ་ལ་ཐུག་པའི་ཆེ་ སེམས་ཅན་ཐམས་ཅད་ལ་ལས་ངན་གྱི་དབང་གིས་
སྤྱུག་བསྐྱེད་ཞི་དྲག་པ་སྤྱད་དགོས་པར་གསུངས་གདའ་བས་ དེ་ནས་ལ་ཐུགས་ཇེས་
གཟིགས་ནས་སྤྱུག་བསྐྱེད་ལས་སྒྲོ་བ་རྣམས་པའི་གསོལ་འདེབས་ཤིག་ལྷ་ ཞེས་ལྷས་སོ་

Then Lha-Sras Mu-Khri bTsan-Po made this request: "O, Great Master! You have said that in future, during the degenerate period of the last five hundred years, all sentient beings will assuredly be in constant misery due to the power of their own bad actions. Please look on them with compassion and teach a prayer to save them from suffering."

བཀའ་སྤྱུལ་པམ་ ཉན་ཅིག་སྐྱུ་ཁྱི་བཙན་པོ་ ཆ་པོའི་ཡུལ་མེད་ན་རྒྱ་སྒྲིགས་གྱི་རྣམས་མི་འགོ་
དད་པའི་ཞིང་ས་མེད་ན་བྱང་རྒྱུ་གྱི་སྤྱུ་གྱུ་མི་སྒྲི་ ཡིད་བྱིད་ཤེས་གྱི་སྒྲོ་མ་ཁེལ་ན་དགོན་
མཆོག་གསུམ་གྱི་བྱིན་རྒྱུ་བས་རྒྱུང་རིང་ ཉན་ཅིག་ལྷ་སྐྱུ་ སངས་རྒྱུས་དང་བྱང་རྒྱུ་
སེམས་དཔའ་ནམས་འགྲོ་བའི་དོན་རྒྱུན་ཆད་མེད་པར་མཇུག་ཀྱང་ འགྲོ་དུག་དུག་ལྡི་བདག་
འཛིན་སྟོབས་ཆེས་པས་ འཁོར་བ་དོང་ནས་སྤྱུགས་པར་མ་གུར་ ལྷ་སྐྱུ་རང་སྐྱུ་དང་བོད་
འབངས་ཕྱི་མ་ནམས་ལ་སྤྱུག་བསྐྱེད་ལས་སྒྲོ་བ་པར་འདོད་ན་ ཡིད་བྱིད་ཤེས་གྱི་དད་པ་བརྟན་
པོར་གྱིས་ སྒྲོ་དགོན་མཆོག་གསུམ་ལ་གདོད་ཅིག་ཅིས་ཞལ་ཆེམས་བྱ་འབངས་ལ་ཞེག་
དུས་རྒྱུན་དུ་མོས་པས་འདི་ལྟར་དུ་གསོལ་བ་ཐོབ་ ཅེས་གསུངས་སོ་

Padma Sambhava replied, "Listen well, Mu-Khri bTsan-Po! If the country's climate is not hot, the lac will not have the power to colour,¹⁴ and if one is a field devoid of faith then the sprout of enlightenment will not grow. If one's mind lacks true faith and confidence in the Guru's mind¹⁵ then the blessing of the Triple Gem will be far away. Pay heed, Prince! The buddhas and bodhisattvas act ceaselessly for the benefit of sentient beings, yet because the beings in the six realms hold so strongly to the belief in real entities fostered by the five poisonous afflictions, samsara has not been upturned and emptied. Prince, if you wish to save your own son and the future people of Tibet from misery, then the testament you must give to your son and subjects is: 'Commit your mind to the Triple Gem with firm and sincere faith!'

¹⁴ rGya. sKyegs is a sealing wax resin similar to red Chinese lac. It was obtained from a tree that grows in Bhutan and used also for dyeing, as it gave a nice shade of red. This colouring-resin tree did not grow well in the colder climate of Tibet, hence this example.

¹⁵ i.e. Trusting that he always acts for our benefit.

You must all recite this prayer ceaselessly with true devotion.”

ཨེ་མ་ཏོ། རུབ་ཕྱོགས་བདེ་བ་ཅན་གྱི་ཞིང་ཁམས་སུ།

E MA HO NUB CHOG DE WA CHAN GYI ZHING KHAM SU
wonderful! west direction happy (Sukhavati) realm in

Wonderful! In the realm of Dewachen that lies to the west,

མགོན་པོ་ཆེ་དཔག་མེད་གྱི་ཐུགས་རྗེ་ཡིས།

GON PO TSHE PAG ME KYI THUG JE YI
benefactor, lord Amitayus, Amitabha of compassion by, with

The benefactor Tshepagme compassionately

འཇམ་བུ་གླིང་དུ་འགོ་བཤེད་ཀྱི་ལ་དགོངས།

DZAM BU LING DU DRO WAI DON LA GONG
Jampudvipa, both the southern in beings benefit, welfare of thinking
continent and the whole world

Considered how to benefit beings in Dzambuling and

ཕྱོགས་བཅུ་འདི་སངས་ཀྱས་ཀུན་གྱིས་བྱིན་གྱིས་བརྒྱབས།

CHOG CHUI SANG GYE KUN GYI JIN GYI LAB
directions ten's buddhas all by blessed

(Amitabha's compassion manifested in the form of a letter Hri in his heart and this was blessed by all the buddhas of the ten directions, whereupon it emanated as a vajra and rays of light, and transformed into the youthful form of Padma Sambhava sitting on the lotus in the Dhanakosha Lake in Odiyana.)

All the buddhas of the ten directions gave their blessing.

དུས་གསུམ་བདེ་གཤེགས་རྣམས་ལ་གསོལ་བ་འདེབས།

DU SUM DE SHEG NAM LA SOL WA DEB
times three sugatas, buddhas to pray

We pray to the sugatas of the three times.

ཡུ་གྱན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Wonderful! In the realm of Dewachen that lies to the west, the benefactor Tshepagme compassionately considered how to benefit beings in Dzambuling, and all the buddhas of the ten directions gave their blessing. We pray to the sugatas of the three times, We pray to Padma Jungnae of Urgyan.

སངས་རྒྱལ་ཀུན་གྱི་སྐུ་ཡི་སྤྲུལ་པ་སྟེ།

SANG GYE KUN GYI KU YI TRUL PA TE
buddhas all of bodies' incarnation, emanation thus

As the emanation of all the buddha's bodies

རང་བྱུང་མཚན་དང་དཔེ་བྱད་ལྡན་པར་བྱོན།

RANG JUNG TSHAN DANG PE JAD DAN PAR JON
self-existing major signs (32) and minor signs (80) having, with came
(the features of a buddha's body)

You came with the spontaneously occurring major and minor signs.

ཉི་མ་སྟོང་གི་འོད་ལས་གཟི་མདངས་ཆེ།

NYI MA TONG GI WOE LAE ZI DANG CHE
sun thousand of light compared with splendour, brilliance greater

Your splendour is greater than the light of a thousand suns and

ཁྱེད་ཀྱི་སྤྲུལ་པས་འཛིན་ནིའི་བླ་བ་པར་འགྲུད།

KYE KYI TRUL PAI JIG TEN KYAB PAR GYED
your of by emanation world everywhere sent

You filled the entire world with your emanations.

ཡ་མཚན་སྤྲུལ་པའི་སྐུ་ལ་གསོལ་བ་འདེབས།

YAM TSHAN TRUL PAI KU LA SOL WA DEB
wonderful nirmanakaya, pure emanation to pray

We pray to you, the wonderful emanating body.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

As the emanation of all the buddhas' bodies, you came with the spontaneously occurring major and minor signs. Your splendour is greater than that of a thousand suns, and you filled the entire world with your emanations. We pray to you, the wonderful emanation body. We pray to Padma Sambhava of Urgyan.

སངས་རྒྱལ་ཀུན་གྱི་གསུང་གི་སྤྲུལ་པ་སྟེ།

SANG GYE KUN GYI SUNG GI TRUL PA TE
Buddhas all of speech of emanation thus

As the emanation of all the buddhas' speech

མ་ཆགས་པ་རྒྱའི་སྒྲིང་པོའི་ཚེ་ལ་འབྱུངས།

MA CHAG PAD MAI DONG POI TSE LA TRUNG
Free of desire lotus stem tip on born

You were born on the stem tip of the lotus that symbolises freedom from desire.

འབྲུག་ཆེན་སྒྲོང་གི་སྒྲུབ་ས་གསུང་གདངས་ཆེ།

DRUG CHEN TONG GI DRA WAE SUNG DANG CHE
Dragon great thousand of sound compared with speech, tone sound, melody greater

Your speech is louder than the roar of a thousand great dragons as

འགྲོ་བའི་དོན་དུ་ཐེག་ཆེན་སྒྲུབ་སྒྲོག།

DRO WAI DON DU THEG CHEN CHO DRA DROG
beings for sake of mahayana dharma sound proclaim, sound

You proclaim the sound of the mahayana dharma for the sake of beings.

འབྲུག་ལྟར་སྒྲོག་པའི་གསུང་ལ་གསོལ་བ་འདེབས།

DRUG TAR DROG PAI SUNG LA SOL WA DEB
dragon like sound speech to pray

We pray to the dragon-like sound of your speech.

ཡུ་གྲུག་པ་རྒྱ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

As the emanation of all the buddhas' speech, you were born on the tip of the lotus that symbolises freedom from desire. Your speech is louder than the roar of a thousand great dragons as you proclaim the sound of the mahayana dharma for the sake of beings. We pray to the dragon-like sound of your speech. We pray to Padma Sambhava of Urgyan.

སངས་རྒྱས་ཀྱི་སྒྲིབ་སྒྲུབ་ཀྱི་སྒྲུབ་པ་སྟེ།

SANG GYE KUN GYI THUG KYI TRUL PA TE
buddha all of mind of emanation thus

As the emanation of all the buddhas' minds

གྲུ་མཚོ་གདོང་མཐའ་མེད་པའི་གྲོང་ལས་སྐྱེས།

GYAM TSHO TING THA ME PAI LONG LAE KYE
ocean deep end, limit without depth, from born vastness (i.e. arising from)

You were born from the infinity of the fathomless and endless ocean.

ནམ་མཁའི་གྲོག་ལས་ཐུགས་རྗེའི་འཕྲིན་ལས་སྒྱུར།

NAM KHAI **LOG** **LAE** **THUG JEI** **TRIN LAE** **NYUR**
sky's lightening compared with compassionate deeds quickly

Your compassionate deeds are more rapid than the lightening in the sky and

དགོངས་པ་ཟབ་མོ་ནམ་མཁའི་མཐའ་དང་མཉམ།

GONG PA **ZAB MO** **NAM KHAI** **THA** **DANG NYAM**
acuity, presence deep sky's limit equal with, reaching (i.e. endless)

Your profound awareness equals the very limit of space.

ཅིར་ཡང་ས་ལའི་ཐུགས་ལ་གསོལ་བ་འདེབས།

CHIR YANG **SA LEI** **THUG** **LA** **SOL WA DEB**
everywhere, to everything, in every situation very clear (i.e. always knows what is happening mind to pray

We pray to your mind which illuminates the appearance and nature of all that arises.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN **PAD MA JUNG NAE** **LA** **SOL WA DEB**

We pray to Padma Sambhava of Urgyan.

As the emanation of all the buddhas' minds, you were born from the infinity of the fathomless and endless ocean. Your compassionate deeds are more rapid than lightening in the sky, and your profound awareness equals the very limit of space. We pray to your mind which illuminates the appearance and nature of all that arises. We pray to Padma Sambhava of Urgyan.

འགྲོ་བའི་དོན་དུ་ཡིད་བཞིན་ནོར་བུའི་སྐྱེ།

DRO WAI **DON DU** **YID ZHIN** **NOR BUI** **KU**
beings for the sake of wish-fulfilling gem, jewel body, form

Your body is like a wish-fulfilling gem for the sake of beings, and

ཁྱེད་ཀྱི་མཚན་ཐོས་ཅམ་གྱིས་སྤྲུག་བསྐྱེད་མེད།

KYE KYI **TSHAN** **THO** **TSAM** **GYI** **DUG NYAL** **SEL**
your name hear just, merely by misery clear

By merely hearing your name all misery is dispelled.

འཇའ་ཚོན་བཞིན་དུ་ཡོན་ཏན་སོ་སོར་གསལ།

JA TSHON **ZHIN DU** **YON TAN** **SO SOR** **SAL**
rainbow like good qualities each one, individually clear

Each of your good qualities shines distinctly like the colours in a rainbow, and

སྐད་ཅིག་དྲན་པས་བྱང་ཆུབ་ལམ་སྣ་འདྲིན།

KAE CHIG DRAN PAE JANG CHUB LAM NA DREN
one instant by remembering enlightenment, bodhi path guide, lead to and on

Just a moment's recollection of them guides us on the path to enlightenment.

ཡོན་ཏན་ཀླན་འབྱུང་བྱིད་ལ་གསོལ་བ་འདི་བས།

YON TAN KUN JUNG KHYE LA SOL WA DEB
good possess and manifest you to pray

We pray to you who manifests all good qualities.

ཡུ་གྱན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདི་བས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Your body is like a wish-fulfilling gem for the sake of beings, and by merely hearing your name all misery is dispelled. Each of your good qualities shines distinctly like the colours in a rainbow, and just a moment's recollection of them guides us on the path to enlightenment. We pray to you who manifests all good qualities. We pray to Padma Sambhava of Urgyan.

བྱམས་ཇིའི་འཕྲིན་ལས་དབང་གིས་དོན་མཛད་པའི།

THUG JEI TRIN LAE WANG GI DON DZAD PAI
compassionate deeds power by benefit doing, acting for

Benefiting beings by the power of your compassionate deeds,

ཞི་གྱས་དབང་དྲག་འཕྲིན་ལས་ནམ་བཞི་ཡིས།

ZHI GYE WANG DRAG TRIN LAE NAM ZHI YI
pacifying increasing overpowering destructive deeds kind four by

With the four activities of pacifying, increasing, overpowering and destroying

ཉོན་མོངས་གདུལ་དཀའི་སེམས་ཅན་ཐབས་ཀྱིས་འདུལ།

NYON MONG DUL KAI SEM CHAN THAB KYI DUL
afflictions (stupidity, control, difficult sentient beings method by control anger, desire etc.) educate

You use suitable methods to control sentient beings whose minds are wild and afflicted,

ནམ་མཁའི་སྐར་ལྟར་འཕྲིན་ལས་བསམ་མི་བྱབ།

NAM KHAI KAR TAR THRIN LAE SAM MI KHYAB
sky star as deeds, activities inconceivable

Your deeds are vast beyond thought, like the stars in the sky.

འབྲིན་ལས་གྱི་མཚོའི་རྒྱ་བས་ལ་གསོལ་བ་འདེབས།

TRIN LAE GYAM TSHOI LAB LA SOL WA DEB
deeds ocean's wave to pray

We pray to you whose deeds are like the waves of the ocean.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

Benefitting beings by the power of your compassionate deeds, with the four activities of pacifying, increasing, overpowering and destroying, you use suitable methods to control sentient beings whose minds are wild and afflicted. Your deeds are vast beyond thought like the stars in the sky. We pray to you whose deeds are like the waves of the ocean. We pray to Padma Sambhava of Urgyan.

སྟེན་འོག་ཕྱོགས་བཞིར་འགྲོ་བའི་དོན་མཛད་ཀྱང་།

TENG OG CHOG ZHIR DRO WAI DON DZAD KYANG
above below directions in four beings benefit do also

You act for the sake of beings above and below and in the four directions, and also

བོད་ཡུལ་ཁ་བ་ཅན་ལ་བྱམས་ཇེས་གཟིགས།

BOE YUL KHA WA CHAN LA THUG JE ZIG
Tibet 'snowy' to with compassion to

Look with compassion on the snowy land of Tibet.¹⁶

བོད་ཀྱི་མངའ་བདག་ཇེ་འབངས་ཐམས་ཅད་ལ།

BOE KYI NGA DAG JE BANG THAM CHE LA
Tibetan ruler king subjects all to

To the ruler of Tibet and all his subjects

¹⁶ An alternative reading of lines 2 & 3 for non-Tibetans, written by C.R. Lama:

བདག་སོགས་ཇེས་འཇུག་ནམས་ལ་བྱམས་ཇེས་གཟིགས།

DAG SOG JE JUG NAM LA THUG JE ZIG
we followers all to with compassion look

Look with compassion on all of us, your followers.

ཇེས་འཇུག་ནམས་དང་འགྲོ་བའི་དྲུག་ཐམས་ཅད་ལ།

JE JUG NAM DANG DRO DRUG THAM CHE LA
followers all and beings in the six realms all to

To your followers and to all beings in the six realms.

དུས་གསུམ་རྒྱུན་ཅད་མེད་པར་བྱིན་གྱིས་རྒྱལ་བས།

DU SUM GYUN CHAD ME PAR JIN GYI LOB
times three ceaseless blessing

You give ceaseless blessings in all the three times.

འཁོར་བ་སྤྲུག་བསྐྱེད་གྱི་གྲུ་མཚོའི་ལས་བསྐྱེད་དུ་གསོལ།

KHOR WA DUG NGAL GYI GYAM TSHO LAE DRAL DU SOL
samsara misery of ocean from take out please

Please free all beings from the ocean of samsaric misery.

You act for the sake of beings above and below and in the four directions, and also look with compassion on the snowy land of Tibet. To the ruler of Tibet and all his subjects you give ceaseless blessings in all the three times. Please free all beings from the ocean of samsaric misery.

ཞེས་གསུང་སོ།

Thus the Guru said.

REQUESTING MEDITATION INSTRUCTIONS

དེ་ནས་འཁོར་གྱི་ཉུང་པ་པོ་ནམ་པ་ལྡེ་ཡིས་ཚོགས་གྱི་མཚན་པ་གྱ་ཆེན་པོ་ཐུལ་། ཡུལ་དང་བསྐྱོར་
 པ་བྱས་ཏེ་ཉུང་པ་། གྱི་སྟོབ་དཔོན་ཆེན་པོ་ལགས་། འདི་ལྟ་བུའི་གསོལ་འདེབས་ཁྱད་པར་
 ཅན་གསུངས་པ་བཀའ་དྲིན་ཆེ་ལགས་། གསོལ་བ་འདེབས་པ་ལ་གང་ཟག་ཐ་མལ་པའི་ཅ་
 ཅའི་སྒྲ་མི་གདགས་ཤིང་། དུས་མ་འོངས་པའི་གང་ཟག་ནམས་སྟུག་བསྐྱེད་གྱིས་ཉིན་ཞིང་།
 སྟོབ་དཔོན་ཉིད་ཇེས་སུ་བྱན་ནས་གསོལ་བ་འདེབས་ན་། ངག་གི་གདངས་ཅི་ལྟར་དུ་གདགས་
 ལགས་། ཞེས་ཤུས་སོ་།

Then these five disciples who had made their requests presented a vast offering of collected articles and prostrated to the Guru and circumambulated him. Then they made this request: "O, Great Master! you are most kind to have taught these special prayers. But we ordinary people do not know how these prayers should be recited. So please show us the vocal melodies to be used with them so that people in the future who are tormented by misery can pray correctly when they remember you."

བཀའ་སྟུལ་པ་།

Padma Sambhava replied:

ང་ཡི་ཇེས་འཇུག་འཁོར་བ་སྟོང་འདོད་ནམས་།

| | | | | | |
|---------------|---------------------------------|----------------|-----------------------------|------------------|--------------|
| NGA YI | JE JUG | KHOR WA | PONG | DOD | NAM |
| <i>my</i> | <i>followers, disciples</i> | <i>samsara</i> | <i>abandon, discard</i> | <i>desire to</i> | <i>those</i> |

My followers who wish to abandon samsara

དད་གུས་མོས་པས་གྱུན་དུ་གསོལ་བ་ཐོབ་།

| | | | | |
|--------------|-----------------|---------------------|-----------------------------|--------------------|
| DAE | GUE | MOE PAE | GYUN DU | SOL WA THOB |
| <i>faith</i> | <i>devotion</i> | <i>with respect</i> | <i>continuously, always</i> | <i>must pray</i> |

Must pray continuously with respectful devotion and faith.

ཅེ་གཅིག་གདུང་བའི་དབྱངས་ནི་འདི་ལྟ་སྟེ་།

| | | | | | |
|------------------------------------|-----------------------------------|----------------|-------------|-------------|-------------|
| TSE CHIG | DUNG WAI | YANG NI | DI | TA | TE |
| <i>one-pointed, unwavering</i> | <i>loving faith, yearning</i> | <i>melody</i> | <i>this</i> | <i>like</i> | <i>thus</i> |

Using a melody of one-pointed loving devotion,

བྱིའུས་པ་མར་འབོད་འདྲི་གདུང་དབྱངས་ལེ།

| | | | | | | |
|-------------------|-------------------|-------------------|-------------|-----------------------------------|---------------|------------------|
| KHYEUE | PHA MAR | BOE | DRAI | DUNG | YANG | LA |
| <i>by a child</i> | <i>to parents</i> | <i>calling,</i> | <i>like</i> | <i>longing, true deep</i> | <i>melody</i> | <i>and, with</i> |
| | | <i>entreating</i> | | <i>feeling and need, yearning</i> | | |

With a yearning tone like a child calling to its parents and

པི་ཡམ་ལིང་བུའི་གདངས་ལྷན་སྟན་པ་ཡིས།

| | | | | | |
|------------------|-------------------|-------------------|------------|-----------------|-----------|
| PI WAM | LING BUI | DANG | TAR | NYAN PA | YI |
| <i>lute-like</i> | <i>oboe-like</i> | <i>sound,</i> | <i>as</i> | <i>sweet,</i> | <i>by</i> |
| <i>intrument</i> | <i>instrument</i> | <i>tone, etc.</i> | | <i>pleasing</i> | |

A sound that is sweet like the lute and the oboe

ཉིན་མཚན་དུས་དྲུག་ནམས་སུ་གསོལ་བ་བྲོབ།

| | | | | | | |
|---|--------------|--------------|-------------|-----------------|-----------|--------------------|
| NYIN | TSHAN | DU | DRUG | NAM | SU | SOL WA THOB |
| <i>day</i> | <i>night</i> | <i>times</i> | <i>six</i> | <i>(plural)</i> | <i>in</i> | <i>must pray</i> |
| <i>(dawn, morning, midday, afternoon, evening and late night)</i> | | | | | | |

You must pray six times during the day and night.

My followers who wish to abandon samsara must pray continuously with respectful devotion and faith. Using a melody of one-pointed loving devotion, with a yearning tone like a child calling to its parents, and a sound which is sweet like the lute and oboe, you must pray six times during the day and night.

མ་འོངས་ཐ་མའི་དུས་སུ་རྒྱབ་ཕྱོགས་སུ། ང་ཡི་ཇེས་འཕྲུག་སྤྲུལ་པའི་ནལ་འབྱོར་པ།

འགྲོ་དོན་ཆེན་སྤྱོད་ལྷག་པར་རང་ལ་མོས། ཐེ་ཚོམ་རྒྱུང་ཞིང་ཆོས་གྲུལ་གདུང་བརྒྱད་སྟོབ།

དེ་འདྲི་ལས་ཅན་སྟིགས་མའི་དུས་སུ་འབྱུང་། ཞེས་པ་ལས་ཅན་དོན་དུ་གཏོར་དུ་སྤྲུལ།

ས་སྐྱ་ཐུ། གྲུ་གྲུ། ས་མ་ཡ། གྱུ་གྱུ་གྱུ། ས་མ་ཡ་ཁ་ཐ་མ།

“In the future final period, in the western direction of Tibet, my followers,¹⁷ the secret yogis who greatly benefit beings and have an especial devotion to me and few doubts, will save the family lineage of the Dharma King of Tibet.¹⁸ These fortunate ones will appear in the debased period.” Saying this, he hid the prayers as treasures for the sake of these fortunate ones.

Treasure code. Vows. Seal. Seal. Seal. Vows. Secret.

¹⁷ i.e. bZang-Po Grags-Pa and Rig-'Dzin rGod-lDem.

¹⁸ By revealing this Le'u-bDun-Ma.

ཐུ་ཤོ་རྟུག་གི་ལོ་རུ་ལག་གོམ་པ་གྲང་གི་ཡུ་གྲན་སྐྱབ་ཕུག་ནས་སྐྱལ་སྐྱུ་རི་ཁྲོད་པ་བཟང་པོ་གྲགས་
པས་གདེར་ནས་བདོན་དེ་རིག་འཛིན་གྲོད་ཀྱི་ཐུམ་ཕུ་ཅན་ལ་གདན་པ་རིག་འཛིན་ཆེན་པོས་ཤོག་སེར་
ལས་བསྐྱར་བའོ།

In the male water tiger year, the incarnation mountain hermitage dweller, bZang-Po Grags-Pa, took this text from treasure at Padma Sambhava's practice cave of Lag-Grom-Pa Gyang and gave it to Rig-'Dzin rGod-Kyi lDem-'Phru-Chan, who wrote it down from the symbol language original treasure form.

PRINCE MUTRI TSANPO'S LAMENT AND THE GURU'S REPLY: SAMPA LHUNDRUB MA

ན་མོ་གུ་རུ། སྐྱབ་དཔོན་ཆེན་པོ་བསྐྱེད་པའི་གནས་ལྷོ་ནུབ་སྤྱིན་པོའི་གླིང་དུ་གཤེགས་པའི་དུས་སུ།
གུང་ཐང་ལ་ཐོག་དུ་ལྷོ་སྤྱོད་ཐུག་ཏེ་བཙན་པོས་ཕུག་དང་སྒྲོར་བ་བྱས་པའི་ཞུ་བ་ལ་སྤྱི་བོས་གདུགས་
ན་བཟའི་སྒྲིམ་ལ་འཇུག་ཏེ་སྤྱན་ཆབ་བྱང་ནས་། བཤུམ་ཞིང་སྤྱི་ཕྱགས་ཀྱི་ཉུང་པ་ཕུལ་བ་།

Salutation to the Guru. When mahacharya Padma Sambhava was leaving for the island of the rakshasas to the south-west, at Gung-Thang Prince Mu-Khri bTsan-Po prostrated to and circumambulated him. He placed the Guru's feet on his head and, with tearful eyes, held onto the hem of his robe. He made this request in deep misery:

ཀྱེ་མ་གུ་རུ་ཅིན་པོ་ཆེ། ལྷ་བརྒྱ་དུས་ཀྱི་ཐ་མ་ལ། མང་ཡུལ་གུང་ཐང་གངས་འབྲས་འདིར་།
བདག་གི་བྱ་བརྒྱད་གནས་བཙས་ཏེ། དམངས་སུ་འབབས་ཤིང་སྤྱག་བཤུལ་ན། བོད་ཀྱི་
རྒྱལ་པོ་སྤྱིང་རེ་རྒྱུ། བདག་གི་བྱ་བརྒྱད་སུ་ལ་རེ།

"O, Precious Teacher! During the final five hundred year period, my sons' (royal) descendants will stay here at Mang-Yul (village) on the plain of Gung-Thang near the snow, and they will suffer if they fall to the level of ordinary people. How sad for the king of Tibet! On whom can my descendants place their hopes?

ལས་སུ་དམག་དང་འབྲུག་པ་བྱེད་། དབེན་གནས་གཉན་པོ་འབྲལ་བ་དང་། རི་གླང་རྒྱུ་པའི་
རྒྱག་ས་བྱེད་། ཆོས་ལ་བསྐྱབ་ཡོང་མེད་པས་ན། སྤྱི་མཆོད་ནས་གཉིས་འོ་རི་བརྒྱལ་།
སྤྱིས་འབྱུང་དད་ལྷན་སྤྱིང་རེ་རྒྱུ།

"People will become soldiers and cause trouble. The quiet hermitages and important holy places will be deserted, and robbers will infest the mountains and valleys. There will be no opportunity to practise the dharma, and both gurus and sponsors will be tired and troubled. How sad for the faithful ones of future times!

གཙུག་ལག་ཁང་ལ་འབྲུག་ཁང་བྱེད་། རྒྱ་གསུང་ཐུགས་ཀྱི་དེན་ནམས་བཞིག་། དམ་ཇས་མི་
ནག་སྤྱི་བོས་སྤྱོད་། དབེན་སར་བོན་གྱི་བསོ་སྤྱོད་ཀྱི་། ཆོས་འཁོར་འཛིན་ལ་ཐུག་པ་ན།
དམ་པའི་དེན་ནམས་འོ་རི་བརྒྱལ་། ཆོས་འཁོར་བཀའ་འཇུག་སུ་ལ་རེ།

"Monasteries will become centres of war and strife, and the statues, books and stupas will be destroyed. The special articles for vows¹⁹ will be used by laymen and the vic-

¹⁹ These are articles for tantric practices and only to be used by initiates.

tory cries of the bon local gods will resound in the retreat centres. When these things happen and the dharma centres are destroyed, it will be very difficult for everything holy! Who then can be asked to protect the dharma centres and the doctrine?

ཆེ་བཙུན་ཟས་ངན་དུག་གིས་གསོད་ཅིང་། མི་ཆེན་སྲོག་ལ་རྒྱུ་ཐུག་བྱེད་ཅིང་། ཡ་རབས་གནོད་
པོས་དམངས་སུ་འབེབས་ཅིང་། ལྷིང་བཙེའི་གྲོགས་ཀྱིས་སློ་རྒྱ་ནི་ཅིང་། བོད་ཀྱི་ཞང་སློན་ལྷིང་རེ་རྩེ་
རྒྱལ་པོའི་ཐུགས་གཅིས་སུ་ལ་རེ་

“Great scholars and saints will be killed with bad and poisoned food, and important people will be butchered like animals. Superior people are forced into ordinariness by the corrupted low ones. One’s personal secrets are stolen by one’s intimate friends. How difficult for the ministers of Tibet! Where is the king to find true and honest advice?

ནད་མཚོན་སྤྱ་གཏི་བསྐལ་པ་དང་། མཐའ་ཡི་དམག་བཞི་དབུས་སུ་ཤོར་། འདྲི་གོད་འབྱུང་
པོའི་ཚ་རྒྱ་གཏོང་། ཅི་མི་འདོད་པ་འབྱུངས་བ་ནི་། བོད་ཀྱི་འབངས་སྤྱུག་གི་ལྷིང་རེ་རྩེ་
སྐལ་མེད་སེམས་ཅན་སུ་ལ་རེ་

The era of disease, weapons and famine will develop and the four outer armies will enter the centre (of Tibet). Wild demons and elementals will rush about causing trouble. When all that is not desired arises, the people of Tibet will be greatly troubled. How pitiful it will be! On whom can these unfortunate beings fix their hopes?

བློ་སྤྱོད་ལྡེ་བཙན་དབྱང་ལ་གཤེགས་ཅིང་། གུ་རུ་ཡུ་རྒྱན་གནས་སུ་གཤེགས་ཅིང་། སྤྱ་བློ་བཙན་པོ་
བོད་དུ་བོར་། ཡབ་རྒྱལ་པོ་སྐྱེ་ཆེ་ཐུང་ལགས་སོ་། གུ་རུ་ཐུགས་རྩེ་རྒྱུང་ལགས་སོ་། བདག་
ནི་བསོད་ནམས་རྒྱུང་ལགས་སོ་། ཆོས་འཁོར་བསྟན་པ་ཉམས་ལགས་སོ་། བོད་འབངས་སྤྱིད་
པ་ཟད་ལགས་སོ་།

“King Khri-Srong lDeu-bTsan has died. Guru Padma Sambhava is leaving. I, Mu-Khri bTsan-Po am left abandoned in Tibet. My father the king had a short life. Guru Padma Sambhava has little compassion (i.e. he is leaving Tibet). I have little merit. The dharma centres and doctrine are in decline. The happiness of the Tibetan people is finished.

ཡབ་དང་གུ་རུ་བཞུགས་དུས་སུ་། སྤྱ་བློ་བཙན་པོ་མི་འགྲུལ་པར་། བདག་གི་སློ་གདུང་སུ་ལ་འཆའ་
ལྷིང་བཙེའི་གྲོས་ནི་སུ་ཡིས་འདེབས་ཅིང་། དམ་པའི་ཆོས་ནི་སུ་ལ་ཞུ་། འཆི་དུས་འཕོ་བ་སུ་
ཡིས་འདེབས་ཅིང་། བར་དོའི་སྤྱུག་བསྐལ་སུ་ཡིས་སེལ་། སྤྱི་བྱེད་འཕྲིན་ལས་སུ་ཡིས་མཇེད་ཅིང་།

ཀྱི་མ་ཀྱི་བྱད་ཐུགས་ཇི་ཆུང་། ཞེས་ལྷ་སྐུ་སྐུ་མེད་དུ་བརྒྱུལ་ལོ།

“Oh, why did I not die when my father and my Guru were still here, for in whom can I place confidence now? Who can give me compassionate advice? From whom can I request the holy dharma? Who will perform the transference (‘Pho-Ba) for me when I die? Who will dispel the misery of the bardo intermediate period? Who will perform ritual practice to purify my sins? How sad, how sad! Your compassion is so small!”

Saying this, the prince collapsed unconscious.

དེ་ནས་སྒྲོ་བ་དཔོན་པདྨ་འབྲུང་གནས་ཀྱིས་རྒྱལ་པོའི་སྙིན་ཁུང་དུ་ལྷགས་ཀྱི་ཆབ་གཏོར་དེ་བྲན་པ་
གསོས། ལྷ་སྐུ་ཀྱི་དབུ་སྐྱ་བངས་དུ་གྲུངས་དེ། འདི་སྐད་ཅིས་གསུངས་སོ།

Then Acharya Padma Sambhava blew some saliva into the king’s ear and revived him. He lifted the king’s head into his lap and spoke as follows:

ཉོན་ཅིག་བོད་ཀྱི་རྒྱལ་པོ་དད་པ་ཅན། ལས་ཅན་མས་གསུ་ལྷན་པ་ང་ཡི་བུ། བློ་སྤང་ལྟེ་འུ་
བཅན་སྐྱོ་ཆོ་མཐའ་ལ་འབྲིལ། ཐུགས་ངལ་མ་མཛད་ལྷ་སྐུ་བོད་ཀྱི་ཇི།

“Listen well, faithful king of Tibet! My fortunate and devoted son, your father Khri-Srong ‘Deu-bTsan lived out his full span, so do not trouble your mind, O prince and lord of Tibet!

བདག་ནི་ད་དུང་བོད་ཀྱི་དོན་ལ་མཆིས། དད་པ་ཅན་ལ་དངོས་སུ་དམ་ཆས་སྟོན། ཐུགས་
ངལ་མ་མཛད་ལྷ་སྐུ་བོད་ཀྱི་ཇི།

“I am still acting for the welfare of Tibet, and I show myself to those who have faith, and teach them the dharma. Do not trouble your mind, O prince and lord of Tibet!

བྱིད་ཀྱི་སྒྲིག་སྒྲིབ་ཐམས་ཅད་མ་ལུས་པར། ང་ཡི་ཞལ་མཐོང་ཙམ་ལ་འདག་པར་ངེས།
ཐུགས་ངལ་མ་མཛད་ལྷ་སྐུ་བོད་ཀྱི་ཇི། འདི་དང་ཕྱི་མ་བར་དོ་གནས་གསུམ་དུ། ང་དང་ཡང་
ཡང་མཇལ་ཞིང་སྐྱུག་བསྐྱེད་སེལ། ཐུགས་ངལ་མ་མཛད་ལྷ་སྐུ་བོད་ཀྱི་ཇི།

“All your sins and obscurations without exception have most certainly been removed by the mere sight of my face. Do not trouble your mind, O prince and lord of Tibet!

In this life, in the bardo, intermediate period, and in the next life you will meet me again and again, and all your miseries will be dispelled. Do not trouble your mind, O prince and lord of Tibet!

འདི་ནས་སྐྱོ་བ་བཅུ་བདུན་འགྲོ་དོན་མཛད། དེ་ནས་ཡུ་རྫོང་མཁའ་འགྲོའི་གླིང་དུ་བྱོན།

ཐུགས་ངལ་མ་མཛད་ལྷ་སྐྱས་བོད་ཀྱི་ཇེ། མང་ཡུལ་གྲང་ཐང་གངས་ཅིའི་འདབས་འདི་རྩ།
 ཉིད་ཀྱི་གདུང་བརྒྱད་ཕྱི་མ་བྱོན་པ་རྣམས་། གདུང་རུས་མ་ཞོར་ཆོས་ཀྱིས་རྒྱལ་སྤྱི་སྐྱོབ་།
 ང་ཡི་ཐུགས་ཇེས་རྒྱན་ཆད་མེད་པར་གཟིགས་། ཐུགས་ངལ་མ་མཛད་ལྷ་སྐྱས་བོད་ཀྱི་ཇེ།

For seventeen lives after this you will act for the benefit of beings and then you will go to the Dakini Land of Urgyan (Zangdopalri). Do not trouble your mind, O prince and lord of Tibet!

Here, to Mang-Yul in Gung-Thang, by the snow mountains, your descendants will come in future. Their family blood must be kept pure, and they should protect the kingdom with the dharma. I will look on them ceaselessly with my compassion. Do not trouble your mind, O prince and lord of Tibet!

དཔེན་གནས་ཆོས་མཛད་དད་གུས་ལྡན་པ་ཡི། རྒྱལ་བའི་བཀའ་དང་ཐུགས་ཇེའི་གདུལ་བྱ་
 རྣམས་། ང་ཡི་བྱོན་ལྔ་བས་ཐུགས་ཇེས་སྐྱོབ་ལགས་ཀྱིས་། ཐུགས་ངལ་མ་མཛད་ལྷ་སྐྱས་
 བོད་ཀྱི་ཇེ།

“Those disciples with the Jina’s instructions²⁰ and compassion, who practise dharma with faith and devotion in quiet retreats will be protected by my blessing and compassion. Do not trouble your mind, O prince and lord of Tibet!

སྐལ་མེད་སྤྱི་གསྐྱོད་ལོག་ལྷ་བདུད་ཀྱི་རིགས་། རྟོག་དཔྱུད་འགྲན་སེམས་ནག་པོའི་སེམས་ཅན་ནི།
 བདག་གིས་མི་སྐྱོབ་ལས་ངན་དག་ལ་སྐྱོད་། ད་ལྟའི་ནང་སློན་ནག་པོ་འདི་རྣམས་ཀྱང་།
 ཇེ་ཡི་ཐུགས་དཀྱུགས་བདག་གི་དམ་ལས་ཉམས་། ད་དུང་ངན་སོང་གསུམ་དུ་ངེས་པར་འགྲོ།
 འོན་ཀྱང་ང་ཡི་ཞལ་མཐོང་གསུང་ཐོས་པས་། ཐ་མ་ལས་ངན་དག་ནས་བདག་གི་གདུལ་བྱར་སྐྱེ།
 ཐུགས་ངལ་མ་མཛད་ལྷ་སྐྱས་བོད་ཀྱི་ཇེ།

“The unfortunate sinful ones, those with wrong views who belong to the family of mara (troublesome demons) and those bad-minded beings with contentious thoughts will create only bad karma, for I cannot protect them²¹. And as for these present bad home ministers of Tibet, who disturbed king Khri-Srong lDeu-bTsan and broke the vows I gave them, they will now certainly go to the three lower realms. Yet because

²⁰ i.e. Who have gained the teachings and compassion of the buddhas because they are worthy of it due to their faith, merit and wisdom, etc.

²¹ The Guru’s compassion is unlimited and of great power, yet if beings have no faith, desire no connection, and turning their backs on him commit only sin, then there is little he can do to help them quickly. Yet the blessing of having met him will plant a seed in their mind that will one day ripen and cause them to break their bad habits.

they have seen my face and heard my voice they will later cease from sin, and their bad actions will be purified and then they will be born as my disciples. Do not trouble your mind, O prince and lord of Tibet!

དུས་ངན་ཐ་མ་མཐར་ཐུག་སླེབ་ཁ་རྩུ་ རི་བོ་བྲ་བཟང་ཞེས་བུའི་ཤར་འདབས་སུ་ སྤུས་པའི་
 རྣལ་འབྱོར་གཅིག་གི་སྒྲོན་ལས་གྱིས་ ང་ཡི་གཏེར་འདོན་ལྟ་སྤུས་གདུང་བརྒྱད་སྐྱོབ་ ཐུགས་
 ངལ་མ་མཛད་ལྟ་སྤུས་བོད་ཀྱི་ཇེ་ དུས་ངན་ཐ་མའི་སེམས་ཅན་ཟོག་པོས་འདུལ་ དེ་ཡི་སྒྲོན་
 གྱིས་ལོག་ལྟའི་འདམ་ལ་རྩུད་ ཆོས་དང་ཆོས་འདྲ་མི་བྱེད་ཐེ་ཆོས་ཆེ་ རི་བོ་བྲ་བཟང་
 འདབས་སུ་འབྱུང་བ་དེ་ གསང་སྤྲུགས་ཐེག་པ་ཆེན་པོའི་བཀའ་དང་མཐུན་ དག་བའི་རྩུལ་
 སྦྱོང་སྤུས་པའི་རྣལ་འབྱོར་པས་ གུང་ཐང་རྒྱལ་པོ་ཇེ་འབངས་སྐྱོབ་པར་ངེས་ ཐུགས་ངལ་མ་
 མཛད་ལྟ་སྤུས་བོད་ཀྱི་ཇེ་ ཞེས་གསུངས་སོ་

“Towards the end of the final, evil period at the east side of the mountain called bKrab Zang, by the power of his prayer of aspiration²² a secret yogi will take out my treasure²³ and thus protect the lineage of your royal descendants. Do not trouble your mind, O prince and lord of Tibet!

The beings of the final, evil period will be controlled by cheaters and because of this fault they will be caught in the swamp of wrong views. They will have great doubts regarding what is truly dharma and what is not. That which comes from the side of Ri-Bo bKra-bZang (i.e. these prayers) is in harmony with the doctrines of the tantric mahayana. (It will be revealed by) the secret yogi who follows the system of virtue and who will certainly protect the Gung-Thang rGyal-Po²⁴ and his subjects. Do not trouble your mind, O prince and lord of Tibet!”

དེའི་དུས་སུ་རྒྱལ་པོའི་སྤྲུག་བསྐྱེད་པའི་སྤྲུག་པོའི་བྱེད་ཉན་མངས་རང་གྲོལ་ཞེས་བུ་བ་གསུངས་སོ་

It was at this time also that the Guru taught the practice called ‘Nyon-Mongs Rang-Grol’ in order to dispel the king’s misery.

གུ་རུའི་ཞལ་ནས་ ལྟ་སྤུས་ཉིད་བུ་འབངས་ཀྱི་དོན་དུ་ཐུགས་ཤིན་དུ་བརྩེབས་ ང་ཡིས་རྒྱལ་
 པོའི་གདུང་བརྒྱད་རྣམས་ལ་དུས་སྤྲིགས་མའི་མཐར་ཐུག་པའི་དུ་བྱིན་སྒྲོབས་ཐུགས་ཇེས་སྐྱོབ་ཀྱིས་ ལྟ་
 སྤུས་རང་བུ་འབངས་ལ་ཞལ་ཆེམས་འདི་ལྟར་དུ་ཞོག་ ཅེས་གསུངས་སོ་

²² Made when he was a disciple of Padma Sambhava in Tibet.

²³ i.e. The Le’u bDun-Ma, Seven Chapters of Prayer.

²⁴ i.e. The royal descendant of Mu-Khri bTsan-Po.

The Guru said, “O prince, for the sake of your son and your subjects, with the great compassion of my mind I will protect all your royal descendants until the end of the debased period with my blessings and compassion. Prince, this is my final testament to you, your son and your subjects.

རིགས་བཟང་ཁྲངས་བཅུན་འོད་གསལ་ལྷ་ཡི་བརྒྱད་མཁའ་བཟུང་བཟུང་ས་
 ཆད་པར་བདག་གི་ཐུགས་རྗེས་རྒྱུ་དུ་བཟུང་ལགས་ཀྱི་སྤྱི་སྤྱོད་གྲོགས་དང་སྦྲོན་པོའི་
 ཁར་མ་བདང་རྒྱལ་བྲིམས་ཆོས་ཀྱི་བྲིམས་ཀྱིས་འཆོ་བར་མཛོད་མོ་

“For as long as the pure and noble family, descending from the shining gods, continues unbroken after Mu-Khri bTsan-Po, I will constantly hold it safe with my compassion. Therefore, they should not listen to the advice of sinful friends and ministers, but keep their government laws according to the dharma rules.

ཆོས་མེད་དྲེད་པོ་ཟོལ་ཟོག་གཡོ་སྐྱུ་ཅན་སྤྱི་གས་དུས་འབྱུང་བས་ཚར་ཆོད་ཆོས་བྲིམས་ཚུགས་མོ་
 ཆོས་བཞིན་སྤྱོད་པས་རྒྱལ་ཁམས་བདེ་བར་འགྱུར་སྐྱོ་སྤྱོད་ཉེན་ཁེང་མངའ་ཐང་འཕྲོག་པ་དང་
 རྒྱལ་པོ་དམངས་སྤུ་འབེབས་པའི་གལ་བྱུང་ན་ལྷ་སྤྱི་དཔང་དུ་ཚུགས་ལ་བསྐྱོག་པ་མཛོད་མོ་

“The unreligious and the wild, undisciplined ones who are deceitful and cheat, will all develop in the degenerate period so they must be punished according to the dharma rule²⁵. By acting according to the dharma, happiness will develop in the kingdom. When enemies try to kill your descendants and deprive them of their power, and in the difficult period when the people try to take over the royal power (i.e. make democracy, communism etc.), then your descendants must remember the eight groups of spirits²⁶ and take them as their witness and repulse the troubles.

སྤྱི་གས་དུས་གྲུང་ཐང་རྒྱལ་པོ་སྤྱི་བཅེའི་ཕྱིར་བྲག་རི་དུག་སྤྱུལ་སྤྱུངས་འདུའི་ཀློང་པ་ལ་
 ལྷ་སྤྱི་གས་གྲུང་བརྒྱད་སྐྱོབ་པའི་མན་ངག་བདོག་དེ་དུས་སྐྱེ་འགྲོ་མི་ནམས་ཐེ་ཆོས་ཆེ་
 འོག་ལྷ་མ་བྱེད་ང་ཡི་བཀའ་བཞིན་སྐྱབས་གྲུང་ཐང་རྒྱལ་པོའི་བསམ་པ་དེ་ཡིས་འགྲུབ་
 སྤྱི་གས་རྒྱུད་རྒྱལ་པོ་བདག་གིས་སྐྱོབ་མི་འགྱུར་ཞེས་གསུངས་སོ་

“In order to show compassion for the Gung-Thang rGyal-Po of the degenerate period, I will hide the instructions (i.e. this Seven-Chapter Prayer) which will save your royal descendants at the mid-point of the rock mountain that looks like a heap of poisonous

²⁵ They must not be allowed to spread their wrong views which only increase the general confusion and suffering.

²⁶ Lha-Srin sDe-brGyad, the eight groups of local gods and spirits who were controlled and set to work for the dharma by Padma Sambhava.

snakes. At that later period, all people will have very big doubts, so your descendants must not follow wrong views, but rather practise according to my instructions. By doing this all the Gung-Thang rGyal-Po's wishes will be fulfilled. But I cannot save the king if he acts sinfully."

གུ་རུའི་ཞལ་ནས་༖ ལྷ་སྐུས་ཉིད་ཀྱི་གདུང་རབས་ཐ་མ་མང་ཡུལ་གུང་ཐང་དུ་ངའི་གདེར་གྱིས་
 སྐྱབ་པའི་དུས་ས་༖ བོད་སྤྱུག་པའི་དུས་ལ་བབ་པ་ཡིན་དེ་༖ སེམས་ཅན་ལ་ཅི་མི་འདོད་པ་འབྱུང་༖
 སྤྱིང་ལྷ་སྐྱོན་འབྱུག་༖ འོག་ཁྲ་གཉན་འབྱུག་༖ བར་གཞི་བདག་འབྱུག་༖ སྤྱིག་སྦྱོད་རྒྱལ་པོ་འབྱུག་༖
 དམངས་པལ་པ་འབྱུག་༖ བ་སྤྱོན་ནང་འབྱུག་༖ དེའི་དུས་སུ་སངས་རྒྱས་བསྐྱེད་པ་མཐར་ཐུག་༖
 ཡི་དམ་ལྷ་འི་དངོས་གྲུབ་ཡལ་༖ མཁའ་འགྲོ་ཚས་སྐྱོང་རི་རབ་ལ་ཞལ་གཟིགས་༖ སེམས་ཅན་
 གྱི་སྐྱིད་པ་ཟད་པ་ཡིན་༖ གུང་ཐང་རྒྱལ་པོ་ཡོན་མཚད་ཇི་འབངས་ནམས་༖ ང་ཡི་བཀའ་
 བཞིན་སྐྱབས་ལ་གདེར་གྱི་ཚས་ལ་སྦྱོད་༖ བདུ་བདག་གི་ཐུགས་ཇི་མུར་ལ་སྦྱོབས་ཆེ་བ་དེའི་དུས་
 སུ་འབྱུང་ངོ་༖ དུས་རྒྱན་ཆད་མེད་པར་ང་ལ་གསོལ་བ་ཐོབ་༖ ཅེས་གསུངས་སོ་༖

The Guru then said. "Prince, when your final descendants are staying at Mang-Yul in Gung-Thang and are protected by my treasure (i.e. these prayers), great misery will come to Tibet. Beings will experience everything that they do not like. The local gods and demons will cause disturbance above, the snake gods will cause disturbance below, and local 'earth-lord' spirits will cause disturbance in between (i.e. on earth level). The sinful kings will fight, the ordinary people will fight and brothers will fight each other. That period will see the end of the Buddha's doctrines. The transforming gods will lose their power to grant accomplishments, and the dakinis and dharma protectors will turn their faces towards Mount Meru²⁷. All the happiness that sentient beings have will be finished. At that time, the Gung-Thang rGyal-Po, his sponsors, gurus and subjects must practise according to my orders, and meditate on the treasure doctrines. My compassion will quickly and powerfully arise at that time. They must pray to me continuously (with this prayer)."

²⁷ They will cease looking compassionately on beings for the latter are no longer worthy of such special love, being too dull, disturbed and selfish to receive it.

ཨི་མ་ཨོ། རུབ་ཕྱོགས་བདེ་བ་ཅན་གྱི་ཞིང་ཁམས་སུ།

E MA HO NUB CHOG DE WA CHEN GYI ZHING KHAM SU
wonderful western direction Sukhavati, 'happy' of realm in

Wonderful! In the realm of Dewachan that lies to the west,

སྣང་བ་མཐའ་ཡས་ཐུགས་རྗེའི་བྱིན་རླབས་གཡོས།

NANG WA THA YAE THUG JEI JIN LAB YOE
by Amitabha compassion's blessing moved
(i.e. emerged in this world as Padma Sambhava)

Amitabha released his compassionate blessing and

སྤྱལ་སྐྱེ་བཏུང་གནས་བྱིན་རླབས་པས།

TRUL KU PAD MA JUNG NAE JIN LAB PAE
incarnation, emanation Padma Sambhava by blessing

You, Padma Sambhava, emanated and blessed

འཛམ་གླིང་བོད་ཀྱི་སེམས་ཅན་དོན་ལ་དགོངས།

DZAM LING BOE KYI SEM CHAN DON LA GONG
world Tibetan beings benefit for consider

The beings of Tibet with your intention for their welfare²⁸

འགྲོ་དོན་རྒྱུ་ཆད་མེད་པའི་ཐུགས་རྗེ་ཅན།

DRO DON GYUN CHAD ME PAI THUG JE CHAN
beings benefit ceaselessly compassionate one

You are the compassionate one who acts ceaselessly for the benefit of beings.

ཡུ་རྒྱལ་པཏུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB
Odiyana Padma Sambhava to pray

Padma Sambhava of Urgyan, we pray to you —

བསན་པ་ལྷུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་རློབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB
wishes effortlessly arising bless

Please bless us that our wishes may be easily fulfilled!

²⁸ Alternative reading for line 4 by C. R. Lama:

འཛམ་གླིང་འགྲོ་བུ་ག་སེམས་ཅན་དོན་ལ་དགོངས།

DZAM LING DRO DRUG SEM CHAN DON LA GONG
world beings six (realms) sentient beings benefit for thought, consideration

All the beings in the six realms of the world with your intention for their welfare.

Wonderful! In the realm of Dewachan that lies to the west, Amitabha released his compassionate blessing and you, Padma Sambhava, emanated and blessed the beings of Tibet with your intention for their welfare. You are the compassionate one who acts ceaselessly for the benefit of beings. Padma Sambhava of Urgyan, we pray to you—please bless us that our wishes may be easily fulfilled!

གྲུལ་པོ་བློ་སྤྲོད་པའི་མཁའ་ཆད་ནས་༥

GYAL PO TRI SONG DEU TSAN MAN CHAD NE
king (name) after, below from

King Trisong Deutsan and

ཆོས་གྲུལ་གདུང་བརྒྱད་མཐའ་ནས་མ་སྤྲོད་ས་པར་༥

CHO GYAL DUNG GYUD THA NE MA TONG PAR
dharma king descendants finally not finish until

All his royal descendants until the end of his line

དུས་གསུམ་རྒྱུ་ཆད་མེད་པར་བྱིན་གྱིས་ཆོ་བས་༥

DU SUM GYUN CHAD ME PAR JIN GYI LOB
times three continuously bless

Will be continuously blessed in all the three times

པོད་ཀྱི་ཆོས་སྤྲོད་གྲུལ་པོའི་གཉེན་གཅིག་བྱུ་༥

BOD KYI CHO KYONG GYAL POI NYEN CHIG BU
Tibet of dharma protecting king friend only

By you, the sole friend of the king who protects the dharma in Tibet

གྲུལ་པོ་ཆོས་སྤྲོད་སྤྱོད་པའི་ཐུགས་ཇེ་ཅན་༥

GYAL PO CHO CHO KYOB PAI THUG JE CAN
king dharma doing protecting compassionate one

You are the compassionate one who protects the king who practises the dharma.²⁹

²⁹ Alternative reading for lines 4 & 5 for non-Tibetans:

པོད་སྐབས་ཆོས་སྤྲོད་ཡུལ་གྱི་གཉེན་གཅིག་པོ་༥

BOE SOG CHO CHO YUL GYI NYEN CHIG PO
Tibet etc. dharma practising country of friend only, sole

By you, the sole friend of Tibet and all the other countries where dharma is practised.

ཡུལ་ཁམས་ཆོས་སྤྲོད་སྤྱོད་པའི་ཐུགས་ཇེ་ཅན་༥

YUL KHAM CHO CHO KYOB PAI THUG JE CHAN
country dharma doing protecting compassionate one

You are the compassionate one who protects the lands where dharma is practised.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

We pray to Padma Sambhava of Urgyan.

བསམ་པ་ལྷུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ལྷོབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

King Trison Deutsan and all his royal descendants until the end of his line will be continuously blessed in all the three times by you, the sole friend of the king who practises the dharma in Tibet. You are the compassionate one who protects the king who practises the dharma. Padma Sambhava of Urgyan, we pray to you—please bless us that our wishes may be easily fulfilled!

སྐུ་ནི་ལྷོ་རུབ་སྤྱན་པའི་ཁ་གནོན་མཛད།

| | | | | |
|-------------------|------------|-----------------|---------|-------|
| KU NI | LHO NUB | SIN POI | KHA NON | DZAD |
| body | south-west | rakshashas, | supress | doing |
| (i.e. Nyayabling) | | cannibal demons | | |

Your body is in the south-west supressing the cannibal demons

ཐུག་ཇེ་ཐེས་བོད་ཀྱི་སེམས་ཅན་དོན་ལ་དགོངས།

| | | | | | |
|-----------------|---------|----------|---------|----|----------|
| THUG JE | BOE KYI | SEM CHAN | DON | LA | GONG |
| with compassion | Tibetan | beings | benefit | | consider |

Yet with your compassion you attend to the welfare of the beings of Tibet.³⁰

མ་རིག་ལོག་པའི་སེམས་ཅན་འདྲིན་པའི་དཔལ།

| | | | | |
|----------|---------------------|-----------------|-------------|------------------|
| MA RIG | LOG PAI | SEM CHAN | DREN PAI | PAL |
| ignorant | wrong views, erring | sentient beings | leading out | glory, great one |

As the glorious guide of all those holding the wrong views arising from ignorance

ཉོན་མོངས་གདུལ་དཀའི་སེམས་ཅན་ཐབས་ཀྱིས་གདུལ།

| | | | | | |
|----------------------------------|-----------------------------|-----------------|------------------|-----|------------------|
| NYON MONG | DUL KAI | SEM CHAN | THAB | KYI | DUL |
| afflictions (anger, desire etc.) | difficult to educate, rough | sentient beings | suitable methods | by | control, educate |

You control the unruly afflicted beings with suitable methods.

³⁰ Alternative reading for line 2:

ཐུག་ཇེ་ཐེས་འཁྲོ་དྲུག་སེམས་ཅན་དོན་ལ་དགོངས།

| | | | | | | |
|-----------------|--------|------------|----------|---------|---------|--------|
| THUG JE | DRO | DRUG | SEM CHAN | DON | LA | GONG |
| with compassion | beings | six realms | beings | benefit | to, for | intend |

Yet with your compassion you attend to the welfare of all sentient beings.

བཙེ་གདུང་རྒྱལ་ཆད་མེད་པའི་ཐུགས་རྩི་ཅན་མེད་ཅེ་

TSE DUNG GYUN CHAD ME PAI THUG JE CHAN
compassion love, warm feeling ceaseless, continuous compassionate one

You are the compassionate one whose tender love and care flows ceaselessly.

ཡུ་རྒྱལ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བས་མེད་ཅེ་

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམས་པ་ལྷུན་གྲིས་གྲུབ་པར་གྲིན་གྲིས་རྒྱབས་མེད་ཅེ་

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

Your body is in the south-west suppressing the cannibal demons yet with your compassion you attend to the welfare of the beings of Tibet. As the glorious guide of all those holding the wrong views arising from ignorance you control the unruly afflicted beings with suitable methods. You are the compassionate one whose tender love and care flows ceaselessly. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be fulfilled.

དུས་ངན་སྡིགས་མའི་མཐའ་ལ་ཐུག་པའི་ཚེ་

DU NGAN NYIG MAI THA LA THUG PAI TSHE
time, period bad, evil degenerate, dregs end at reach, come time, when
(i.e. the present age)

During this evil time at the end of the degenerate period

ནང་རི་དགོངས་རི་བོད་ཀྱི་དོན་ལ་བྱོན་ཅེ་

NANG RE GONG RE BOE KYI DON LA JON
morning each evening each Tibet of benefit for coming

You come each morning and evening in order to benefit the beings of Tibet.³¹

ཉི་ཟེར་འཆར་སྤྱད་མདངས་ལ་བཙེ་བས་ཏེ་འབྱོན་ཅེ་

NYI ZER CHAR DU DANG LA CHIB TE JON
sun rays rising setting radiance on riding thus come

You come riding on the radiant rays of the rising and setting sun, and

³¹ An alternative reading of line 2 for non-Tibetans

ནང་རི་དགོངས་རི་དད་ལྡན་དོན་ལ་བྱོན་ཅེ་

NANG RE GONG RE DAE DAN DON LA JON
morning each evening each faithful benefit thus come

You come each morning and evening for the sake of those who have faith.

ཡར་ངོའི་ཚེས་བཅུའི་དུས་སུ་དངོས་སུ་འབྱོན་མེད།

YAR NGOI TSHE CHUI DU SU NGO SU JON
waxing tenth day time at really, actually come

On the tenth day of the waxing moon you show your actual presence.

འགྲོ་དོན་སྒྲུབ་མཁའ་མཁའ་པའི་ཐུགས་རྒྱུ་ཅན་མེད།

DRO DON TOB CHEN DZAD PAI THUG JE CHAN
beings benefit power, force great doing compassionate one

You are the compassionate one who acts most strongly for the benefit of beings.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་མེད།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷུན་གྱིས་གྲུབ་པར་གྱིན་གྱིས་སྒྲོབས་མེད།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

During this evil time at the end of the degenerate period you come each morning and evening for the sake of those who have faith. You come riding on the radiant rays of the rising and setting sun and, on the tenth day of the waxing moon you show your presence. You are the compassionate one who acts most strongly for the benefit of beings. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

ལྔ་བརྒྱ་པ་མ་ཚུངས་དུས་སྡིགས་མ་ལ་མེད།

NGAB GYA THA MA TSOD DU NYIG MA LA
five hundred final fighting, time degenerate, at
(the final period of Buddha Shakyamuni's doctrines in this world) *dispute dregs, remnants*

During the degenerate period of strife in the final five hundred years

སེམས་ཅན་ཐམས་ཅད་ཉན་མོངས་དུག་ལྔ་ལྔ་མེད།

SEM CHAN THAM CHE NYON MONG DUG NGA HRAG
sentient beings all afflictions poisons five hard, rough,
(stupidity, anger, desire, jealousy and pride) tough

The five afflicting poisons will be very strong in all sentient beings.

ཉན་མོངས་འཛོལ་ཉན་དུག་ལྔ་རང་རྒྱུད་སྒྱུར་མེད།

NYON MONG JOL NYAG DUG NGA RANG GYUD CHOD
afflictions mixed, compounded poisons five own mind, character doing
(each affliction being mixed with aspects of the others)

These five poisons will work in many permutations within their minds, and

དེ་འདྲི་དུས་ན་ཁྱིད་གྱི་ཐུགས་ཇེ་བསྐྱེད་ཅེ།

DEN DRAI DU NA KHYE KYI THUG JE KYE
like that time in, at your compassion arise, develop, come out

At that time your compassion will manifest.

དད་ལྷན་མཐོ་རིས་འདྲིན་པའི་ཐུགས་ཇེ་ཅན་ཅེ།

DAE DAN THO RI DREN PAI THUG JE CHAN
faithful heaven, three upper leading, guiding to compassionate one
(higher) realms

You are the compassionate one who leads the faithful to the upper realms.

ཡུ་གྱན་བདུ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས་ཅེ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་བ་ལྷན་གྱིས་བྱུབ་པར་བྱིན་གྱིས་ཆོ་བས་ཅེ།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

During the degenerate period of strife in the final five hundred years, the five afflict-ing poisons will be very strong in all sentient beings. These five poisons will work in many permutations within their minds and, at that time, your compassion will mani-fest. You are the compassionate one who leads the faithful to the upper realms. Padma Sambhava of Urgyan we pray to you — please bless us that our wishes may be easily fulfilled!

ཁོར་དང་འཇིགས་པའི་དམག་གིས་མཐའ་བསྐོར་ནས་ཅེ།

HOR DANG JIG PAI MAG GI THA KOR NE
mongolian, barbarian, and frightful armies by border surround then
anti-dharma

When the borders are surrounded by terrible and anti-dharma armies, and

ཆོས་འཁོར་གཉན་པོ་འཇིག་ལ་ཐུག་པའི་ཆེ་ཅེ།

CHO KHOR NYAN PO JIG LA THUG PAI TSHE
dharma teaching important destroy, to reach, arrive time, when
centres disintegrate

The important dharma centres are destroyed

ཡིད་གཉིས་ཐེ་ཆོམ་མེད་པར་གསོལ་བ་ཐོབ་ཅེ།

YID NYI THE TSHOM ME PAR SOL WA THOB
two-minds, indecisive doubt without must pray!

We must pray without doubt or uncertainty!

ཡུ་གྱུ་ལྷ་སྒྲིན་སྒྲེ་བརྒྱད་འཁོར་དང་བཅས་མེད།

UR GYAN LHA SIN DE GYE KHOR DANG CHE
Padma Sambhava local gods groups eight circle, together with
and spirits retinue

For then you, Padma Sambhava, will come with your circle of the eight groups of local spirits, and

དམག་དབུང་ཏུར་བུམས་བརྗོད་པར་ཐེ་ཚེས་མེད་མེད།

MAG PUNG HUR THUM DOG PAR THE TSHOM ME
army mass quickly destroy, repel, repulse undoubtedly
annihilate

Most certainly repulse and quickly destroy these warring hordes.

ཡུ་གྱུ་པརྟ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས་མེད།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷུན་གྲིས་གྲུབ་པར་བྱིན་གྲིས་རྫོབས་མེད།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

When the borders are surrounded by terrible and anti-dharma armies and the important dharma centres are destroyed we must pray without doubt or uncertainty! For then you, Padma Sambhava, will come with your circle of the eight groups of local spirits and most certainly repulse and quickly destroy these warring hordes. Padma Sambhava of Urgyan we pray to you — please bless us that our wishes may be easily fulfilled!

སེམས་ཅན་སྐྱུ་ལྷས་འཇིག་པའི་ནད་བྱུང་ནས་མེད།

SEM CHAN GYU LU JIG PAI NAD JUNG NE
sentient beings temporary, destroying diseases, arise, then
insubstantial bodies sickness appear

When diseases arise which destroy the insubstantial bodies of sentient beings and

མི་བཟད་སྤྱུག་བསྔལ་ཆེན་པོས་ཞོན་པའི་ཆེ་མེད།

MI DZAD DUG NGAL CHEN POE NON POI TSHE
unbearable misery by great oppressed, coerced when

We are oppressed by unbearable great misery

ཡིད་གཉིས་ཐེ་ཚེས་མེད་པར་གསོལ་བ་ཐོབ་མེད།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་གྱུན་སྒྲུབ་གྱི་སྒྲ་དང་དབྱེར་མེད་པས།

| | | | | |
|-----------------|------------------------------------|-------------|----------------------|------------------|
| UR GYAN | MEN GYI LA | DANG | YER ME | PAE |
| <i>Padma</i> | <i>Bhaishajya Guru, the Buddha</i> | <i>and</i> | <i>not different</i> | <i>therefore</i> |
| <i>Sambhava</i> | <i>who presides over medicines</i> | | | |
| | <i>and healing</i> | | | |

For then you, Padma Sambhava who are one with the Buddha of Medicine,

ཆོ་ཟད་ས་ཡིན་བར་ཆད་ངེས་པར་སེལ།

| | | | | |
|--------------------------------------|---------------|---------------------------|--------------------------|-----------------------|
| TSHE ZAD | MA YIN | BAR CHAD | NGE PAR | SEL |
| <i>life finished</i> | <i>not</i> | <i>obstacles</i> | <i>certainly, really</i> | <i>dispel, remove</i> |
| <i>(i.e. before the maximum span</i> | | <i>(murder, accident,</i> | | |
| <i>possible for one's karma)</i> | | <i>plague etc.)</i> | | |

Will most certainly dispel all the obstacles that create untimely death.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བས།

| | | | |
|----------------|------------------------|-----------|-------------------|
| UR GYAN | PAD MA JUNG NAE | LA | SOL WA DEB |
|----------------|------------------------|-----------|-------------------|

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་རྫོབས།

| | | |
|---------------|--------------------------|--------------------|
| SAM PA | LHUN GYI DRUB PAR | JIN GYI LOB |
|---------------|--------------------------|--------------------|

Please bless us that our wishes may be easily fulfilled!

When diseases arise which destroy our insubstantial bodies and we sentient beings are oppressed by unbearable great misery we must pray without doubt or uncertainty! For then you, Padma Sambhava who are one with the Buddha of Medicine, will most certainly dispel all the obstacles that create untimely death. Padma Sambhava of Urgyan we pray to you — please bless us that our wishes may be easily fulfilled!

འབྲུང་བ་དགྲར་ལངས་ས་བཅུད་ཉམས་པའི་ཆོ།

| | | | | | |
|-------------------------|---------------------------------|----------------|------------------|------------------|----------------|
| JUNG WA | DRAR | LANG SA | CHUD | NYAM PAI | TSHE |
| <i>elements (earth,</i> | <i>as enemies</i> | <i>arise</i> | <i>land,</i> | <i>essence,</i> | <i>losing,</i> |
| <i>water, fire, air</i> | <i>(i.e. acting against the</i> | <i>earth</i> | <i>nutritive</i> | <i>declining</i> | <i>when</i> |
| <i>and space)</i> | <i>interest of beings)</i> | | <i>power</i> | | |

When the elements behave as enemies and the land loses its fertility

སེམས་ཅན་སྲུ་གཤི་ནད་ཀྱིས་གཟེར་བ་ན།

| | | | | | |
|------------------------|---------------------------------|-----------------|------------|-------------------|-----------------|
| SEM CHAN | MU GEI | NAD | KYI | ZIR WA | NA |
| <i>sentient beings</i> | <i>famine's</i> | <i>diseases</i> | <i>by</i> | <i>oppressed,</i> | <i>if, when</i> |
| | <i>(hunger and the diseases</i> | | | <i>tormented</i> | |
| | <i>consequent upon it)</i> | | | | |

If sentient beings are tormented by the diseases of famine

ཡིད་གཉིས་ཐེ་ཚམ་མེད་པར་གསོལ་བ་ཐོབ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་གྱུན་མཁའ་འགྲོ་ལྷ་ལྷོ་ཚལ་དང་བཅས།

UR GYAN KHAN DRO NOR LHAI TSHOG DANG CHE

Padma Sambhava dakini wealth gods hosts together with

For the you, Padma Sambhava, will come with your hosts of dakinis and wealth gods and

དབུལ་ཕོངས་བཀྲས་སྐྱོམ་སེལ་བར་ཐེ་ཚམ་མེད།

UL PHONG TRE KOM SEL WAR THE TSHOM ME

poverty hunger thirst dispel undoubtedly

Most certainly remove all poverty, hunger and thirst.

ཡུ་གྱུན་པདྨ་འཁྱུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་བ་ལྷུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་སྐྱོབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

If sentient beings are tormented by the diseases of famine when the elements behave as enemies and the land loses its fertility we must pray without doubt or uncertainty! For then you, Padma Sambhava, will come with your hosts of dakinis and wealth gods and most certainly remove all poverty, hunger and thirst. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

ལས་ཅན་འགྲོ་བའི་དོན་དུ་གཏོར་འདོན་ན།

LAE CHAN DRO WAI DON DU TER DON NA
fortunate (those having beings for the sake of treasure take out when
the good karma necessary (gTer-Chhos
for following the dharma) doctrines etc.)

When we fortunate ones reveal treasures for the sake of beings,

དམ་ཚིག་ཟོལ་ཟོལ་མེད་པའི་དཔའ་གདེང་གིས།

DAM TSHIG ZOL ZOG ME PAI PA DENG GI
tantric vows break, deceive, without energy confidence therefore
cheat (i.e. happy and diligent)

We need the energy and confidence of having never cheated with our tantric vows, so

ཡིད་གཉིས་ཐེ་ཚམ་མེད་པར་གསོལ་བ་ཐོབ་ཅེ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt of uncertainty!

ཡུ་གྱུན་ཡི་དམ་ལྷ་ཡི་ཚལས་དང་བཅས་ཅེ།

UR GYAN YI DAM LHA YI TSHOG DANG CHE

Padma Sambhava transforming gods of hosts together with

Then you, Padma Sambhava, will come with your hosts of transforming gods and

ཕ་ཉོར་བྲུ་ཡི་ལོན་པར་ཐེ་ཚམ་མེད་ཅེ།

PHA NOR BU YI LON PAR THE TSHOM ME

father (Guru wealth (i.e. the son, by get undoubtedly
Padma Sambhava) treasure doctrines) disciples

We, your disciples, will most certainly gain your riches.

ཡུ་གྱུན་བདུ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས་ཅེ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་བ་ལྷུན་གྱིས་བྲུབ་པར་གྱིན་གྱིས་ཆོབས་ཅེ།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

When we fortunate ones reveal treasures for the sake of beings we need the energy and confidence of never having cheated with our tantric vows, so we must pray without doubt or uncertainty! Then you, Padma Sambhava, will come with your hosts of transforming gods and we, your disciples, will most certainly gain your riches. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

སྤས་ཡུལ་ནགས་རིང་དབེན་ས་སྟོག་པའི་ཚེ།

BAE YUL NAG RONG WEN SA NYOG PAI TSHE

secret land forests isolated, quiet going there, when
(uninhabited valleys etc.) place for meditation travelling in

When we travel in secret lands and forests to practise quiet meditation retreat

ཁ་བ་བྲུ་ཡུག་འཇུགས་ཤིང་ལམ་འགགས་ནེ།

KHA WA BU YUG TSHUB SHING LAM GAG NA

snow snow storm, trapped, smothered path, road blocked, when, if
blizzard blinded closed

If our way is blocked and we are trapped by snow and blizzards

ཡིད་གཉིས་ཐེ་ཚམ་མེད་པར་གསོལ་བ་ཐོབ་ཅེ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་གྱུན་གཞི་བདག་གཉན་པོའི་འཁོར་བཅས་ནས་ཅེ།

UR GYAN ZHI DAG NYAN POI KHOR CHE NE
Padma Sambhava local 'earth-lord' important, circle together then
gods powerful
(the gods and spirits presiding over the locality)

For then you, Padma Sambhava, will come with your circle of powerful 'land-lord' gods and

ཚམ་མཇད་ལས་སྒྲ་འདྲིན་པར་ཐེ་ཚམ་མེད་ཅེ།

CHO DZAD LAM NA DREN PAR THE TSHOM ME
dharma practitioners path leader, guide undoubtedly

We dharma followers will most certainly be led onto the right path.

ཡུ་གྱུན་པདྨ་འཁྱུང་གནས་ལ་གསོལ་བ་འདེབས་ཅེ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་སྒྲོབས་ཅེ།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

When we travel in secret lands and forests to practise quiet meditation retreat, if our way is blocked and we are trapped by snow and blizzards, we must pray without doubt or uncertainty! For then you, Padma Sambhava, will come with your circle of powerful 'earth-lord' gods and we dharma followers will most certainly be led onto the right path. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

སྒྲག་གཟིག་རོམ་དྲིད་དུག་སྐལ་མཆི་བ་ཅན་ཅེ།

TAG ZIG DOM DRED DUG DRUL CHE WA CHAN
tiger leopard bear Tibetan snow poisonous animals with fangs
bear snakes

When tigers, leopards, bears, snow-bears, poisonous snakes and other dangerous animals surround us

འབྲོག་ཆེན་འཛིགས་པའི་འཕྲང་ལ་འགྲིམས་པའི་ཆེ།

DROG CHEN JIG PAI TRANG LA DRIM PAI TSHE
wilderness, wild great frightening narrow passage, in travelling, when solitude difficult path passing through

As we travel in the great wildernesses and on frightening, perilous trails

ཡིད་གཉིས་ཐེ་ཚམ་མེད་པར་གསོལ་བ་ཐོབ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཟུ་གྱུན་དཔའ་བོ་གིང་དང་སྤང་མར་བཅས།

UR GYAN PA WO GING DANG SUNG MAR CHE
Padma Sambhava viras, heros agents and dharma guardians with

For then you, Padma Sambhava, will come with the pawo, ging and dharma-guardians and

གདུག་པའི་སེམས་ཅན་སྦྱོད་པར་ཐེ་ཚམ་མེད།

DUG PAI SEM CHAN TROD PAR THE TSHOM ME
evil, harmful beings expel, drive out undoubtedly

Most certainly drive off all harmful creatures.

ཟུ་གྱུན་པརྒྱ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷུན་གྲིས་གྲུབ་པར་གྲིན་གྲིས་ཆོབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

When tigers, leopards, bears, snow-bears, poisonous snakes and other dangerous animals surround us as we travel in the great wildernesses and on frightening, perilous trails, we must pray without doubt or uncertainty! For then you, Padma Sambhava, will come with pawo, ging and dharma-guardians and most certainly drive off all harmful creatures. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

ས་ཁུ་མི་རླུང་འབྲུང་བའི་བར་ཆད་ཀྱིས།

SA CHU ME LUNG JUNG WAI BAR CHAD KYI
earth water fire wind elements obstacles, troubles by

When the elements, earth, water, fire and air create obstacles

སྐྱུ་ལུས་ཉིན་ཞིང་འཇིག་པའི་དུས་བྱང་ནེ།

GYU LU NYEN ZHING JIG PAI DU JUNG NA
temporary body dangerous for destroying time arising if, when

That are dangerous for our insubstantial bodies and threaten to destroy them

ཡིད་གཉིས་ཐེ་ཚཱ་མེད་པར་གསོལ་བ་ཐོབ་ཅེ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་གྱུན་དཔའ་བོ་གྲད་དང་ལྷན་པ་ཡིས་ཅེ།

UR GYAN PA WO GYAD DANG DAN PA YI
Padma Sambhava viras, heros powerful fighters, champions by

For then you, Padma Sambhava, with your champion heros

འབྱུང་བ་རང་སར་ཞི་བར་ཐེ་ཚཱ་མེད་ཅེ།

JUNG WA RANG SAR ZHI WAR THE TSHOM ME
*elements in own place pacified undoubtedly
(i.e. not trouble me)*

Will most certainly cause the elements to be pacified in their own place.

ཡུ་གྱུན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདིབས་ཅེ།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྟུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ཚྭ་བས་ཅེ།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

When the elements, earth, water, fire and air, create obstacles that are dangerous for our insubstantial bodies and threaten to destroy them, we must pray without doubt or uncertainty! For then you, Padma Sambhava, with your champion heros will most certainly cause the elements to be pacified in their own place. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

ལམ་སྐང་འཇིགས་པའི་འཕྲང་ལ་འགྱིམ་པའི་ཚེ།

LAM SANG JIG PAI TRANG LA DRIM PAI TSHE
dangerous frightening narrow passage, defile, etc. on travelling when

When we travel on dangerous tracks and frightening perilous trails

བསད་བྱིར་ཇག་པ་ཚམས་པོས་ཉིན་པ་ནེ།

SAD KHYER JAG PAI CHOM POE NYEN PA NA
killed steal robber theft troubled by if, when

If we are in danger from murderers, robbers and thieves

ཡིད་གཉིས་ཐེ་ཚམ་མེད་པར་གསོལ་བ་ཐོབ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་གྱུན་ཕྱག་གྱུ་བཞི་ཡི་དགོངས་པར་ལྡན།

UR GYAN CHAG GYA ZHI YI GONG PAR DAN
Padma Sambhava mudras four of thought, teaching have
(to bring the trouble-makers
under his power)

For then you, Padma Sambhava, with the practice of the four mudras

ཚོར་མི་ཚློད་པའི་མིས་བརྒྱག་པར་བྱེད།

TSO RA MI GOD NGAM SEM LAG PAR JE
thief yeti, wild people bad, rough mind destroy do

Will destroy the thieves, yeti and bad-minded people.

ཡུ་གྱུན་པདྨ་འཁྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྡན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་རྫོབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

When we travel on dangerous tracks and frightening perilous trails, if we are in danger from murderers, robbers and thieves, we must pray without doubt or uncertainty! For then you, Padma Sambhava, will destroy the thieves, yeti and bad-minded people by the practice of the four mudras. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

གང་ཞིག་གཤེད་མའི་དམག་གིས་མཐའ་བསྐོར་ནས།

GANG ZHIG SHED MAI MAG GI THA KOR NE
somebody, thugs, dangerous armies by surrounded then
whoever robbers

If we are surrounded by armies of dangerous thugs and

མཚོན་ཆ་རྫོན་པོས་འདེབས་ཤིང་ཉིན་པ་ནེ།

THSON CHA NON POE DEB SHING NYEN PA NA
weapons by sharp beating, hit danger if, when

We are in danger of being beaten with sharp weapons

ཡིད་གཉིས་ཐེ་ཚཱ་མེད་པར་གསོལ་བ་ཐོབ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་གྱུན་དོ་ཇེའི་གུར་དང་ལྷན་པ་ཡིས།

UR GYAN DOR JEI GUR DANG DAN PA YI
Padma Sambhava vajra tent having by

For then you, Padma Sambhava, with your vajra tent

གཤེད་མ་བྱེད་ཅིང་མཚོན་ཆ་འཐོར་པར་འགྱུར།

SHED MA DRED CHING TSHON CHA THOR PAR GYUR
thugs frightened, alarmed, weapon throw away, become
depressed abandon

Will frighten the thugs and make them throw their weapons away.

ཡུ་གྱུན་པདྨ་འཁྱུང་གནས་ལ་གསོལ་བ་འདེབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་རྫོབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

If we are surrounded by dangerous thugs and we are in danger of being beaten by sharp weapons, we must pray without doubt or uncertainty! For then you, Padma Sambhava, will frighten the thugs and make them throw their weapons away with your vajra tent. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

ནམ་ཞིག་ཚེ་ཟད་འཆི་བའི་དུས་བྱུང་ཚེ།

NAM ZHIG TSHE ZAD CHI WAI DU JUNG TSHE
when life finish dying time comes when

When our lives are ending and the time of death approaches

གནད་གཅོད་སྒྲུག་བསྐྱེད་དུག་པོས་ཉིན་པ་ནེ།

NAD CHOD

fatal illness
(doctors cannot cure it)

DUG NYAL

misery

DRAG POE

by terrible

NYEN PA

troubled

NA

if, when

If we are troubled by the terrible sufferings of a fatal illness

ཡིད་གཉིས་ཐེ་ཚོས་མེད་པར་གསོལ་བ་ཐོབ་ཅེ།

YID NYI

THE TSHOM

ME PAR

SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་གྱུན་སྣང་བ་མཐའ་ཡས་སྤྱུལ་བ་སྟེ།

UR GYAN

Padma Sambhava

NANG WA THA YAE

Amitabha

TRUL PA

emanation

TE

so

For you, Padma Sambhava, are Amitabha's emanation and so

བདེ་བ་ཅན་གྱི་ཞིང་དུ་ངས་པར་སྟེ།

DE WA CHAN

Sukhavati, 'happy'

GYI

of

ZHING

realm

DU

in

NGE PAR

certainly, definitely

KYE

born

We will certainly be born in the realm of Dewachan.

ཡུ་གྱུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདི་བསམ།

UR GYAN

Padma Sambhava

PAD MA JUNG NAE

of

LA

we

SOL WA DEB

pray to you

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྟུན་གྱིས་གྲུབ་པར་གྱིན་གྱིས་རྫོབས་ཅེ།

SAM PA

Please

LHUN GYI DRUB PAR

us

JIN GYI LOB

that

Please bless us that our wishes may be easily fulfilled!

If, when our lives are ending and the time of death approaches, we are troubled by the terrible sufferings of a fatal illness, we must pray without doubt and uncertainty! For you, Padma Sambhava, are Amitabha's emanation, and so we will certainly be born in the realm of Dewachan. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

སྤྱུ་ལུས་གཡར་པོ་ཞིག་པའི་བར་དོ་རུ།

GYU LU

temporary body,
mortal form

YAR PO

borrowed
(from 4 elements)

ZHIG PAI

destroyed

BAR DO

intermediate period be-
tween death and rebirth

RU

in

When we enter the bardo after the destruction of our borrowed mortal form

འབྲུལ་སྒྲུང་ཉིང་འབྲུལ་ཆེན་པོས་ཉིན་པ་ནེ།

TRUL NANG
*deceptive, confusing
appearances*

NYING TRUL
*more deceptive, extra
bewildering (i.e. worse
than when we were alive)*

CHEN PO
by great

NYEN PA
troubled

NA
if, when

If we are troubled by even more bewildering forms of deceptive appearances

ཡིད་གཉིས་ཐེ་ཚཱ་མེད་པར་གསོལ་བ་ཐོབ།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་གྱུན་དུས་གསུམ་མཐུན་པའི་ཐུགས་རྗེ་ཡིས།

UR GYAN DU SUM KHYEN PAI THUG JE YI
Padma Sambhava times three knowing compassion by

For then you, Padma Sambhava who knows all in the three times, with your compassion will

འབྲུལ་སྒྲུང་རང་སར་གྲོལ་བར་ཐེ་ཚཱ་མེད།

TRUL NANG RANG SAR DROL WA THE TSHOM ME
*confusing appearances own place liberate undoubtedly
(of bardo)*

Most certainly cause all the confusing appearances to be liberated in their own place.

ཡུ་གྱུན་པདྨ་འཁྲུང་གནས་ལ་གསོལ་བ་འདིབས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷུན་གྲིས་གྲུབ་པར་བྱིན་གྲིས་རྫོབས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

If we are troubled by even more bewildering forms of deceptive appearances when we enter the bardo after the destruction of our borrowed mortal form, we must pray without doubt or uncertainty! For then you, Padma Sambhava who knows all in the three times, with your compassion will most certainly cause all the confusing appearances to be liberated in their own place. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

གཞན་ཡང་ལས་དང་རྒྱུ་གྱི་དབང་གྱུར་ནི།

| | | | | | | |
|------------------|------------------------|-------------|--------------------------------|------------|--------------|---|
| ZHAN YANG | LAE | DANG | KYEN | GYI | WANG | GYUR TE |
| <i>moreover</i> | <i>actions, karma,</i> | <i>and</i> | <i>reasons, situations, of</i> | | <i>power</i> | <i>due to,</i> |
| | <i>habits</i> | | <i>conditions, karmic</i> | | | <i>developing</i> |
| | | | <i>results</i> | | | <i>(having gone under the power of)</i> |

Moreover, if due to the power of karma and conditions

འབྲུལ་སྒྲུབ་དངོས་པོར་ཞིན་ཅིང་སྤྲུག་བསྐྱེད་ནི།

| | | | | |
|---|--------------------|---------------------------|-----------------|-----------|
| TRUL NANG | NGO POR | ZHEN CHING | DUG NGAL | NA |
| <i>confusing appearances,</i> | <i>as entities</i> | <i>desiring, wanting,</i> | <i>misery</i> | <i>if</i> |
| <i>the false experiences of ignorance</i> | | <i>attachment</i> | | |

We suffer because of taking confusing appearances to be real and true in themselves

ཡིད་གཉིས་ཐེ་ཚེས་མེད་པར་གསོལ་བ་ཐོབ་ཅི།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt or uncertainty!

ཡུ་གྱུན་བདེ་ཆེན་གྱལ་པོའི་ངོ་བོ་སྟེ།

| | | | | |
|-----------------------|---|-----------------|---------------|-------------------|
| UR GYAN | DE CHEN | GYAL POI | NGO WO | TE |
| <i>Padma Sambhava</i> | <i>very happy</i> | <i>king</i> | <i>nature</i> | <i>thus, then</i> |
| | <i>(he is free of all the ignorant confusion that creates sorrow)</i> | | | |

For you, Padma Sambhava, have the nature of the king of great happiness and

འབྲུལ་སྒྲུབ་སྤྲུག་བསྐྱེད་ཅད་ནས་བཞིག་པར་བྱེད་ཅི།

| | | | | | | |
|------------------|--------------------|-----------------|-----------------------------|-------------|-----------------|------------|
| TRUL | NANG | DUG NGAL | TSAD | NE | SHIG PAR | JED |
| <i>confusing</i> | <i>appearances</i> | <i>misery</i> | <i>root, (i.e. totally)</i> | <i>from</i> | <i>destroy</i> | <i>do</i> |

Will totally destroy the misery of confusing appearances.

ཡུ་གྱུན་པདྨ་འཁྱུང་གནས་ལ་གསོལ་བ་འདི་བས།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམས་པ་ལྷུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ཚྲོ་བས།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

Moreover, if due to the power of karma and conditions we suffer because of taking confusing appearances to be real and true in themselves, we must pray without doubt or uncertainty! For you, Padma Sambhava, have the nature of the king of great happiness and will totally destroy the misery of confusing appearances. Padma Sambhava of Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

འགོ་དྲུག་སྤྲུག་བསྐྱེད་ཆེན་པོས་ཉིན་པ་དང་།

DRO DRUG DUG NGAL CHEN POE NYEN PA DANG
beings in six realms misery by great troubled and

When the beings in the six realms are troubled by great misery and

ཁྱད་པར་བོད་ཀྱི་ཇི་འབངས་སྤྲུག་བསྐྱེད་ན་།

KHYAD PAR BOE KYI JE BANG DUG NGAL NA
especially Tibet of king subjects misery when

Especially when the king and people of Tibet are suffering³²

ཡིད་གཉིས་ཐེ་ཚེས་མེད་པར་གསོལ་བ་ཐོབ་།

YID NYI THE TSHOM ME PAR SOL WA THOB

We must pray without doubt and uncertainty!

དད་གུས་མེས་པས་གདུང་བས་གསོལ་འདེབས་ན་།

DAE GU MOE PAE DUNG WAE SOL DEB NA
faith respect with devotion with real love and pray if, when
deep feeling

For if we pray with genuine loving faith and devotion

ཡུ་རྒྱལ་ཐུགས་རྗེས་འཕྲོ་གྲུར་མེད་པར་གཟིགས་།

UR GYAN THUG JE PHO GYUR ME PAR ZIG
Padma Sambhava compassion unchanging, constant looks, sees and acts

You, Padma Sambhava, will look on us all with your constant compassion.

ཡུ་རྒྱལ་པདྨ་འཁྱུང་གནས་ལ་གསོལ་བ་འདེབས་།

UR GYAN PAD MA JUNG NAE LA SOL WA DEB

Padma Sambhava of Urgyan we pray to you —

བསམ་པ་ལྷུན་གྱིས་གྲུབ་པར་བྱིན་གྱིས་ཆོ་བས་།

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

Please bless us that our wishes may be easily fulfilled!

³² Alternative for non-Tibetans:

ཁྱད་པར་བདག་སོགས་ཇི་འབངས་སྤྲུག་བསྐྱེད་ན་།

KHYAD PAR DAG SOG JE BANG DUG NGAL NA
especially we king subject misery if, when

Especially when our own rulers and people are suffering

When the beings in the six realms are troubled by great misery and especially when the king and people of Tibet are suffering, we must pray without doubt or uncertainty! For if we pray with genuine loving faith and devotion you, Padma Sambhava, will look on us all with your constant compassion. Padma Sambhava or Urgyan, we pray to you — please bless us that our wishes may be easily fulfilled!

ཞེས་གསུངས་དེ། ལྷ་སྤྲུལ་ལ་ཐུགས་བརྩེ་བར་དགོངས་དེ་ཡིད་བཞིན་ཙེར་བུ་ལྷ་བུའི་མན་ངག་
བཅུ་གསུམ་གནང་ངོ། དེ་ནས་ལྷ་སྤྲུལ་གྱིས་གྲུ་པས་ཐུག་དང་སྐྱོར་བ་བྱས། གུ་རུ་ལྷ་གྲུ་
གྱི་ཡུལ་དུ་ཞལ་གཟེགས་ནས་ཉི་ཟེར་ལ་བཅིབས་ནས་བཞུད་དོ།

Thus the guru held the Prince with his great compassion and taught him the thirteen instructions³³ which are like a wish-fulfilling jewel. Then, with great devotion, the Prince made prostrations and circumambulated the guru. The Guru looked towards the land of Urgyan and then departed rising on the sun's rays.

ལྷ་སྤྲུལ་སྤྱི་བཙན་པོས་ཉིན་མོངས་རང་གོལ་གྱི་མན་ངག་དང་། ཡིད་བཞིན་ཙེར་བུ་ལྷ་བུའི་
མན་ངག་བཅུ་གསུམ་ཞལ་ཆེམས་དང་བཅས་པ་མང་ཡུལ་གྱི་བྲག་རིན་ཆེན་སྤྲུངས་པ་འདྲ་བ་ལ་
གདོར་དུ་སྤྲས། གདོར་བདག་བསའི་ལྷ་མོ་མཆེད་བཞི་ལ་བཙོལ་ལོ། ནམ་ཞིག་དུས་ཀྱི་ཐ་མ་ལ།
ང་ཡི་གདུང་བརྒྱད་སྟུག་པའི་དུས། རི་བོ་བྲག་བཟང་ཤར་འདབས་ནས། ལས་ཅན་སྐྱེས་བུ་
བྱང་བའི་ཆེ། དེ་ཆོ་དེ་ཡིས་རྟེན་གྲུར་ནས། བདག་གི་གདུང་བརྒྱད་སྐྱོབ་པར་ཤོག།

Prince Mu-Khri bTsan-Po hid the Nyon-Mongs Rang-Grol-Gyi Man-Ngag, the Yid-bZhin Nor-Bu lTa-Bu'i Mang-Ngag and the rest of the thirteen testaments he had received from the Guru in the rock mountain shaped like a heap of jewels in Mang Yul. They were entrusted to the Treasure Guardian four sisters, the bSe'i-Lha-Mo. "Sometime later, at the end of time,³⁴ when difficulties develop for my royal descendants, fortunate beings³⁵ will appear who will take these treasures from the east side of Ri-Bo bKra-bZang. May my descendants be protected!" Thus the Prince prayed.

Samatha. ཅེས་གསུངས་སོ། སྤྲུལ་ལྷ་

ལྷ་སྤྲུལ་སྤྱི་བཙན་པོའི་ཞལ་ནས། ང་ཡི་བུ་འཕངས་དད་གྲུ་ལྷན་པ་ནམས། ལྷ་མ་སྐྱེ་
གསུམ་གྱི་གསོལ་འདེབས་དེ་སྐྱབས་ལྷ་མ་དན་དུས་གསོལ་བ་ཐོབ། ཡབ་རྒྱལ་པོ་ལ་གསུངས་
པ་དེ་སྟོན་དྲག་པོའི་དུས་སུ་གསོལ་བ་ཐོབ། ཇོ་མོ་མཚོ་རྒྱལ་ལ་གསུངས་པ་དེ་ཐོ་རངས་རྒྱས་

³³ These bSam-Pa Lhun-Grub prayers and some sadhanas connected with them.

³⁴ i.e. At the end of the period of the Buddha's doctrines.

³⁵ i.e. bZang-Po Grags-Pa and Rig-'Dzin rGod-lDem.

དཔེ་དུས་སུ་གསོལ་བ་ཐོབ་ཅེས་ རྟེན་སྒྲིབ་ཀྱི་ཕོ་ལ་གསུངས་པ་དེ་ནམ་ལངས་ཞི་བའི་
 དུས་སུ་གསོལ་བ་ཐོབ་ཅེས་ སྒྲ་ནམ་རྩི་ཐོ་བུ་འཛུགས་ལ་གསུངས་པ་དེ་དགོངས་མོ་དབང་གི་
 དུས་སུ་གསོལ་བ་ཐོབ་ཅེས་ ལྷ་སྒྲུབ་སུ་ཁྱིམ་ཅན་ཕོ་ལ་གསུངས་པ་དེ་ནམ་གྲུང་ཐུན་པའི་སྒྲུབ་ལ་
 གསོལ་བ་ཐོབ་ཅེས་ སྤུ་གྲུང་ཐང་གྲུལ་ཕོ་ལ་གསུངས་པ་དེ་ཉིན་གྲུང་བྲེལ་བསྐྱོངས་ལ་གསོལ་བ་
 ཐོབ་ཅེས་ སྤྱིར་སྤྱུག་བསྐྱེད་གྱིས་ཉིན་དུས་གསོལ་བ་ཐོབ་ཅེས་ བདག་གྲུལ་པོའི་གདུང་བརྒྱད་མ་ལོར་
 ཞིང་ཅེས་ཚུལ་བཞིན་སྤྱད་པའི་ལས་ཅན་ལ་ སྤྱིར་སངས་རྒྱས་ཐམས་ཅད་བཀའ་དྲིན་ཆེ་
 སྒྲོས་གུ་ཐུའི་བཀའ་དྲིན་བསམ་མི་བྱ་བ་ བདག་ཚོས་ཀྱང་གྲུལ་པོའི་ངག་ལ་ཉིན་ དུས་རྒྱན་
 དུ་མོས་པས་གསོལ་བ་ཐོབ་ཅེས་ ཅེས་གསུངས་དེ་

Prince Mu-Khri bTsan-Po'i said, "My sons and subjects and all who have faith and devotion, you must recite the 'Prayer to the The Three Kaya Guru' when you remember the Guru who protects you. The prayer taught at the request of my father Khri-Srong lDeu-bTsan should be recited in the evening³⁶, the time of destruction. The prayer taught at the request of the Lady Ye-Shes mTsho-rGyal should be recited before dawn³⁷, the time of increase. The prayer taught at the request of dGe-sLong Nam-mKha'i sNying-Po should be recited in the early morning, the time of pacification. The prayer taught at the request of sNa-Nam rDo-rJe bDud-'joms should be recited at sunset, the time of dominance. The prayer taught at the request of Prince Mu-Khri bTsan-Po'i should be recited in the darkness of the night. The prayer taught for the sake of my son (i.e. descendants), the Gung-Thang rGyal-Po, should be recited at the rest time at noon. In general one should pray whenever one is afflicted by miseries.

Those of my royal descendants who do not err³⁸, are fortunate, and act according to the dharma, will enjoy the great kindness of all the buddhas in general and especially the inconceivable kindness of Padma Sambhava. I am the king who protects the dharma. Listen to these words of mine, and pray unceasingly with devotion."

³⁶ 7 - 8 pm

³⁷ From the time of the first cock crow.

³⁸ i.e. Keep their family and conduct pure.

གྲུང་ཐང་རྒྱལ་པོ་ལ་གསུངས་པའི་གསོལ་འདེབས་བསམ་པ་རྒྱན་བྱུང་མ་ཞེས་བྱ་བ་འདི་ནི་རྣ་
 གྲས་ཀྱི་བཅན་པོས་རྩལ་གྱི་གྲུང་གི་ལྷ་ཁང་ཏུ་སྦས་སོ། ། གདེང་བདག་རྣ་མོ་དེའུ་ཞེན་མ་ལ་
 བཅོལ་ལོ། ། སྐྱུ་སྐྱུ་ སྐྱུ་སྐྱུ་ ས་མ་ཡ། གྱུ་ གྱུ་ གྱུ་།

This prayer called ‘bSam-Pa Lhun-Grub-Ma’, ‘The Effortless Fulfilment of Wishes’, which was taught for the sake of the Gung-Thang rGyal-Po was hidden by Prince Mu-Khri bTsan-Po at the temple of Ru-Lag-rGyang. It was entrusted to the treasure guardian called Lha-Mo Dre’u Zhon-Ma.

Samata. Tha. Tha. Tha. Vows. Seal. Seal. Seal.

ཐུ་ཤོ་རྟལ་གྱི་ལོ་རྒྱུ་ལག་གྱུར་གྱི་སྟེ་ཁང་ནས་སྐྱལ་སྐུ་བཟང་པོ་བྲགས་པས་གདོར་ནས་བདོན་དེ་
རིག་འཛིན་གྲོག་ཀྱི་སྟེ་སྐུ་ཅན་ལ་གདོར་བ་རིག་འཛིན་ཆེན་པོས་ཤོག་སེར་ལས་བསྐྱར་བའོ།

གཏིང་གྱུ་ སྤྲུང་གྱུ་ ཟབ་གྱུ་ ལྷི་གྱུ་

ཤོག་སེར་བྱ་ཡིག་གི་གྱུན་ལས་བྱས།

In the water male tiger year sPrul-sKu bZang-Po Grags-Pa took out this treasure from the temple of Ru-Lag rGyang and entrusted it to Rig-'Dzin rGod-Kyi lDem-'Phru-Chan who wote it out fully from the brief yellow paper (Shog-Ser) version.

Treasure seal. Secret seal. Deep seal. Ultimate.

This was copied from the second recension of the yellow paper version.

ADDITIONAL PRAYERS

SEVEN LINE PRAYER

ཧཱུྃ ཨུ་གྲན་ཡུལ་གྱི་རུབ་བྱང་མཚམས་མཆོས་མཆོག་།

HUNG

*vocative, bija of Padma Sambhava
and symbol of five jnana*

UR GYAN

*Odiyana, the dakini's
land near the Sind doab*

YUL

country

GYI

of

NUB

north-west

JANG

border,

TSHAM

corner

Hung. In the north-west corner of the land of Urgyan,

པདྨ་གེ་སར་སྣང་པོ་ལ་།

PE MA

lotus

GE SAR

stamen

DONG PO

stem

LA

on

Upon the stem and stamen of a lotus,

ཡ་མཚན་མཆོག་གི་དངོས་གྲུབ་བརྟེན་མཆོག་།

YAM TSHAN

marvellous, wonderful

CHOG GI

supreme

NGO DRUB

siddhis, attainment

NYE

gained, have

(i.e. buddhahood)

Are you who have the marvellous supreme accomplishment.

པདྨ་འབྲུང་གནས་ཞེས་སུ་བྲགས་མཆོག་།

PE MA JUNG NAE

Padma Sambhava, Guru Rinpoche, Lotus Born

ZHE

called

SU

as

DRAG

famous

Padma Sambhava of great renown,

འཁོར་དུ་མཁའ་འགྲོ་མང་པོས་བསྐོས་མཆོག་།

KHOR

retinue

DU

as

KHAN DRO

dakinis, goddesses

MANG PO

by many

KOR

surrounded

With your retinue of many dakinis around you.

ཁྱེད་ཀྱི་ཇེས་སུ་བདག་སྐྱབ་ཀྱིས་མཆོག་།

KHYE

you

KYI JE SU

following after, emulating

DAG

I

DRUB

practice

KYI

by

Following and relying on you, I do your practice, therefore,

བྱིན་གྱིས་བརྒྱབ་ཕྱིར་གཤེགས་སུ་གསོལ་མཆོག་།

JIN GYI LAB

blessing

CHIR

in order to

SHEG

come

SU SOL

please

In order to grant your blessing, please come here!

གུ་རུ་པདྨ་སྒྲི་ཧྲི་ཧཱུྃ།

GU RU PE MA SID DHI HUNG
Guru, master Padma Sambhava attainment grant!

Guru Padma Sambhava grant me the accomplishment of buddhahood!

Hung. In the north-west corner of the land of Urgyan, upon the stem and stamen of a lotus, are you who have the marvellous supreme accomplishment, Padma Sambhava of great renown, with your retinue of many dakinis around you. Following and relying on you, I do your practice, therefore, in order to grant your blessing, please come here!

Guru Padma Sambhava grant me the accomplishment of buddhahood!

གསོལ་འདེབས་བར་ཆད་ལས་སེལ་ནི།

THE BARCHED LAMSEL PRAYER:

THE PRAYER WHICH IMMEDIATELY REMOVES ALL OBSTACLES

ཨོཾ་ཨཱ་ཀཱཿ་ སྐ་མ་ལ་གསོལ་བ་འདེབས།

OM AH HUNG LA MA LA SOL WA DEB
body, speech, mind, Guru to pray
nirmanakaya sambhogakaya dharmakaya

Om. Aa. Hung. Guru, we pray to you.

སྐ་མ་ཚས་ཀྱི་སྐུ་ལ་གསོལ་བ་འདེབས།

LA MA CHO KYI KU LA SOL WA DEB
Guru dharmakaya to pray

Dharmakaya Guru, we pray to you.

སྐ་མ་ལ་གསོལ་བ་འདེབས།

LA MA LA SOL WA DEB
Guru to pray

Guru, we pray to you.

སྐ་མ་ལོངས་སྤྱད་ཇོགས་པའི་སྐུ་ལ་གསོལ་བ་འདེབས།

LA MA LONG CHO DZOG PAI KU LA SOL WA DEB
Guru sambhogakaya to pray

Sambhogakaya Guru, we pray to you.

སྐ་མ་ལ་གསོལ་བ་འདེབས།

LA MA LA SOL WA DEB
Guru to pray

Guru, we pray to you.

སྐ་མ་སྐུ་ལ་པའི་སྐུ་ལ་གསོལ་བ་འདེབས།

LA MA TRUL PAI KU LA SOL WA DEB
Guru nirmanakaya to pray

Nirmanakaya Guru, we pray to you.

སྐ་མ་ལ་གསོལ་བ་འདེབས།

LA MA LA SOL WA DEB
Guru to pray

Guru, we pray to you.

མི་མཐུན་ཀློན་དང་བར་ཆད་སོལ་མེད།

MI THUN KYEN DANG BAR CHAD SOL
difficult situations, and obstacles, clear
circumstances interruptions

Please clear away all obstacles and difficult circumstances.

ཁྱེ་མ་ལ་གསོལ་བ་འདི་བསམ།

LA MA LA SOL WA DEB
Guru to pray

Guru, we pray to you.

མཆོག་ཐུན་མོང་གཉིས་ཀྱི་དངོས་གྲུབ་སྤུལ་དུ་གསོལ་མེད།

CHOG THUN MONG NYI KYI NGO DRUB TSAL DU SOL
supreme general both of attainments grant please

Please grant us both supreme and general accomplishments.

Om. Aa. Hung. Guru, we pray to you. Dharmakaya Guru, we pray to you. Guru, we pray to you. Sambhogakaya Guru, we pray to you. Guru, we pray to you. Nirmanakaya Guru, we pray to you. Guru, we pray to you. Please clear away all obstacles and difficult circumstances. Guru, we pray to you. Please grant us both supreme and general accomplishments.

ཁྱེ་མ་གསང་འདུས་ལས་སོ།།

(These first lines given above come from the bLa-Ma gSang-'Dus.)

ཨོཾ་ ཨྱུ་ ཧཱུྃ་
OM AA HUNG
body, speech, mind,
nirmanakaya sambhogakaya dharmakaya

Om. Aa. Hung.

ཆོས་སྐུ་སྣང་བ་མཐའ་ཡས་ལ་གསོལ་བ་འདི་བསམ།

CHO KU NANG WA THA YAE LA SOL WA DEB
dharmakaya Amitabha, to pray
Limitless Light

Dharmakaya Amitabha, we pray to you.

ལོངས་སྐུ་ཐུགས་རྗེ་ཆེན་པོ་ལ་གསོལ་བ་འདི་བསམ།

LONG KU THUG JE CHEN PO LA SOL WA DEB
sambhogakaya Avalokitesvara, Chenresig, to pray
Great Compassion

Sambhogakaya Avalokitesvara, we pray to you.

སྐྱུལ་ཀླུ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

TRUL KU PAD MA JUNG NAE LA SOL WA DEB
nirmanakaya Padma Sambhava to pray

Nirmanakaya Padma Sambhava, we pray to you.

བདག་གི་ཁྱ་མ་ངོ་མཚར་སྐྱུལ་པའི་ཀླུ།

DAG GI LA MA NGO TSHAR TRUL PAI KU
my Guru wonderful nirmanakaya, emanation
(Padma Sambhava)

You, my Guru, are the wonderful emanation.

ཁྱ་གར་ཡུལ་དུ་སྐྱུ་འབྲུངས་ཐོས་བསམ་མཛད།

GYA GAR YUL DU KU TRUNG THO SAM DZAE
India country in born hearing reflecting did
(i.e. Odiyana) (i.e. studied and practised)

Born in the land of India, you studied and practised there then

བོད་ཡུལ་དབུས་སུ་ཞལ་བྱོན་དྲིགས་པ་བདུལ།

BOE YUL WU SU ZHA JON DREG PA TUL
Tibet centre in came rough local gods tamed

Came to the centre of Tibet and tamed the arrogant local gods.

ཡུ་རྒྱལ་ཡུལ་དུ་སྐྱུ་བཞུགས་འགྲོ་དོན་མཛད།

UR GYAN YUL DU KU ZHUG DRO DON DZAD
Odiyana country in stayed being benefit did, made

You stayed in the land of Urgyan and acted for the sake of beings.

Om. Aa. Hung. Dharmakaya Amitabha, we pray to you. Sambhogakaya Avalokitesvara, we pray to you. Nirmanakaya Padma Sambhava, we pray to you. You, my Guru, are the wonderful emanation. Born in the land of India you studied and practised there, then came to the centre of Tibet and tamed the arrogant local gods. You stayed in the land of Urgyan and acted for the sake of beings.

སྐྱུ་ཡི་ངོ་མཚར་མཐོང་བའི་ཆེ།

KU YI NGO TSHAR THONG WAI TSHE
body wonderful see when

When we see your wonderful form

གཡས་པ་རལ་གྱི་ཁྱེད་ཀྱི་མཛད།

YAE PA RAL TRI CHAG GYA DZAD
right hand sword mudra doing

Your right hand shows the sword mudra and

གཡོན་པ་འགྲགས་པའི་ཕྱག་གྱུ་མཛད་ཅེས་།

YON PA GUG PAI CHAG GYA DZAD
left summoning mudra doing

Your left hand shows the summoning mudra.

ཞལ་བབྲང་མཆི་གཅིགས་གྱིན་ལ་གཟིགས་ཅེས་།

ZHAL DRANG CHE TSIG GYEN LA ZIG
face open, smiling teeth bared, showing up to look (at sky)

Your smiling face displays your teeth and you gaze upwards,

གྱལ་བའི་གདུང་འཛིན་འགྲོ་བའི་མགོན་ཅེས་།

GYAL WAI DUNG DZIN DRO WAI GON
jinas' lineage holder beings lord, benefactor

You, the benefactor of beings who holds the jinas' lineage.

When we see your wonderful form your right hand shows the sword mudra and your left hand shows the summoning mudra. Your smiling face displays your teeth and you gaze upwards, you, the benefactor of beings who holds the jinas' lineage.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་སྦྱོབས་ཅེས་།

THUG JE DAG LA JIN GYI LOB
with compassion me to bless!

With your compassion please bless us!

བརྗེ་བས་བདག་སོགས་ལས་སྒྲོངས་ཅེས་།

TSE WAE DAG SOG LAM NA DRONG
with love and compassion we lead out (from samsara)

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྦྱུང་ཅེས་།

GONG PAE DAG LA NGO DRUB TSOL
by your acuity, presence me to attainments grant

Grant us accomplishments with your presence!

རྒྱས་པས་བདག་སོགས་བར་ཆད་སོལ་ཅེས་།

NU PAE DAG SOG BAR CHAD SOL
by your power our obstacles remove, dispel

Remove our obstacles with your power!

ཐྱི་ཡི་བར་ཆད་ཐྱི་རུ་སོལ་མེད།

CHI YI BAR CHAD CHI RU SOL
outer obstacles outside clear

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་རུ་སོལ་མེད།

NANG GI BAR CHAD NANG DU SOL
inner obstacles inside clear

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ་མེད།

SANG WAI BAR CHAD YING SU SOL
secret, subtle obstacles space in clear

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI
with devotion prostrate refuge for go

We prostrate to you with devotion and take refuge.

ཨོ་ཨྲཱ་ཧྲཱི་བདླ་གུ་པདྨ་སེདྲི་ཧྲཱི།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG
body, speech, mind, vajra, master Padma attainments give
nirmana- sambhoga- dharma- indestruct- Sambhava
kaya kaya kaya ible

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

དམ་ཆོས་རིན་ཆེན་གསལ་བའི་ཆོ།

DAM CHO RIN CHEN SAN PAI TSHE
holy, sacred dharma precious heard, studied when

When you studied the precious holy dharma

སྐྱུ་གསལ་འོད་ཟེར་མདངས་དང་ལྡན།

KU SAL WOE DZER DANG DANG DAN
body shining light rays radiance having

Your body was shining and radiant with rays of light.

ཕྱག་གཡས་ཇི་སྟོན་གྲིགས་བམ་བསྐྱམས།

CHAG YAE DE NOD LEG BAM NAM
hand right pitaka (chatur pitaka) volumes holding

Your right hand held the volumes of the Buddha's teachings

གཡོན་པས་ཕུར་པས་ཕུ་ཏི་བསྐྱམས།

YON PAE PHUR PAE PU TI NAM
left a volume on Vajrakila holding

Your left hand held the text of Vajrakila.

ཟབ་མཐོ་ཆོས་རྣམས་ཐུགས་སུ་ཆུད།

ZAB MOI CHO NAM THUG SU CHUD
profound doctrines mind in put

You fully comprehended the profound doctrines,

ཡང་ལེ་ཤོད་ཀྱི་པནྟི་ཏ།

YANG LE SHO KYI PAN DI TA
name of a cave in Nepal of pandit, scholar.

You the scholar of Yangle Sho.

When you studied the precious holy dharma your body was shining and radiant with rays of light. Your right hand held the volumes of the Buddha's teachings and your left hand held the text of Vajrakila. You fully comprehended the profound doctrines, you, the scholar of Yangle Sho.

ཐུགས་ཇེས་བདག་ལ་བྱིན་གྱིས་ཆོ་བས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཅེ་བས་བདག་སོགས་ལམ་སྐྱོད་ངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྦྱུང་།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཕྱི་ཡི་བར་ཆད་ཕྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨྲཱ་ཧྲཱི་བཤྲ་བྱ་རུ་བཤྲ་སིདྲི་ཧྲཱི།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

དམ་ཅན་དམ་ལ་བདགས་པའི་ཆེ།

DAM CHAN DAM LA TAG PAI TSHE
vow-keepers vows in, under put when

When you put the local gods under vow

དྲི་མེད་གནས་མཚོག་ཉམས་རེད་གཤམ་

DRI ME NAE CHOG NYAM RE GA
stainless place holy, excellent feeling very happy

You were at the joyous stainless holy place

གྲུ་གར་བོད་ཡུལ་ས་མཚམས་སུ།

GYA GAR BOE YUL SA TSHAM SU
India Tibet country border at
(i.e. Nepal)

On the border of India and Tibet

བྱིན་གྱིས་བརྒྱབས་ནས་བྱོན་པའི་ཆེ།

JIN GYI LAB NE JON PAI TSHE
blessed then come when
(to Tibet)

Which you blessed before coming to north.

When you put the local gods under vow you were at the joyous stainless holy place on the border of India and Tibet which you blessed before coming north.

དྲི་བསྐྱང་སྤྲོས་ངད་ལྗན་པའི་རི།

DRI SUNG POE NGAD DAN PAI RI
smell good fragrance powerful scent having hill

At that hill fragrant with sweet scents

མེ་ཏོག་པརླ་དགུན་ཡང་སྐྱེ།

ME TOG PAD MA GUN YANG KYE
flower lotus winter also blossom

The lotus flowers blossom even in winter, there at

ཆུ་མིག་བྱང་ཆུབ་བདུད་ཅིའི་ཆུ།

CHU MIG JANG CHUB DUD TSI CHU
spring bodhi, enlightenment amrita, liberating elixir water
(name of the spring)

That spring with the elixir water of enlightenment, the

བདེ་ལྗན་དེ་ཡི་གནས་མཚོག་དུ།

DE DAN DE YI NAE CHOG TU
happiness that place excellent at

Most excellent place of happiness.

On that hill fragrant with sweet scents the lotus flowers blossom even in winter at the spring with the elixir water of enlightenment, most excellent place of happiness.

སྐྱེས་མཆོག་ཚུལ་བཟང་ཆོས་གོས་གསོལ།

KYE CHOG TSHUL ZANG CHO GO SOL
superior being, system good dharma robes wearing
exalted one (i.e. bhikshu form)

There you appeared in the pure style of a superior one wearing the dharma robes.

ཕྱག་གཡས་ལོ་མེ་ཙེ་དབྱ་བ་སྟུང་ས།

CHAG YAE DOR JE TSE GU NAM
hand right vajra points nine holding

In your right hand you held a nine-pointed vajra and

གཡོན་པ་རིན་ཆེན་ཟ་མ་ཏོག།

YON PA RIN CHEN ZA MA TOG
left jewel, precious casket

In your left a precious casket

རྩ་བ་དུད་ཅིས་ནང་དུ་གདམས།

RAK TA DUD TSI NANG DU TAM
blood liberating elixir inside holding

Containing rakta and liberating elixir.

མཁའ་འགྲོ་དམ་ཅན་དམ་ལ་བདག་ས།

KHAN DRO DAM CHAN DAM LA TAG
dakinis vow-keepers vows in put
(formerly wild local gods)

You put the dakinis and local gods under vow, and

ཡི་དམ་ཞལ་གཟེགས་དངོས་གྲུབ་བརྟེས།

YI DAM ZHAL ZIG NGO DRUB NYE
meditating god face saw attainments gained

Seeing your transforming deity face to face, you gained accomplishment.

There you appeared in the pure style of a superior one wearing the dharma robes. In your right hand you held a nine-pointed vajra and in your left a precious casket containing rakta and liberating elixir. You put the dakinis and local gods under vow, and seeing your transforming deity face to face, you gained accomplishment.

ཐུགས་ཇེས་བདག་ལ་བྱིན་གྱིས་སྦྲུབས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཙེ་བས་བདག་སོགས་ལས་སྣ་རྟོངས་།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྩལ་།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ་།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཐྱི་ཡི་བར་ཆད་ཐྱི་རུ་སོལ་།

CHI YI BAR CHAD CHI RU SOL

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ་།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ་།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཚལ་སྐྱབས་སུ་ས་ཆེ་།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨཱ་ཧཱ་བཻ་གུ་རུ་པདྨ་སིདྨི་ཧཱ་།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

གྱལ་བའི་བསྟན་པ་བརྒྱལ་བའི་ཚེ།

GYAL WAI TAN PA TSUG PAI TSHE
jinas' doctrines start, spread (in Tibet) time

When you were establishing the jinas' doctrines

གཡའ་རིའི་ནགས་ལ་སྐྱབ་པ་མཛད

YA RI NAG LA DRUB PA DZAD
(Yama Long) forest in practice did

You performed practice in the forest of Ya Ri, and

བསྟན་པུར་ནམ་མཁའི་མགོངས་སུ་འཕངས།

NYEN PHUR NAM KHAI THONG SU PHANG
recitation kila, spike sky expanse in throw

Throwing your nyenphur into the sky

དོ་རེའི་ཕུག་རྒྱས་སྒངས་ཤིང་བསྒྲིལ།

DOR JEI CHAG GYAE LANG SHING DRIL
vajra mudra caught again rolled back and forth

You caught it with the vajra mudra and rolled it between your hands.

When you were establishing the jinas' doctrines, you performed practice in the forest of Ya Ri, and throwing your nyenphur into the sky you caught it with the vajra mudra and rolled it between your hands.

བསྒྲིལ་ཤིང་ཅན་ནགས་སུ་ཕངས།

DRIL ZHING TSAN DAN NAG SU PHANG
rolling a kind of red sandalwood forest into throw

You rolled the phurpa and threw it into the forest of sandalwood

མི་འབར་འབྲུག་ཅིང་མཚོ་ཡང་སྐྱེས།

ME BAR TRUG CHING TSHO YANG KEM
fire blazing strongly moving lake also dried

Which burned like an inferno so that even the lake nearby dried up.

སྤྱིབས་ཀྱི་སྤྲེགས་ས་གང་བསྐྱེགས།

SIB KYI MU TEG SA GANG SEG
shadow side of of tirthikas, places where fully burnt
anti-buddhists their gods stayed

The abodes of the tirthika gods on the dark side of the mountains were burnt right out, and

ཡལ་ཤ་ནག་པོ་དུ་ལ་དུ་བཟུང་གེ།

YAK SHA NAG PO DUL DU LAG
leader of the anti-dharma forces annihilate

Yaksha Nagpo was annihilated.

འབྲན་གྱི་དོ་མེད་བདུད་ཀྱི་གཤེད་པེ།

DRAN GYI DO ME DUG KYI SHED
supreme, incomparable demons of destroyer, controller

You are the supreme destroyer of demons.

You rolled the phurpa and threw it into the forest of sandalwood which burned like an inferno so that even the lake nearby dried up. The abodes of the tirthika gods on the dark side of the mountains were burnt right out and Yaksha Nagpo was annihilated. You are the supreme destroyer of demons.

ཐུག་ས་རྗེས་བདག་ལ་བྱིན་གྱིས་རྒྱ་བསམ།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཅེ་བས་བདག་སོགས་ལས་སྣ་རྒྱ་བསམ།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྩལ།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཕྱི་ཡི་བར་ཆད་ཕྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

Resolve subtle obstacles in emptiness!

We prostrate to you with devotion and take refuge.

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

When you were subduing the cannibal demons

You appeared in the form of a youthful emanation.

Your physique was absolutely wonderful with an excellent colour,

Perfect teeth and shining golden hair.

When you were subduing the cannibal demons you appeared in the form of a youthful emanation. Your physique was absolutely wonderful with an excellent colour, perfect teeth and shining, golden hair.

དགུང་ལོ་བཅུ་དྲུག་ལོན་པའི་ཚུལ་མཁུ་

| | | | |
|----------------|-----------------|----------------|---------------|
| GUNG LO | CHU DRUG | LON PAI | TSHUL |
| <i>age</i> | <i>sixteen</i> | <i>age</i> | <i>manner</i> |

You appeared as a sixteen-year old

རིན་ཆེན་གྱིན་ཆ་སྣ་ཚོགས་གསོལ་མཁུ་

| | | | |
|-----------------|------------------|-----------------|----------------|
| RIN CHEN | GYAN CHA | NA TSHOG | SOL |
| <i>jewel</i> | <i>ornaments</i> | <i>various</i> | <i>wearing</i> |

Adorned with various jewel ornaments.

ཕྱག་གཡས་ལའར་བའི་ཕུར་པ་བསྐྱམས་མཁུ་

| | | | | |
|-------------|--------------|-------------------|--------------------|----------------|
| CHAG | YAE | KHAR WAI | PHUR PA | NAM |
| <i>hand</i> | <i>right</i> | <i>bell-metal</i> | <i>kila, spike</i> | <i>holding</i> |

Your right hand held a phurpa of bell-metal

བདུད་དང་སྲིན་པོའི་ཁ་གཞོན་མཛད་མཁུ་

| | | | | |
|---------------------|-------------|-----------------------------------|----------------|-------------|
| DUD | DANG | SIN POI | KHA NON | DZAD |
| <i>mara, demons</i> | <i>and</i> | <i>rakshasas, cannibal demons</i> | <i>subdue</i> | <i>did</i> |

With which you subdued the maras and rakshasas.

You appeared as a sixteen year-old adorned with various jewel ornaments. Your right hand held a phurpa of bell-metal with which you subdued the maras and rakshasas.

གཡོན་པ་སིང་ལྗང་ཕུར་པ་བསྐྱམས་མཁུ་

| | | | |
|---------------|------------------------|----------------|----------------|
| YON PA | SENG DENG | PHUR PA | NAM |
| <i>left</i> | <i>red acacia wood</i> | <i>kila</i> | <i>holding</i> |

Your left hand held a phurpa of red acacia

མོས་པའི་བྱ་ལ་བསྐྱུང་སྐྱོབ་མཛད་མཁུ་

| | | | | | |
|----------------|------------------------|-----------|-----------------|-------------------|--------------|
| MOE PAI | BU | LA | SUNG | KYOB | DZED |
| <i>devoted</i> | <i>sons, disciples</i> | <i>to</i> | <i>guarding</i> | <i>protecting</i> | <i>doing</i> |

With which you protected your devoted disciples.

མགུལ་ལ་ལྷགས་ཀྱི་ཕུར་པ་བསྐྱམས་མཁུ་

| | | | | |
|-------------|-----------|-----------------|----------------|-------------------------|
| GUL | LA | CHAG KYI | PHUR PA | NAM |
| <i>neck</i> | <i>at</i> | <i>iron</i> | <i>kila</i> | <i>holding, wearing</i> |

You wore an iron phurpa at your neck,

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཆའ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨུ་རྩུ་བཟླ་གུ་ཐུ་བདྲ་སྲིདྲི་རྩུ།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

འདྲི་ཡི་ཡུལ་དུ་དགོངས་པའི་ཆེ།

DRE YI YUL DU GONG PAI TSHE

evil spirits country to consider when

When you turned your attention to the land of evil spirits

མི་དབུང་ཤོད་གྱི་ས་གཞི་ལ།

ME PUNG SHOD KYI SA ZHI LA
fire mass inside of place to

You entered a place of raging fire

མདའ་གྲང་གང་གི་མཚོ་ནང་ན།

DA GYANG GANG GI TSHO NANG NA
arrow distance full of lake inside

Which you transformed into a lake an arrow flight wide, and

པདྨའི་སྤྲིང་ན་བསིལ་བསིལ་འདྲ།

PAD MAI TENG NA SIL SIL DRA
lotus on top of very cool as

There on top of a lotus you sat very coolly

པདྨ་འི་ནང་ནས་དགོངས་པ་མཛད།

PAD MAI NANG NE GONG PA DZAD
lotus inside meditation did

Practising meditation within the lotus.

When you turned your attention to the land of evil spirits you entered a place of raging fire. You transformed it into a lake an arrow-flight wide and there, on top of a lotus, you sat very coolly practising meditation within the lotus.

མཚན་ཡང་པདྨ་འབྲུང་གནས་ཞེས།

TSHAN YANG PAD MA JUNG NAE ZHE
name also Padma Sambhava called

Your name then was Padma Jungnae and

ཇོགས་པའི་སངས་གྲུས་དངོས་སུ་བྱོན།

DZOG PAI SANG GYE NGO SU JON
perfect Buddha truly went to, gained

You truly gained perfect buddhahood,

དེ་འདྲི་སྐྱེལ་སྐྱེལ་ཡ་མཚན་ཅན།

DEN DRAI TRUL KU YAM TSHAN CHAN
like that emanation wonderful

You, the wonderful emanation.

Your name then was Padma Jungnae and you really gained perfect buddhahood — you, the wonderful emanation.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་རྫོབས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཅེ་བས་བཅེ་བས་བདག་སོགས་ལས་སྐྱོངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྦྱེལ།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཐུ་ཡི་བར་ཆད་ཐུ་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨུ་རྩེ་བློ་བཟླ་གུ་རུ་པདྨ་སིདྨི་ཧྲུཾ།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

བོད་ཀྱི་ཉི་མ་མཇེད་པའི་ཆེ།

BOE KYI NYI MA DZAD PAI TSHE

Tibet of sun doing when

(i.e. spreading the light of dharma everywhere)

When like the sun you brought light to the land of Tibet

དད་ལྷན་འགྲོ་བ་འདྲིན་པའི་དབལ་མཆོག་

DAE DAN DRO WA DREN PAI PAL
faithful beings guiding, leading out glory, best onw

You were the supreme guide for the faithful beings and

གང་ལ་གང་འདུལ་སྐྱར་བསྐྱོན་ནས་ཆོག་

GANG LA GANG DUL KUR TAN NE
according to need taming form show then

Showed whatever form was necessary to tame and educate them.

གཙང་ཁ་ལ་ཡི་ལ་ཐོག་ཏུ་ཆོག་

TSANG KHA LA YI LA THOG TU
(place name) pass at the top of

On the pass of Tsang Kha

དབྱ་ལྷའི་དགེ་བསྐྱོན་དམ་ལ་བཏགས་ཆོག་

DRA LHAI GE NYEN DAM LA TAG
name of an old local god in Tibet vows in put, fixed

You put Dralha Genyen under vow.

When like the sun you brought light to the land of Tibet you were the supreme guide for the faithful beings and showed whatever form was necessary to tame and educate them. On the pass of Tsang Kha you put Dralha Genyen under vow.

ཡུལ་ནི་ཆ་བའི་ཆ་ཤོད་ཏུ་ཆོག་

YUL NI TSHA WAI TSHA SHO DU
country (a land on the border Tibet and Nepal) of, in

In the country of Tshawai Tshasho

ལྷ་ཡི་དགེ་བསྐྱོན་དྲེགས་པ་ཅན་ཆོག་

LHA YI GE NYEN DREG PA CHAN
(name of some local gods)

You put the twenty-one

ཉི་ཤུ་ཙ་གཅིག་དམ་ལ་བཏགས་ཆོག་

NYI SHU TSA CHIG DAM LA TAG
twenty-one vows in put

Lhayi Genyen Dregpachan under vow.

མང་ཡུལ་དེ་ཡི་བྱམས་སྤྱིན་དུ།

MANG YUL DE YE JAM TRIN DU
(district) that of (place) at

At Jamtrin in Mangyul

དགེ་སློང་བཞི་ལ་དངོས་གྲུབ་གནང་།

GE LONG ZHI LA NGO DRUB NANG
(four local gods) to samanasiddhi, attainments gave

You gave general attainments to the Gelong Zhi,

ཁྱད་པར་འཕགས་པའི་རིག་འཛེན་མཆོག་།

KHYAE PAR PHAG PAI RIG DZIN CHOG
especially arya, noble, saintly vidyadhara supreme

You are the especially exalted supreme vidhyadhara.

In the country of Tshawai Tshasho you put the twenty-one Lhayi Genyen Dregpachan under vow. At Jamtrin in Mangyul you gave general attainments to the Gelong Zhi, you the especially exalted supreme vidyadhara.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་སྦྲོབས་།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཅུ་བས་བཅུ་བས་བདག་སོགས་ལམ་སྒྲོངས་།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྦྱུང་།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ་།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཐྱི་ཡི་བར་ཆད་ཐྱི་རུ་སོལ་།

CHI YI BAR CHAD CHI RU SOL

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཐུག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨུ་རྩེ་བརྩ་གུ་རུ་བདླ་སིདྲི་རྩེ།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

དཔལ་མོ་ཐང་གི་དཔལ་ཐང་དུ།

PAL MO THANG GI PAL THANG DU

(name) plain of (village) at

At Palmo Thang village on the plain of Palmo

བདུན་མ་བཅུ་གཉིས་དམ་ལ་བདག་ས།

TAN MA CHU NYI DAM LA TAG

(twelve local goddesses) vows in put

You put the Tanma Chunyi under vow.

བོད་ཡུལ་ཁ་ལའི་ལ་ཐོག་དུ།

BOE YUL KHA LAI LA THOG TU

Tibet (mountain) on

On the mountain of Khala in the land of Tibet

གངས་དཀར་ཤ་མེད་དམ་ལ་བདགས།

GANG KAR SHA ME DAM LA TAG
(local demon) vow in put

You put Gangkar Sha-me under vow.

འདམ་ཤོད་ལྷ་ཤུའི་སྒྲིང་དུང་དུ།

DAM SHOD LHA BUI NYING DRUNG DU
(village) (mountain) beside

At the village of Damshod near Mount Lhabui Nying

ཐང་ལྷ་ཡ་ཞུར་དམ་ལ་བདགས།

THANG LHA YA ZHUR DAM LA TAG
(local mountain god) vows in put

You put Thanglha Yazhur under vow.

At Palmo Thang village on the plain of Palmo you put the Tanma Chunyi under vow.
On the mountain of Khala in the land of Tibet you put Gangkar Sha-me under vow.
At the village of Damshod near Mount Lhabui Nying you put Thanglha Yazhur under vow.

ཆེ་བའི་ལྷ་འདྲེ་ཐམས་ཅད་ཀྱིས།

CHE WAI LHA DRE THAM CHE KYI
great local gods demons all of

Among all the great local gods and demons

ལ་ལས་སློག་གི་སྒྲིང་པོ་ཤུལ།

LA LAE SOG GI NYING PO PHUL
by some life essence offered

Some offered their life essence.

ལ་ལས་བསྟན་པ་བསྐྱང་བར་བྱས།

LA LAE TAN PA SUNG WAR JAE
by some doctrine guard did (i.e. promised to)

Some agreed to guard the doctrine and

ལ་ལས་བྱན་དུ་ཁས་སྐྱངས་བྱས།

LA LAE DRAN DU KHAE LANG JAE
by some servant as promise did
(to serve the dharma)

Some promised to be your servants,

མཐུ་དང་རྩུ་འབྲུལ་སྟོབས་པོ་ཆེ།

THU DANG DZUN TRUL TOB PO CHE
power, force and miracles strength great

For your power and miracles are very strong.

Among all the great local gods and demons some offered their life essence, some agreed to guard the doctrine and some promised to be your servants, for your power and miracles are very strong.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་རྒྱུ་བས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཅུ་བས་བདག་སོགས་ལས་སྐྱོང་ངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྤྲུལ།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ཀུས་པས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཐྱི་ཡི་བར་ཆད་ཐྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གྲུས་པས་ཕྱག་འཆལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོཾ་ཨུཾ་ཧུཾ་བརྩ་གུ་རུ་པདྨ་སྒྲིཌི་ཧུཾ་

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

དམ་པའི་ཚུལ་གྱི་བསྟན་པ་ནི།

DAM PAI CHO KYI TAN PA NI
holy dharma of doctrines

When you raised the victory banner

གྱལ་མཚན་ལྟ་བུར་བཙུགས་པའི་ཚེ།

GYAL TSHAN TA BUR TSUG PAI TSHE
victory banner as put up when

Of the doctrines of the holy dharma

བསམ་ཡས་མ་བཞེངས་ལྟན་གྱིས་གྲུབ།

SAM YAE MA ZHENG LHUN GYI DRUB
Samyae Monastery not built effortlessly arising
(i.e. the construction was miraculous)

You caused Samyae Monastery to arise effortlessly without laborious construction and

གྱལ་པོའི་དགོངས་པ་མཐར་ཐྱིན་མཛད།

GYAL POI GONG PA THAR CHIN DZED
king's (Trisong Deutsan) wishes, intentions fulfilled

You fulfilled all the king's wishes.

When you raised the victory banner of the doctrines of the holy dharma you caused Samyae Monastery to arise effortlessly without laborious construction and you fulfilled all the king's wishes.

ཀླེས་མཚོག་གསུམ་གྱི་མཚན་ཡང་གསོལ།

KYE CHOG SUM GYI TSHAN YANG SOL
parampurush, superior being three of names also used, had

You were known by the names of your three excellent manifestations:

གཅིག་ནི་པདྨ་འབྲུང་གནས་ཞེས།

CHIG NI PAD MA JUNG NAE ZHE
one Padma Kara called

One was Padma Jungnae,

གཅིག་ནི་པདྨ་སམ་བཤམ།

CHIG NI PAD MA SAM BHA VA
one Padma Sambhava

One was Padma Sambhava, and

གཅིག་ནི་མཚོ་སྒྲེས་རྡོ་རྗེ་ཞེས།

CHIG NI TSHO KYE DOR JE ZHE
one Sororavajra called

One was Tshokye Dorje.

གསང་མཚན་རྡོ་རྗེ་དྲག་པོ་ཙཱ།

SANG TSHAN DOR JE DRAG PO TSHAL
secret name Vajrarudra

Your secret name was Dorje Dragpo Tsal.

You were known by the names of your three excellent manifestations: Padma Jungnae, Padma Sambhava, and Tshokye Dorje. Your secret name was Dorje Dragpo Tsal.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་རྫོབས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བསྐྱེ་བས་བདག་སོགས་ལས་སྒྲོངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྦྱེལ།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཐྱི་ཡི་བར་ཆད་ཐྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨུ་རྩུ་བརྩ་གུ་རུ་པདྨ་སིདྨི་ཧྲུཾ།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

བསམ་ཡས་མཆིམས་ཕུར་སྐྱབ་པ་མཛད།

SAM YAE CHIM PHUR DRUB PA DZAD

at this cave near Samyae Monastery

practice

did

You performed practice at Samyae Chimphu, and

ཀྱིན་ངན་བསྐྱོབ་ཅིང་དངོས་གྲུབ་གནང་མེད།

KYEN NGAN DOG CHING NGO DRUB NANG
circumstances bad repelling attainments giving

Repelling all bad circumstances you bestowed accomplishments and

ཇི་ལྟར་ཐར་པའི་ལམ་ལ་བཀོད་མེད།

JE LON THAR PAI LAM LA KOD
king ministers salvation path on put

Placed the king and ministers on the path of liberation.

གདོན་གཟུགས་བོན་གྱི་བསྟན་པ་བསྒྲུབས་མེད།

DON ZUG BON GYI TAN PA NUB
evil system Bon religion of doctrines finished

You caused the demise of the doctrines of the demonic bon and

ཚུལ་སྐྱེ་བྱེད་མེད་ཅིན་ཆེན་གཏེར་མེད།

CHO KU DRI ME RIN CHEN TER
dharmakaya, actuality stainless jewel, precious treasure

With the precious treasure of the stainless dharmakaya

སྐལ་ལྷན་སངས་རྒྱས་ས་ལ་བཀོད་མེད།

KAL DAN SANG GYE SA LA KOD
fortunate ones buddha's stage on put, establish

You established the fortunate ones in the state of buddhahood.

You performed practice at Samyae Chimphe and repelling all bad circumstances you bestowed accomplishments and placed the king and ministers on the path of liberation. You caused the demise of the doctrines of the demonic bon and with the precious treasure of the stainless dharmakaya you established the fortunate ones in the state of buddhahood.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་སྒྲོབས་མེད།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཅེ་བས་བདག་སོགས་ལམ་སྐྱེད་ངོས་མེད།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྟོལ་ལོ།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ་ལོ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཐྱི་ཡི་བར་ཆད་ཐྱི་རུ་སོལ་ལོ།

CHI YI BAR CHAD CHI RU SOL

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ་ལོ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ་ལོ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨུ་རྩུ་བཙྰ་གུ་རུ་བཙྰ་སི་དྲི་རྩུ་ཨོ།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

དེ་ནས་ཕུ་རྒྱ་ཡུལ་དུ་བྱོན།

DE NE UR GYAN YUL DU JON
then Odiyana country to went

Then you went to the land of Urgyan where

ད་ལྟ་སྲིན་པོའི་ཁ་གཙོན་མཛད།

DAN TA SIN POI KHA NON DZAD
now rakshasa, cannibal demons subdue to

Now you tame the cannibal demons.

མི་ནམས་ལྷག་གྲུང་ཡ་མཚན་ཆེ།

MI NAM LHAG GYUR YAM TSHAN CHE
people supremely wonderful great

Supremely wonderful for beings,

སྟོན་པ་མཛད་བྱང་ངོ་མཚར་ཅན།

CHOD PA MAD JUNG NGO TSHAR CHAN
conduct amazing tremendous one

You are the marvellous one with the amazing deeds.

མཐུ་དང་རྩ་ལྟུང་སྟོབས་པོ་ཆེ།

THU DANG DZU TRUL TOB PO CHE
force and miracles strength great

Your power and miracles are very strong.

Then you went to the land of Urgyan where now you tame the cannibal demons. Supremely wonderful for beings, you are the marvellous one with the amazing deeds. Your power and miracles are very strong.

ཐུགས་རྗེས་བདག་ལ་བྱིན་གྱིས་སྦྱོབས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཙེ་བས་བདག་སོགས་ལས་སྤོངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྦྱུང།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ནུས་པས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཐྱི་ཡི་བར་ཆད་ཐྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཚལ་སྐྱབས་སུ་མཆི།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོ་ཨུ་ཧྲུ་བཱ་གུ་རུ་པ་དྲ་སི་དྲི་ཧྲུ།

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

སྐྱེ་གསུང་ཐུགས་ལྡན་འགྲོ་བ་འདྲིན་པའི་དབལ།

| | | | | | | |
|-------------|--------------|------------|--------|--------|----------|-----------------|
| KU | SUNG | THUG | DAN | DRO WA | DREN PAI | PAL |
| body, | speech, | mind, | having | beings | guiding | glory, best one |
| nirmanakaya | sambhogakaya | dharmakaya | | | | |

Possessing the three kayas you are the supreme guide for beings.

བློ་བ་པ་ཀུན་སྤངས་ཁམས་གསུམ་ས་ལེར་མཐོན།

DRIB PA KUN JANG KHAM SUM SA LER KHYEN
obscurations all purified worlds (the desire, form three clearly know and formless worlds)

Having purified all obscurations you know the three worlds clearly, just as they are.

དངོས་གྲུབ་མཆོག་བརྟེན་བདེ་ཆེན་མཆོག་གི་སྐྱེ།

NGO DRUB CHOG NYE DE CHEN CHOG GI KU
siddhi, attainment supreme got joyful supreme, excellent of body, form

Having gained the supreme accomplishments you have the body of supreme happiness.

Possessing the three kayas you are the supreme guide for beings. Having purified all obscurations you know the three worlds clearly, just as they are. Having gained the supreme accomplishment you have the body of supreme happiness.

ཐུག་ཇེ་དཱག་ལ་བྱིན་གྱིས་སྒྲོབས།

THUG JE DAG LA JIN GYI LOB

With your compassion please bless us!

བཙེ་བས་བདག་སོགས་ལས་སྐྱོང་ངས།

TSE WAE DAG SOG LAM NA DRONG

Lead us to salvation with your loving care!

དགོངས་པས་བདག་ལ་དངོས་གྲུབ་སྐྱེལ།

GONG PAE DAG LA NGO DRUB TSOL

Grant us accomplishments with your presence!

ཀུས་པས་བདག་སོགས་བར་ཆད་སོལ།

NU PAE DAG SOG BAR CHAD SOL

Remove our obstacles with your power!

ཐྱི་ཡི་བར་ཆད་ཐྱི་རུ་སོལ།

CHI YI BAR CHAD CHI RU SOL

Resolve outer obstacles where they are!

ནང་གི་བར་ཆད་ནང་དུ་སོལ།

NANG GI BAR CHAD NANG DU SOL

Resolve inner obstacles where they are!

གསང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ་མེད།

SANG WAI BAR CHAD YING SU SOL

Resolve subtle obstacles in emptiness!

གུས་པས་ཕྱག་འཆའ་སྐྱབས་སུ་མཆི་མེད།

GU PAE CHAG TSHAL KYAB SU CHI

We prostrate to you with devotion and take refuge.

ཨོཾ་ཨཱ་ཧཱུྃ་བཱཻ་གུ་རུ་པདྨ་སིདྨི་ཧཱུྃ་ཧཱུྃ་ཧཱུྃ་

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

With your compassion please bless us! Lead us to salvation with your loving care! Grant us accomplishments with your presence! Remove our obstacles with your power! Resolve outer obstacles where they are! Resolve inner obstacles where they are! Resolve subtle obstacles in emptiness! We prostrate to you with devotion and take refuge. Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

རང་གི་སྐྱབ་པ་རང་གིས་མཇེད་མེད། རྗེས་འཇུག་ཇོ་མ་མཚོ་རྒྱལ་གྱིས་མེད། བྱི་རབས་གང་ཟག་
བརྒྱད་འཛིན་གྱི་མེད། བར་ཆད་སེལ་ཕྱིར་ཞུས་པ་ཡིན་མེད། རྗེས་འཇུག་གང་ཟག་བརྒྱད་འཛིན་ནམས་མེད།
ཉམས་སུ་ཁོང་ལ་གསོལ་བ་ཐོབ་མེད། གསོལ་བ་ཚར་གཅིག་བདེ་བ་པས་ཀྱང་མེད། ཉིན་ཞག་གཅིག་
གི་བར་ཆད་སེལ་མེད། ཅི་བསམས་འགྲུབ་པར་ཐོཾ་མེད་མེད། བརྒྱད་འཛིན་དད་ལྡན་ཅིག་དང་
འཕྲད་པར་ཤོག་མེད། སྐྱལ་སྐྱབ་མཁའ་སྐྱབ་པོའི་གདེང་མེད་མེད།

ས་མ་ཡེད། གྱི་གྱི་གྱི་མེད།

Padma Sambhava wrote his practices by himself. I, his follower Jo-Mo Ye-Shes mTsho-rGyal requested this prayer in order to dispel the obstacles of the lineage-holders who will come later. The lineage-holding followers must practise and pray. To pray (with this prayer) just once will remove all obstacles for twenty-four hours. All that you wish for will undoubtedly be attained. May this text be found by a faithful lineage-holder.

This is the gTer-Ma treasure of Ba-mKhal sMug-Po (bZang-Po Grags-Pa).

Vows. Seal. Seal. Seal.

ADDITIONAL PRAYERS

ཡུ་གྲུ་རྗེས་འཇུག་འཁོར་བ་སྤོང་འདོད་ན་མས།

| | | | | | |
|-----------------------|-------------------|----------------|-----------------|------------------|--------------|
| UR GYAN | JE JUG | KHOR WA | PONG | DOD | NAM |
| <i>Padma Sambhava</i> | <i>followers,</i> | <i>samsara</i> | <i>abandon,</i> | <i>desire to</i> | <i>those</i> |
| <i>of Urgyan</i> | <i>disciples</i> | | <i>discard</i> | | |

The followers of Padma Sambhava who wish to abandon samsara

དད་གུས་མེས་པས་རྒྱལ་དུ་གསོལ་བ་ཐོབ།

| | | | | |
|--------------|-----------------|---------------------|-----------------------------|--------------------|
| DAE | GUE | MOE PAE | GYUN DU | SOL WA THOB |
| <i>faith</i> | <i>devotion</i> | <i>with respect</i> | <i>continuously, always</i> | <i>must pray</i> |

Must pray continuously with respectful devotion and faith.

ཅེ་གཅིག་གདུང་བའི་དབྱངས་ནི་འདི་ལྟ་སྟེ།

| | | | | | |
|---------------------|----------------------|----------------|-------------|-------------|-------------|
| TSE CHIG | DUNG WAI | YANG NI | DI | TA | TE |
| <i>one-pointed,</i> | <i>loving faith,</i> | <i>melody</i> | <i>this</i> | <i>like</i> | <i>thus</i> |
| <i>unwavering</i> | <i>yearning</i> | | | | |

Using a melody of one-pointed loving devotion,

བྲིའུས་པ་མར་འབོད་འདྲའི་གདུང་དབྱངས་ལ།

| | | | | | | |
|-------------------|-------------------|-------------------|-------------|-----------------------------------|---------------|------------------|
| KHYEUE | PHA MAR | BOE | DRAI | DUNG | YANG | LA |
| <i>by a child</i> | <i>to parents</i> | <i>calling,</i> | <i>like</i> | <i>longing, true deep</i> | <i>melody</i> | <i>and, with</i> |
| | | <i>entreating</i> | | <i>feeling and need, yearning</i> | | |

With a yearning tone like a child calling to its parents and

པི་ལྷོ་གླིང་བུའི་གདངས་ལྷུ་རྟ་བ་ཡིས།

| | | | | | |
|------------------|-------------------|-------------------|------------|-----------------|-----------|
| PI WAM | LING BUI | DANG | TAR | NYAN PA | YI |
| <i>lute-like</i> | <i>oboe-like</i> | <i>sound,</i> | <i>as</i> | <i>sweet,</i> | <i>by</i> |
| <i>intrument</i> | <i>instrument</i> | <i>tone, etc.</i> | | <i>pleasing</i> | |

A sound that is sweet like the lute and the oboe

ཉིན་མཚན་དུས་དྲུག་ན་མས་སྤྱུ་གསོལ་བ་ཐོབ།

| | | | | | | |
|---|--------------|--------------|-------------|-----------------|-----------|--------------------|
| NYIN | TSHAN | DU | DRUG | NAM | SU | SOL WA THOB |
| <i>day</i> | <i>night</i> | <i>times</i> | <i>six</i> | <i>(plural)</i> | <i>in</i> | <i>must pray</i> |
| <i>(dawn, morning, midday, afternoon, evening and late night)</i> | | | | | | |

You must pray six times during the day and night.

The followers of Padma Sambhava who wish to abandon samsara must pray continuously with respectful devotion and faith. Using a melody of one-pointed loving devotion, with a yearning tone like a child calling to its parents, and a sound which is sweet like the lute and oboe, you must pray six times during the day and night.

ཞེས་གསུངས་སྡོན་གྱི་ཐུགས་དམ་ཞལ་བཞེས་བཞིན།

ZHE **SUNG** **NGON GYI** **THUG DAM** **ZHAL ZHE** **ZHIN**
thus *said* *former* *vow, commitment* *promise* *according to*
(by Padma Sambhava)

In order to arouse you through the vows you promised earlier

བསྐྱེད་ཐུང་གདུང་ཤུགས་དྲག་པོས་གསོལ་འདེབས་བྱས།

KUL **CHIR** **DUNG SHUG** **DRAG POE** **SOL DEB** **BUR**
invoke, arouse *in order to* *intense feeling* *with tremendous* *pray* *sons*

We, your children, pray with true and intense feeling.

ཀྱེ་མ་ཐུགས་ཇེས་གཟིགས་ཤིག་མ་ལྟ་བུ།

KYE MA **THUG JE** **ZIG SHIG** **MA HA GU RU**
alas! *with compassion* *look! pay heed!* *Padma Sambhava*

Alas! O Maha Guru, look on us with compassion!

བྱིན་གྱིས་ལྗོབས་ཤིག་ཇེ་བཙུན་ཐོད་འཕྲིང་རྩལ།

JIN GYI LOB SHIG **JE TSUN** **THOD TRENG TSAL**
bless us! *saintly* *name of a form of Padma Sambhava*

Bless us, O Jetsun Thodtreng Tsal!

བར་ཆད་ཀྱན་སེལ་བདུད་འདུལ་དྲག་པོ་རྩལ།

BAR CHAD **KUN** **SEL** **DU DUL DRAG PO TSAL**
obstacles *all* *dispel* *name of a form of Padma Sambhava*

Dispel all obstacles, O Dudul Dragpo Tsal!

དངོས་གྲུབ་མཆོག་སྙུལ་ཁྱུ་རྒྱན་རིན་པོ་ཆེ།

NGO DRUB **CHOG** **TSOL** **UR GYAN RIN PO CHE**
siddhis, attainments *supreme* *grant* *name of Padma Sambhava*

Grant us the supreme accomplishment, Urgyan Rinpoche!

In order to arouse you through the vows you promised earlier we, your children, pray with true and intense feeling. Alas! O Maha Guru look on us with compassion! Bless us, O Jetsun Thodtreng Tsal! Dispel all obstacles, O Dudul Dragpo Tsal! Grant us the supreme accomplishment, Urgyan Rinpoche!

ད་ལྟ་ཙུང་དུས་སྤྱི་བརྒྱ་སྟེགས་དུས་འདིར།

DAN TA TSOD DU NGAB GYA NYIG DU DIR
now strife time five hundred debased age here

Now in this age of strife, the debased period of the final five hundred years,

འབྲུང་པོས་བྱུང་དགྲ་གས་སྐྱེ་བོས་ལོག་པར་འཚོ།

JUNG POE GYUD TRUG KYE WOE LOG PAR TSHE
by demons minds disturb by beings wrongly injure, cause trouble

The minds of beings are disturbed by demons and they in turn act wrongly to cause harm.

མཐའ་ཡི་དམག་དབྱང་ནད་མཚན་སྲ་གི་སོགས།

THA YI MAG PUNG NAD TSHON MU GE SOG
border, outer armies, i.e. war sickness weapons famine etc.

Foreign armies, sicknesses, weapons, famine and so on, and

བྱར་དང་སྐལ་ངན་གཞོན་པ་ཀུན་ཞི་ཞིང།

JUR DANG KAL NGAN NOD PA KUN ZHI ZHING
shameless conduct, and bad character troubles, all pacifying self-disturbance harm

Self-disturbance and bad traits — all such forms of harm must be pacified!

ཁྱལ་བའི་བསྟན་དང་བྱད་པར་ཐེག་དགའི་སྟོལ།

GYAL WAI TAN DANG KHYAD PAR THEG GUI SOL
Jina's doctrines and especially nine yana system

The holders of the Jina's doctrines and especially of the system of the nine yantras

དེ་འཛིན་ཚལས་ནམས་དར་སྤེན་བྱས་བྱར་ཅིག།

DE DZIN TSHOG NAM DAR MIN GYE GYUR CHIG
that holders all develop gain full power increase must

Must all develop fully and spread and increase!

Now in this age of strife, the debased period of the final five hundred years, the minds of beings are disturbed by demons and they in turn act wrongly to cause harm. Foreign armies, sicknesses, weapons, famine and so on, and self-disturbance and bad traits — all such forms of harm must be pacified! The holders of the Jina's doctrine and especially of the system of the nine yantras must all develop fully and spread and increase!

ཕུན་ཚོགས་བསམ་ཡས་ལྷན་གྲུབ་པོ་བྲང་གནས།

PHUN TSHOG SAM YAE LHUN DRUB PHO DRANG NAE
Samyae monastery palace place

At the palace of Phuntshog Samyae Lhundrub

པདྨ་འབྲུང་གནས་ལས་ཟབ་མཆོག་སྟོན་པ།

PAD MA JUNG NAE LAM ZAB CHOG TON PA
Padma Sambhava path deep supreme taught

Padma Sambhava taught the supreme profound path and

ཐེག་ཆེན་གྲུལ་སྤྱིད་རིན་ཆེན་བདུན་ལྡན་ཆོས།

THEG CHEN GYAL SI RIN CHEN DUN DAN CHOE
mahayana kingdom precious things seven having dharma
(faith, trust, pure morality, charity etc.)

With the mahayana kingdom's dharma possessing the seven precious qualities

སྐལ་ལྡན་ལས་ཅན་དག་པ་རྣམ་ལཱའི་འཁོར།

KAL DAN LAE CHAN DAG PA NAM NGAI KHOR
fortunate with good karma pure five circle
(the five who requested the prayers given above)

The truly fortunate pure circle of five

འོད་དཀར་གྲུལ་གྱིས་གང་བའི་བྲག་ཤིས་དུས།

WO KAR GYAL GYI GANG WAI TRA SHI DU
light white victory by full auspicious time
(i.e. virtue)

Were filled with the victory of shining virtue at that auspicious time.

དེང་འདིར་བསམ་པ་ལྷན་གྲུབ་བྲག་ཤིས་ཤོག།

DENG DIR SAM PA LHUN DRUB TRA SHI SHO
now here thoughts effortlessly arising good luck must be

Here and now also may there be the good luck of all our wishes being effortlessly fulfilled.

At the palace of Phuntshog Samye Lhundrub Padma Sambhava taught the supreme profound path and with the mahayana kingdom's dharma possessing the seven precious qualities, the truly fortunate pure circle of five were filled with the victory of shining virtue at that auspicious time. Here and now also may there be the good luck of all our wishes being effortlessly fulfilled.

ཅེས་དབང་པོའི་སྣེས་མཛད།

[The prayer on the last three pages was written by dBang-Po'i sDe.]

ན་མོ། སྤྱུགས་བཅུ་འི་འཛིན་རྟེན་ཁམས་འདི་ཐམས་ཅད་ན།

| | | | | | | | |
|-------------------|-------------------|-------------|----------------|---------------|--------------|-----------------|-----------|
| NA MO | CHOG | CHUI | JIG TEN | KHAM | DI | THAM CHE | NA |
| <i>salutation</i> | <i>directions</i> | <i>ten</i> | <i>worlds</i> | <i>realms</i> | <i>these</i> | <i>all</i> | <i>in</i> |

Salutation! In all the world realms in the ten directions

འདས་དང་མ་གྲོན་ད་ལྟར་བཞུགས་པ་ཡི།

| | | | | | |
|-------------|-------------|---------------|----------------|----------------|-----------|
| DAE | DANG | MA JON | DAN TAR | ZHUG PA | YI |
| <i>past</i> | <i>and</i> | <i>future</i> | <i>now</i> | <i>staying</i> | <i>of</i> |

In the past, present and future reside

དཀོན་མཆོག་གསུམ་ལ་གསུམ་པས་ཕྱག་འཚལ་ལོ།

| | | | | |
|-----------------|--------------|-----------|----------------------|----------------------|
| KON CHOG | SUM | LA | GU PAE | CHAG TSHAL LO |
| <i>jewel</i> | <i>three</i> | <i>to</i> | <i>with devotion</i> | <i>prostrate</i> |

The three jewels — we prostrate to them with devotion.

To the Three Jewels who reside in all the world realms in the ten directions throughout the past, present and future, we prostrate with devotion.

ཡུལ་གྱི་བདུག་སྒྲིམ་མེ་དྲོག་མར་མེ་དྲི།

| | | | | |
|-----------------------|----------------|----------------|---------------------|---------------|
| AR GHAM | DUG POE | ME TOG | MAR ME | DRI |
| <i>drinking water</i> | <i>incense</i> | <i>flowers</i> | <i>butter lamps</i> | <i>scents</i> |

With drinking water, incense, flowers, lamps, scents,

ཞལ་ཟས་རིལ་མོས་འཛིན་རྟེན་ཁམས་བཀང་ནས།

| | | | | | |
|-----------------|----------------|----------------|--------------|-------------|-------------|
| ZHAL ZAE | ROL MOE | JIG TEN | KHAM | KANG | NE |
| <i>food</i> | <i>music</i> | <i>world</i> | <i>realm</i> | <i>fill</i> | <i>then</i> |

Food and music we fill the entire world and

སྤྲ་མེད་དཀོན་མཆོག་གསུམ་ལ་དབུལ་བར་བགྱི།

| | | | |
|--------------------|---------------------|-----------|--------------------|
| LA ME | KON CHOG SUM | LA | BUL WAR GYI |
| <i>unsurpassed</i> | <i>Three Jewels</i> | <i>to</i> | <i>offer</i> |

Offer it to the unsurpassed Three Jewels.

With drinking water, incense, flowers, lamps, scents, food and music we fill the entire world and offer it to the unsurpassed Three Jewels.

ཆོ་རབས་ཐོག་མ་མེད་པའི་དུས་མཐའ་ནས་༥

TSE RAB **THOG MA ME PAI** **DU THA** **NE**
lives *beginningless* *time* *from*

In all our lives during beginningless time

ཉོན་མོངས་དབང་གི་བསགས་པའི་སྒྲིབ་པ་ནས་༥

NYON MONG **WANG** **GI** **SAG PAI** **DIG PA NAM**
afflictions *power* *by* *accumulated* *sins*

We have accumulated sin due to the power of the afflictions.

ད་ལྟ་ཉིད་དུ་གནོང་ཞིང་འགྲོད་པས་བཤགས་༥

DAN TA NYID DU **NONG SHING** **GYOD PAE** **SHAG**
now, not wasting more time *ashamed* *regret, repent* *confess*

Now, feeling shame and repentance we confess them fully.

In all our lives during beginningless time we have accumulated sin due to the power of the afflictions. Now, feeling shame and repentance we confess them fully.

དུས་གསུམ་བདེ་གཤེགས་སྐུ་དང་སྦྱུལ་པར་བཅས་༥

DU **SUM** **DE SHEG** **SAE** **DANG** **TRUL PAR** **CHAE**
time *three* *sugatas, buddhas* *bodhisattvas and* *emanations* *together*

The sugatas and bodhisattvas of the three times together with their emanations

འགྲོ་དུག་དང་ཕྱིར་གསུང་བཞིན་བསྐྱབ་པའི་ཆོས་༥

DRO DRUG **DRANG** **CHIR** **SUNG** **ZHIN** **DRUB PAI** **CHO**
beings in *liberate* *in order to* *speech (i.e. Buddha's* *according to* *practice* *dharma*
six realms *teaching etc.)*

Have taught the practice dharma in order to liberate the beings of the six realms.

ཐམས་ཅད་ས་ལུས་ཀྱན་ལ་རྗེས་ཡི་རང་༥

THAM CHE **MA LU** **KUN** **LA** **JE YI RANG**
all *all* *all* *to* *rejoice at that merit*

We rejoice at absolutely all the virtue involved in this.

The sugatas and bodhisattvas of the three times together with their emanations have taught the practice dharma in order to liberate the beings of the six realms. We rejoice at absolutely all the virtue involved in this.

དུས་ཀྱི་ཐ་མར་གྱུར་པའི་སེམས་ཅན་རྣམས་མཆོག་ལ་

DU KYI THA MAR GYUR PAI SEM CHAN NAM
time of end coming (final period of the dharma) sentient beings all

All sentient beings during the final period

ཉོང་མོངས་རགས་པས་ཤིན་དུ་གདུལ་དཀའ་ཡང་།

NYONG MONG RAG PAE SHIN DU DUL KA YANG
afflictions rough and so greatly difficult to educate yet

Will have very strong afflictions and so be very difficult to educate,

བདག་གིས་སྐྱོང་ལ་མེད་པར་འགོ་དོན་བགྱིད་མཆོག་ལ་

DAG GI KYO NGAL ME PAR DRO DON GYID
me by sadness fatigue without beings benefit do
(i.e. as far as possible)

Yet without becoming tired or despondant may we act for the benefit of beings.

All sentient beings during the final period will have very strong afflictions and so be very difficult to educate, yet without becoming tired or despondant may we act for the benefit of beings.

བདག་དང་སེམས་ཅན་མ་ལུས་ཐ་མས་ཅད་ཀྱིས་མཆོག་ལ་

DAG DANG SEM CHAN MA LU THAM CHE KYI
I and sentient beings all all by

All the virtue that I and absolutely all sentient beings

དུས་གསུམ་བསགས་པའི་དགེ་བ་འདིར་ཇོགས་ནས་མཆོག་ལ་

DU SUM SAG PAI GE WA DIR DZOG NE
times three collected virtue here completed (all that is necessary) then

Collect in the three times must be fully complete now

སྒྲུབ་མེད་བྱང་ཆུབ་སྒྱུར་དུ་ཐོབ་པར་ཤོག་མཆོག་ལ་

LA ME JANG CHUB NYUR DU THOB PAR SHO
supreme enlightenment quickly gain must

So that we all quickly gain the supreme enlightenment!

All the virtue that I and absolutely all sentient beings collect in the three times must be fully complete now so that we all quickly gain the supreme enlightenment!

བྱང་གཏིར་གྱི་འབྲས་དབྱི་བ་སྒྱུ་སེམས་སྒྲོན་མེ་ལས་གསུངས་༥ གྱུ

The prayer above is from the text Byang-gTer rGyu-'Bras dBye-Ba Mun-Sel sGron-Me.

བྱང་ཆུབ་སེམས་མཆོག་རིན་པོ་ཆེ།

JANG CHUB SEM **CHOG** **RIN PO CHE**
bodhicitta, altruistic enlightened mind *excellent* *precious*

May the supreme and precious enlightened mind

མ་སྐྱེས་པ་ནམས་སྐྱེས་གུར་ཅིག།

MA **KYE PA** **NAM** **KYE GYUR** **CHIG**
not *arisen* *those* *arise* *must*

Arise in those in whom it has not yet arisen.

སྐྱེ་བ་ཉམས་པ་མིད་པ་ཡང་།

KYE PA **NYAM PA** **ME PA** **YANG**
having arisen *deteriorate* *without* *also*

May it not deteriorate in those in whom it has already arisen, and

གོང་ནས་གོང་དུ་འཕེལ་བར་ཤོག།

GONG NAE GONG DU **PHEL WAR** **SHO**
more and more *increase* *may it, it must*

May it increase more and more!

May the supreme and precious enlightened mind arise in those in whom it has not yet arisen. May it not deteriorate in those in whom it has already arisen, and may it increase more and more!

བྱང་ཆུབ་སེམས་དང་མི་འབྲལ་ཞིང་།

JANG CHUB SEM **DANG** **MI** **DRAL ZHING**
bodhicitta, altruistic aspiration to enlightenment *and* *not* *separating*

Never separating from the altruistic aspiration for enlightenment, and

བྱང་ཆུབ་སྤྱོད་པ་གཞིལ་བ་དང་།

JANG CHUB **CHOD PA** **ZHOL WA** **DANG**
bodhisattva *conduct, deeds* *keep to fully* *and*

Remaining true to the conduct of a bodhisattva

སངས་རྒྱས་ནམས་ཀྱིས་ཡོངས་བཟུང་ནས།

SANG GYE **NAM KYI** **YONG** **ZUNG** **NE**
buddhas *all by* *fully* *held and nurtured* *then*

May we be fully held by all the buddhas and

བདུད་ཀྱི་ལས་ནམས་སྦྱང་བར་ཤོག།

DUD KYI LAE NAM PONG WAR SHO
demon's, Mara's, evil's actions abandon, reject must

Abandon all the deeds of Mara.

Never separating from the altruistic aspiration for enlightenment, and remaining true to the conduct of a bodhisattva may we be fully held by all the buddhas and abandon all the deeds of Mara.

བསྟན་པའི་སྤྱིང་པོ་ཐེག་མཆོག་ལས་ཀྱི་མཛོད།

TAN PAI NYING PO THEG CHOG LAM KYI DZOD
doctrines' essence yana, vehicle excellent path of treasure

The treasure of the supreme vehicle path of the essence of the doctrine

ཀུན་རྫོབ་དང་ནི་དོན་དམ་བྱང་ཆུབ་སེམས།

KUN DZOB DANG NI DON DAM JANG CHUB SEM
relative and absolute bodhicitta, compassionate awareness

Uniting relative and absolute bodhicittas

ཡོན་ཏན་རིན་ཆེན་མང་པོས་བརྒྱན་པ་འདི།

YON TAN RIN CHEN MANG POE GYAN PA DI
good qualities jewels with many adorned this

Is adorned with many jewel-like good qualities.

བདག་གཞན་གྱི་ལ་སྐྱེ་བར་བྱིན་གྱིས་རྫོབས།

DAG ZHAN GYUD LA KYE WAR JIN GYI LOB
self other mind in arise bless!

May we and all others be blessed with the arising of this in our minds.

The treasure of the supreme vehicle path of the essence of the doctrine uniting relative and absolute bodhicittas is adorned with many jewel-like good qualities. May we and all others be blessed with the arising of this in our minds.

བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་གཟིགས་པ་ཉིད།

SO NAM DI YI THAM CHE ZIG PA NYID
merit, virtue this by all see (i.e. all-knowing)

By this merit may I become omniscient.

ཐོབ་ནས་ཉེས་པའི་དག་རྣམས་ཕམ་བྱས་ཅིང་།

THOB NAE NYE PAI DRA NAM PHAM JE CHING
get then sinful enemies defeating*

(* The hindrances to enlightenment arising from our own ignorance and sin.)

Then, defeating all the troublesome enemies,

སྐྱེ་བཞིན་འཆིའི་བ་ཁྲོད་འབྲུག་པ་ཡི།

KYE GA NA CHI BA LONG TRUG PA YI
birth old age sickness death's tidal wave moving, tossed and tumbled of

Away from being tossed and tumbled in the tidal wave of birth, old age, sickness and of death,

སྲིད་པའི་མཚོ་ལས་འགོ་བ་སྦྱེལ་བར་ཤོག།

SID PAI TSHO LAE DRO WA DROL WAR SHO
world's, samsara's ocean from beings liberate may I

May I liberate all beings from the ocean of samsara.

By this merit may I become omniscient. Then, defeating all the troublesome enemies, may I liberate all beings from being tossed and tumbled in the tidal wave of birth, old age, sickness and death that is the ocean of samsara.

སྐྱབས་གནས་བསྐྱེད་ཅིང་དཀོན་མཆོག་རིན་པོ་ཆེ།

KYAB NAE LU ME KON CHOG RIN PO CHE
refuge unfailing jewel (he is the essence of the Three Jewels, Three Roots and Three Kayas) precious

To the precious jewel who is my unfailing refuge,

ཐུགས་རྗེ་མངའ་བའི་ཡུ་གྱུན་བདུ་ལ།

THUG JE NGA WAI UR GYAN PAD MA LA
compassion possessing, master of embodiment Padma Sambhava to

Urgyan Padma, the embodiment of compassion,

བདག་གིས་ཇི་ལྟར་གསོལ་བ་བཏབ་པ་བཞིན།

DAG GI JI TAR SOL WAR TAB PA ZHIN
I (and all beings) of how it is, in that way pray make accordingly

I pray for the blessing that whatever I request

མྱུར་དུ་འབྲུག་པར་བྱིན་གྱིས་བརྒྱབས་དུ་གསོལ།

NYUR DU DRUB PAR JIN GYI LAB TU SOL
quickly accomplish, fulfil bless with, as we pray

May be quickly accomplished.

To the precious jewel who is my unfailing refuge, Urgyan Padma, the embodiment of compassion, I pray for the blessing that whatever I request may be quickly accomplished.

པདྨ་འབྲུང་གནས་བྱིད་སྐྱུ་ཅི་འདྲ་དང།

PAD MA JUNG NAE KYE KU CHI DRA DANG
Padma Sambhava you body how it is and

Padma Sambhava, just as your body is and

འཁོར་དང་སྐྱུ་ཚེ་ཚད་དང་ཞིང་ཁམས་དང་།

KHOR DANG KU TSHEI TSHAD DANG ZHING KHAM DANG
retinue, circle and life span amount and realm and

Your retinue, lifespan, and realm, and

བྱིད་ཀྱི་མཚན་མཚེག་བཟང་པོ་ཅི་འདྲ་བ།

KHE KYI TSHAN CHOG ZANG PO CHI DRA WA
your signs excellent good how they are
(the auspicious characteristics of your body)

Just as your most excellent good signs are,

དེ་འདྲ་ཁོ་ནར་བདག་སོགས་འགྱུར་བར་ཤོག།

DE DRA KHO NAR DAG SOG GYUR WAR SHO
that like, similar to just, exactly we, all beings become, get we must

We all must gain exactly the same.

Padma Sambhava, just as your body is and your retinue, lifespan, and realm, and just as your most excellent good signs are, we all must gain exactly the same.

བྱིད་ལ་བསྟོད་ཅིང་གསོལ་བ་བདག་པའི་མཐུས།

KYE LA TOE CHING SOL WA TAB PAI THU
you to praising praying by that power

By the power of offering you praise and praying to you,

བདག་སོགས་གང་དུ་གནས་པའི་ས་ཁྱོགས་སུ།

DAG SOG GANG DU NAE PAI SA CHOG SU
we wherever staying place, location in, there

In whatever place we stay,

ནད་དང་དབུལ་ཕོངས་འཕུང་ཙེད་ཞི་བ་དང་།

| | | | | | |
|------------|-------------|-----------------|------------------------------------|----------------------------|-------------|
| NAD | DANG | UL PHONG | THAB TSOD | ZHI WA | DANG |
| sickness | and | poverty | strife, fighting and quarreling | pacify, quieten, remove | and |

May sickness, poverty and strife be pacified, and

ཚེས་དང་བཀྲ་ཤིས་འཕེལ་བར་མཛད་དུ་གསོལ།

| | | | | | | |
|------------|-------------|----------------|------------------------------|-------------|-----------|------------|
| CHO | DANG | TRA SHI | PHEL WAR | DZAD | DU | SOL |
| dharma | and | good fortune | increase, grow more and more | do | we pray | |

May dharma and good fortune increase.

By the power of offering you praise and praying to you, in whatever place we stay, may sickness, poverty and strife be pacified, and may dharma and good fortune increase.

འགྲོ་བའི་མགོན་པོ་ཟུ་གྱུན་རིན་པོ་ཆེ།

| | | |
|----------------|------------------|---------------------------|
| DRO WAI | GON PO | UR GYAN RIN PO CHE |
| beings | lord, benefactor | Padma Sambhava |

Padma Sambhava, great benefactor of beings,

ཞིང་ཁམས་གནས་མཚོག་གང་ལ་བཞུགས་གྱུར་གྱང་།

| | | | | | |
|-------------------|------------|-------------|----------------|------------------|--------------|
| ZHING KHAM | NAE | CHOG | GANG LA | ZHUG GYUR | KYANG |
| realm | place | excellent | wherever | staying | yet |

In no matter which excellent pure realm you stay

ཐུགས་རྗེ་སྤྱད་མགྲོགས་ལྡན་པའི་ལྷགས་ཀྱི་ཡིས།

| | | | | | |
|----------------|-------------|---------------------|-------------|------------|-----------|
| THUG JE | NYUR | GYOG DAN PAI | CHAG | KYU | YI |
| compassion | quickly | rushing | iron | hook | by |

By the iron hook of your quickly moving compassion

བདག་སོགས་བྱིད་ཀྱི་གདུལ་བྱར་གྱུར་བ་རྣམས།

| | | | |
|----------------|-----------------|----------------|--------------------|
| DAG SOG | KHYE KYI | DUL JAR | GYUR PA NAM |
| we | your | disciples | who are |

May all we who are your disciples

འཁོར་བའི་རྒྱ་བོ་ཆེ་ལས་བསྐྱལ་ནས་གྱང་།

| | | | | | | |
|-----------------|----------------|------------|------------|-------------|-----------|--------------|
| KHOR WAI | CHU WO | CHE | LAE | DRAL | NE | KYANG |
| samsara | river, torrent | great | from | take out | then | also |

Be freed from this great torrent of samsara and be

ཨོ་རྒྱལ་མཁའ་སྤྱོད་གནས་སུ་དང་དུ་གསོལ།

| | | | | | |
|----------------|------------------------|--------------|-----------|--------------------|---------------|
| OR GYAN | KHA CHO | NAE | SU | DRANG | DU SOL |
| <i>Odiyana</i> | <i>kachera, dakini</i> | <i>place</i> | <i>to</i> | <i>lead, bring</i> | <i>please</i> |

Led to your realm of Orgyan Khacho.

Padma Sambhava, great benefactor of beings, from whichever excellent pure realm you stay in, with the iron hook of your rapid compassion, may all your disciples be freed from this great torrent of samsara and led to your realm of Orgyan Khacho.

མངའ་བདག་མུང་ཉི་མ་འོད་ཟེར་གྱིས་མཛད་པའོ།

This verse above was written by mNga'-bDag Myang Nyi-Ma 'Od-Zer.

ཡུ་གྱལ་པདྨ་འབྲུང་གནས་ནི།

UR GYAN PAD MA JUNG NAE NI

Padma Sambhava

Faith in Padma Sambhava of Urgyan

ཡིད་བཞིན་ནོར་བུ་རྫིད་པ་ལྟར།

YID ZHIN NOR BU NYED PA TAR

wish-fulfilling jewel

getting

as

Is like gaining a wish-fulfilling jewel

བདག་གཞན་ཡོངས་ཀྱི་དབྱལ་བ་སེལ།

| | | | | | |
|-------------|--------------|-------------|------------|----------------|---------------|
| DAG | ZHAN | YONG | KYI | UL WA | SEL |
| <i>self</i> | <i>other</i> | <i>all</i> | <i>of</i> | <i>poverty</i> | <i>dispel</i> |

For he dispels the poverty of ourselves and all others.

དགོས་འདོད་འབྲུང་བའི་བྲུ་གིས་ཤོག།

| | | |
|---|------------------|----------------|
| GOE DOD JUNG WAI | TRA SHI | SHO |
| <i>name of a wish-fulfilling jewel,</i> | <i>good luck</i> | <i>must be</i> |
| <i>"the source of all that is needed and desired"</i> | | |

May there be the good luck of this jewel that gives all that is needed and desired.

Faith in Padma Sambhava of Urgyan is like gaining a wish-fulfilling jewel for he dispels the poverty of ourselves and all others. May there be the good luck of this jewel that gives all that is needed and desired.

གསོལ་འདིབས་བསམ་པ་མུར་འགྲུབ་བཞུགས་སོ།

THE PRAYER WHICH QUICKLY FULFILS OUR WISHES

ཨེ་མ་ཏོ། མཚོ་དབུས་གོ་སར་པདྨའི་སྣང་པོ་ལ།

AE MA HO TSHO WU GE SAR PAD MAI DONG PO LA
wonderful! (vocative) lake centre (Dhanakosa lake) stamen lotus stem on

In the centre of the lake, upon the stem and stamen of a lotus,

སྐུ་ལྔ་ཡི་ཤེས་ལྷན་གྱིས་གྲུབ་པའི་ལྷ།

KU NGA YE SHE LHUN GYI DRUB PAI LHA
kaya (1) five jnana (2), pristine knowing effortlessly arising god (i.e. not a flesh body)
(1. Dharmakaya, sambhogakaya, nirmanakaya, svabhavikakaya and dharmadhatujnanakaya.)
(2. Dharmadhatujnana, adarshajnana, samantajnana, pratikajnana and amoghasiddhijnana.)

Are you, the god with the five kayas and five wisdoms effortlessly arising.

རང་བྱུང་ཆེན་པོ་པདྨ་ཡབ་ཡུམ་ནི།

RANG JUNG CHEN PO PAD MA YAB YUM NI
self-arising, naturally occurring great Padma Sambhava united with his consort

Padma Sambhava, great self-existing one, to you and your consort, and

མཁའ་འགོ་སླིན་ཐུང་འཕྲིགས་ལ་གསོལ་བ་འདིབས།

KHA DRO THRIN PHUNG THRIG LA SOL WA DEB
dakinis cloud many, a mass of gather to pray
(i.e. a vast number)

To your hosts of dakinis who gather like clouds, we pray.

བསམ་པ་མུར་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས།

SAM PA NYUR DU DRUB PAR JIN GYI LOB
wishes, thoughts quickly accomplish, fulfil bless!
(in accordance with the dharma)

Please grant your blessing that our wishes may be quickly fulfilled!

Wonderful! Seated in the centre of the lake upon the stem and stamen of a lotus you are the god with the five kayas and the five wisdoms effortlessly arising. Padma Sambhava, great self-existing one, to you and your consort and to your vast concourse of dakinis, we pray. Please grant your blessing that our wishes may be quickly fulfilled!

ལས་ངན་སྐྱད་པའི་ནམ་སླིན་མཐུས་བསྐྱེད་པའི།

LAE NGAN CHAD PAI NAM MIN THU KHYED PAI
karmic actions bad done maturing, ripening to the power arising, developing,
point of giving a result generated

The force of the maturation of the bad karmic actions we have done develops as

ནད་གཏོན་བར་གཅོད་དམག་འབྲུག་ཟུ་གི་ཚོགས།

NAD DON BAR CHOD MAG TRUG MU GEI TSHOG
illness demons obstacles, obstructions war disturbance, strife famine and so on

Illness, demons, obstacles, war, strife, famine and all such troubles.

ཁྱེད་ཞལ་དྲན་པའི་མཛད་ལ་ཟད་བྱེད་པའི།

KHYOD ZHAL DREN PAI MOE LA ZAD JE PAI
your face remember immediately finish doing

But the mere remembrance of your face ends them immediately.

ཞལ་བཞེས་སྙིང་ནས་བསྐྱེད་ལོ་ཨོ་གྱུན་ཇེ།

ZHAL ZHE NYING NE KUL LO OR GYAN JE
promise (1) heart from arouse, awaken Padma Sambhava of Odiyana
(1. Padma Sambhava's promise to help those who have faith in him. He will never forget his promise — we exhort him mainly to remind ourselves of it so that we can rely on it fully.)

Orgyan Je! From our hearts we exhort you to remember your promise,

བསམ་པ་མུར་དུ་འགྲུབ་པར་བྱིན་གྱིས་ལྷོབས།

SAM PA NYUR DU DRUB PAR JIN GYI LOB

Please grant your blessing that our wishes may be quickly fulfilled!

Illnesses, demons, obstacles, war, strife, famine and all such troubles are developed by the force of the ripening of the bad karmic actions we have done. But the mere remembrance of your face brings them to an immediate end. Orgyan Je! From our hearts we exhort you to remember your promise, please grant your blessing that our wishes may be quickly fulfilled!

དད་དང་རྩལ་བྱིས་ཀའི་ལ་གོམས་པ་དང།

DAE DANG TSHUL TRIM TONG LA GOM PA DANG
faith and morality generosity to, on practice, developing the habit and

The practice of faith, morality and generosity,

ཐོབ་པས་རྒྱད་གྱོལ་བྲིལ་ཡོད་ཏེ་ཚ་ཤེས།

THO PAE GYUD DROL TREL YOD NGO TSHA SHE
by listening minds free (from the afflictions) fear of the bad opinions of others shame know
(to the dharma) (have a clear sense of good and bad)

Freeing the mind by listening to the dharma, having a sense of modesty, knowing shame, and

ཤེས་རབ་ཡུན་སུམ་ཚོགས་པའི་ནོར་བདུན་པོ།

SHE RAB PHUN SUM TSHOG PAI NOR DUN PO
prajna, wisdom good things, valuable things wealth, riches seven

Wisdom — may these seven supremely excellent riches

སེམས་ཅན་ཀུན་གྱི་རྒྱུད་ལ་རབ་ཞུགས་ནས།

SEM CHEN KUN GYI GYUD LA RAB ZHUG NE
sentient beings all of minds in fully enter then

Enter fully into the minds of all sentient beings, and

འཇིག་རྟེན་བདེ་སྐྱིད་ལྡན་པར་དབུགས་འབྱིན་མཛོད།

JIG TEN DE KYID DEN PAR WUG JIN DZOG
world happiness, having joy giving confidence, lifting up must and making free, inspire

Give them the confidence of righteous happiness and joy in the world.

བསམ་པ་སྤུང་དུ་འགྲུབ་པར་བྱིན་གྱིས་ཚྭ་བས།

SAM PA NYUR DU DRUB PAR JIN GYI LOB

Please grant your blessing that our wishes may be quickly fulfilled!

The practice of faith, morality, generosity, freeing the mind by listening to the dharma, having a sense of modesty, knowing shame, and wisdom — may these seven supremely excellent riches enter fully into the minds of all sentient beings and give them the confidence of righteous happiness and joy in the world. Please grant your blessing that our wishes may be quickly fulfilled!

གང་ལ་ནད་དང་སྦྱུག་བསྐྱེད་མི་འདོད་ཀྱིན།

GANG LA NAD DANG DUG NGAL MI DOD KYEN
whoever to sickness and sorrow, difficulty undesirable reasons, situations

Sickness, sorrow, undesirable situations,

འབྲུང་པའི་གཞོན་དང་བྱལ་པའི་ཆད་པ་དང་།

JUNG POI DON DANG GYAL POI CHAD PA DANG
bhuta demons and king's, government's punishment and

Elemental demons, punishment by the king,

མི་རྩུ་གཅན་གཟན་ལམ་ཕྱང་འཇིགས་ལ་སོགས།

ME CHU CHAN ZAN LAM TRANG JIG LA SOG
fire water dangerous animals difficult paths fears, frightening things etc.

Fire, water, dangerous animals and difficult paths — in these and in all such frightening situations

ཆེ་ཡི་པ་མཐར་ཐུག་པའི་གནས་སྐབས་ཀུན།

TSHE YI PA THAR THUG PAI NAE KAB KUN
life's end at just that moment occasions all

When our lives can immediately come to an end

སྐབས་དང་རེ་ས་གཞན་ན་མ་མཆིས་པ།

KYAB DANG RE SA ZHAN NA MA CHI PA
refuge and hope other if I look for there is not

We have no other hope and refuge but you.

ཐུགས་ཐེས་གཟེགས་ཤིག་གུ་རུ་ཨོ་གྲན་ཇེ།

THUG JE ZIG SHIG GU RU OR GYAN JE
with your compassion look please do! Padma Sambhava

Look on us with compassion, Guru Orgyan Je!

བསམ་པ་སྙུང་འགྲུབ་པར་བྱིན་གྱིས་ལྷོབས།

SAM PA NYUR DU DRUB PAR JIN GYI LOB

Please grant your blessing that our wishes may be quickly fulfilled!

Sickness, sorrow, undesirable situations, elemental demons, punishment by the king, fire, water, dangerous animals and difficult paths — in these and all such situations when our lives can immediately come to an end we have no other hope and refuge but you. Look on us with compassion, Guru Orgyan Je! Please grant your blessing that our wishes may be quickly fulfilled!

ཞེས་བོད་ཁམས་ནད་སྙུག་མཐར་དམག་ཞི་ཞིང་བསྐྱན་འགྲོའི་བདེ་སྐྱིད་གསོ་བར་པན་ན་སྦྲུམ་པ་དད་ལྡན་
ནམས་ཀྱིས་ཐུགས་ལ་ཞོག། ཅེས་པ་འདིའི་སྟོ་ཀ་དང་པོ་ཀུན་མཁུན་སྟོང་ཆེན་པའི་མཁའ་འགྲོ་ཡང་དིག་གི་
གྲུབ་ཆས་ཟབ་དོན་གྱི་མཚོའི་སྤྱིན་ཐུང་གི་མཚོད་བཛོད་ལས་བྱང་ཞིང། དེ་བྱིན་ཀུན་མཁུན་གཉིས་པ་རིག་
འཛིན་འཛིགས་མེད་གླིང་པའི་དོ་ཇེ་གསུང་བྱིན་ལྷོབས་ཅན་ཙོ། ॥

Those who have faith should keep this prayer in their hearts with the beneficial thought to pacify sickness, famine and foreign invasion in Tibet and Khams and to revive the doctrine and the happiness of sentient beings.

The first verse of this prayer is taken from the auspicious offering verses of the Zab-Don rGya-mTsho'i sPrin-Phung which is contained in the mKha'-'Gro Yang-Tig of Omniscient Klong-Chhen-Pa. The rest of the verses have the blessing of being from the vajra speech of the second Omniscient One, Rig-'Dzin 'Jigs-Med Gling-Pa.

ADDITIONAL PRAYERS

དུས་གསུམ་སངས་གྲས་གུ་རུ་རིན་པོ་ཆེ།

DU SUM SANG GYE GU RU RIN PO CHE

three times buddhas Padma Sambhava

Padma Sambhava, encompasser of all the buddhas of the three times;

དངོས་གྲུབ་ཀུན་བདག་བདེ་བ་ཆེན་པོའི་ཞབས།

NGO DRUB KUN DAG DE WA CHEN POI ZHAB

attainments all lord Mahanandapada (Amitabha and Guru Dewa Chenpo)

Dewa Chenpo, lord of all accomplishments;

བར་ཆད་ཀུན་སེལ་བདུད་འདུལ་དྲག་པོ་རྩལ།

BAR CHAD KUN SEL DU DUL DRAG PO TSAL

obstacles all removing mara control Dorje Dragpo Tsal

Dudul Dragpo Tsal, dispeller of all obstacles —

གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་བསྐྱབས་དུ་གསོལ།

SOL WA DEB SO JIN GYI LAB DU SOL

pray blessing please give

We pray to you. Please bestow your blessing!

ཕྱི་ནང་གསང་བའི་བར་ཆད་ཞི་བ་དང་།

CHI NANG SANG WAI BAR CHAD ZHI WA DANG

outer inner secret obstacles pacify, remove and

Please bless us with the pacification of the outer, inner and secret obstacles, and

བསམ་པ་ལྷུང་དུ་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས།

SAM PA NYUR DU DRUB PAR JIN GYI LOB

wishes quickly fulfil bless!

The rapid fulfilment of all our wishes!

Padma Sambhava, encompasser of all the buddhas of the three times; Dewa Chenpo, lord of all accomplishments; Dudul Dragpo Tsal, dispeller of all obstacles — we pray to you. Please bestow your blessing! Please bless us with the pacification of the outer, inner and secret obstacles and the rapid fulfilment of all our wishes!

གཏིང་ཆེན་མཆོག་གྲུང་བདེ་ཆེན་གླིང་པས་སིང་ཆེན་གནས་བྲག་གི་གཡས་རྩུང་བྲག་རི་རིན་ཆེན་བཙུགས་པ་
ནས་སྤྱན་དྲངས་པོ།

The Great Treasure Revealer mChhog-Gyur bDe-Chhen Gling-Pa revealed this text from Brag-Ri Rin-Chen brTsegs-Pa on the right corner of Seng-Chhen gNam-Brag.

ཡུ་གྱན་རིན་པོ་ཆེ་ལ་གསོལ་བ་འདེབས།

UR GYAN RIN PO CHE LA SOL WA DEB
Padma Sambhava of Odiyana to pray

Urgyan Rinpoche, we pray to you!

འགལ་ཀྱིན་བར་ཆད་མི་འབྱུང་ཞིང།

GAL KHYEN BAR CHAD MI JUNG ZHING
difficult, opposing situations, reasons obstacles not arising

With no disturbing obstacles arising, and

མཐུན་ཀྱིན་བསམ་པ་འགྲུབ་པ་དང་།

THUN KYEN SAM PA DRUB PA DANG
helpful reasons wishes accomplished and

With all helpful conditions being achieved according to our wish

མཆོག་དང་ཐུན་མོང་དངོས་གྲུབ་རྩེ།

CHOG DANG THUN MONG NGO DRUB TSOL
supreme and general attainments grant

May we be granted the supreme and general accomplishments!

Urgyan Rinpoche, we pray to you ! With no disturbing obstacles arising and with all helpful conditions being achieved according to our wish, may we be granted the supreme and general accomplishments!

གསོལ་འདེབས་ནམ་ཐར་དྲི་མེད་ནི།

THE PRAYER OF THE STAINLESS BIOGRAPHY

ཨི་མ་ཏོ། ནམ་ཐར་དྲི་མེད་ཡོན་ཏན་ཀུན་ཚློགས་ཤིང།

E MA HO NAM THAR DRI MED YON TAN KUN DZOG SHING
wonderful biography stainless good qualities complete

Wonderful! Your stainless life-story replete with all good qualities

ཡིད་བཞིན་ནོར་བུ་དབང་གི་རྒྱལ་པོ་ལྷ་ར།

YI ZHIN NOR BU WANG GI GYAL PO TAR
wish-fulfilling gem (name of the highest one, royal power) as

Is like the Wangi Gyalpo wish-fulfilling gem.

བྱིན་རྒྱབས་དངོས་གྲུབ་ཐམས་ཅད་འབྲུང་བའི་གནས།

JIN LAB NGO DRUB THAM CHE JUNG WAI NAE
blessing attainments all source

The source of all blessings and accomplishments,

ཇི་བཙུན་པདྨ་བདག་གིས་དུས་འདིར་དྲན།

JE TSUN PAD MA DAG GI DU DIR DRAN
saintly, perfect Padma Sambhava me by time at this remember

We think of you now, saintly Padma Sambhava.

གསོལ་བ་འདེབས་སོ་ཨོ་རྒྱན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE
pray Odiyana precious one

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྚོལས།

DAG SOG DRO LA WANG KUR JIN GYI LOB
we beings to initiation bless!

Please grant initiation and blessing to all beings!

Wonderful! Your stainless life-story replete with all good qualities is like the Wangi Gyalpo wish-fulfilling gem. The source of all blessings and accomplishments, we think of you now, saintly Padma Sambhava. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཐུབ་དབང་གྲུལ་པོ་ཤུག་འི་བསྐྱེད་པ་ལ།

THUB WANG GYAL PO SHA KYAI TAN PA LA
munindra, powerful sage king, best Shakyamuni doctrines to

The doctrines of Buddha Shakyamuni, the greatest of all the powerful sages,

མཐའ་ཡས་སྐྱུལ་སྐྱུ་འགྲོ་བའི་དཔལ་དུ་ཤར།

THA YAE TRUL KU DRO WAI PAL DU SHAR
limitless emanations beings benefactor arise, come

Were spread by your countless emanations who act for the sake of beings.

མད་བྱང་ངོ་མཚར་མཚན་མཚལ་བསྐྱེད་དང་སྟེན།

MAD JUNG NGO TSHAR TSHAN CHOG GYAE DANG DAN
amazing wonderful identities, forms excellent eight having

You who show the marvellous and amazing eight excellent forms,

ཨོ་གྲན་པ་རྒྱ་བདག་གིས་དུས་འདིར་དྲན།

OR GYAN PAD MA DAG GI DU DIR DRAN
Odiyana Padma Sambhava me by time at this remember

Padma Sambhava of Orgyan, we think of you now.

གསོལ་བ་འདིབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

The doctrines of Buddha Shakyamuni, the greatest of all the powerful sages, were spread by your countless emanations who act for the sake of beings. You, who show the marvellous and amazing eight excellent forms, Padma Sambhava of Orgyan, we think of you now. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

སྐྱུལ་སྐྱུ་འཁྲུང་གནས་སྐྱ་གར་ནུབ་ཕྱོགས་སུ།

TRUL KUI JUNG NAE GYA GAR NUB CHOG SU
nirmanakaya, i.e. Padma Sambhava source, i.e. where arising India west side at

On the west side of India lies the place where your manifestation arose,

ཨོ་གྲོ་རྩི་མེད་ཀོ་ཤའི་མཚོ་སྤིང་དུ།

OR GYAN DRI ME KO SHAI TSHO LING DU
Odiyana stainless Dhanakosha lake in

The stainless lake of Dhanakosha in the land of Orgyan.

མངངས་ལྡན་པ་དཔྱད་སྤྱིང་པོར་རྩུས་ཏེ་འབྲུངས།

DANG DAN PAD MAI NYING POR DZU TE TRUNG
shining lotus in centre miraculously born

There you were miraculously born in the centre of a shining lotus.

སྐྱེ་གནས་བྱད་འཕགས་ཨོ་གྲོ་དུས་འདིར་དྲན།

KYE NAE KHYAD PHAG OR GYAN DU DIR DRAN
birth place especially noble, elevated Padma Sambhava time at this remember

We remember now your most exalted birth place in Orgyan.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲོ་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

On the west side of India lies the place where your manifestation arose, the stainless lake of Dhanakosha in the land of Orgyan. There you were miraculously born in the centre of a shining lotus. We remember now your most exalted birth place in Orgyan. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཞིང་ཁམས་བྱད་འཕགས་ཨོ་གྲོ་པོ་བྱང་དུ།

ZHING KHAM KHYAD PHAG OR GYAN PHO DRANG DU
realm especially noble, elevated Odiyana palace in

In the palace of the most exalted realm of Orgyan

ཨིན་དྲ་བོ་རྩི་ལྷ་ས་ཀྱི་སྐལ་བ་མཛད།

IN DRA BO DHI SAE KYI KAL WA DZAD
(King of Odiyana) son of fortunate did (according to the king's need)

You compassionately acted as King Indrabodhi's son and

མངའ་རིས་ཐམས་ཅད་བྱང་རྒྱལ་ལས་ལ་བཀོད།

NGA RI THAM CHE JANG CHUB LAM LA KOD
subjects all bodhi, enlightenment path on put

Put all the subjects on the path to enlightenment.

ཆོས་ཀྱི་གྲུལ་པོ་ཞི་གྲན་རིན་པོ་ཆེ།

CHO KYI GYAL PO OR GYAN RIN PO CHE
Dharmaraja, king who fosters the dharma Odiyana precious one

Precious one from Orgyan, you are the dharma king.

གསོལ་བ་འདེབས་སོ་ཞི་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྒྱུ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

In the palace of the most exalted realm of Orgyan you compassionately acted as King Indrabodhi's son and put all the subjects on the path to enlightenment. Precious one from Orgyan, you are the dharma king. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

གྲུལ་སྤོང་སྤངས་ནས་དུར་ཁྲོད་གནས་སུ་གཤེགས།

GYAL SID PANG NE DUR TRO NAE SU SHEG
kingdom abandon then cemetery place to went

You abandoned your kingdom and went to the cemeteries

ཞིང་རྫོང་མཁའ་འགྲོའི་ཚོགས་ནམས་དབང་དུ་བསྐྱུས།

ZHING KYONG KHAN DROI TSHOG NAM WANG DU DU
land spirits dakinis hosts power under drew, put

Where you put the hosts of local spirits and dakinis under your power, and

ཏ་ན་གྲུ་ཤི་སྤྱོད་སྤྱོད་པ་མཛད།

TA NA GA NAI JOR DROL CHOD PA DZAD
union liberation union liberation practice, deeds did

Performed the deeds of union and liberation.

བརྟུལ་ཞུགས་མཁུ་བྱང་ཨོ་གྲན་རིན་པོ་ཆེ།

TUL ZHUG MAD JUNG OR GYAN RIN PO CHE
determined practice wonderful Odiyana precious one

Precious one from Orgyan, you are amazing in your arduous practice.

གསོལ་བ་འདི་བས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you,

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་སྦྱབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

You abandoned your kingdom and went to the cemeteries where you put the hosts of local spirits and dakinis under your power and performed the deeds of union and liberation. Precious one from Orgyan, you are amazing in your arduous practice. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཟ་ཁོར་ཡུལ་བྱོན་ཤུགས་ཀྱི་དགེ་སྦྱོང་མཛད།

ZA HOR YUL JON SHA KYAI GE LONG DZAD
Zahor country went to Shakyamuni's bhikshu did

As a bhikshu following Sahakyamuni you went to the land of Zahor.

ཚུལ་ཁྲིམས་ནམ་དག་བརྒྱུ་བ་གསུམ་གྱིས་གྱིས་མཛེས།

TSHUL TRIM NAM DAG LAB SUM GYAN GYI DZE
morality very pure trainings three ornaments with beautiful
(morality, meditation, wisdom)

Keeping very pure morality you were made beautiful with the ornaments of the three trainings, you who

ཕ་རོལ་བྱིན་བ་བཅུ་ཡི་དོན་དང་ལྡན།

PHA ROL CHIN PA CHU YI DON DANG DAN
paramitas ten of meaning and method having

Possessed the realisation of the ten paramitas.

ཐར་བའི་ལམ་སྟོན་ཨོ་གྲན་རིན་པོ་ཆེ།

THAR PAI LAM TON OR GYAN RIN PO CHE
liberation path showing Odiyana precious one

Precious one from Orgyan, you showed the path to liberation.

གསོལ་བ་འདེབས་སོ་ཨོ་རྒྱན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་སྒྲོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

As a bhikshu following Shakyamuni you went to the land of Zahor. Keeping very pure morality you were made beautiful with the ornaments of the three trainings, you who possessed the realisation of the ten paramitas. Precious one from Orgyan, you showed the path to liberation. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

འཇམ་དཔལ་བཤེས་གཉིན་ལ་སོགས་སྤྲུལ་མ་ཡི།

JAM PAL SHE NYEN LA SOG LA MA YI

Manjusritra and so on guru of

You went to see Manjusrimitra and your other gurus and thus

སྤྱོད་སྤྲུལ་བྱིན་ནས་སྒྲོ་འདོགས་མ་ལུས་བཅད།

CHAN NGAR JON NE DRO DOG MA LU CHAD

face to face went then doubts all destroyed

Destroyed all your doubts.

བྱུགས་དམ་ཞལ་གཟིགས་མཁྱེན་གཉིས་མངོན་དུ་གྱུར།

THUG DAM ZHAL ZIG KHYEN NYI NGON DU GYUR

transforming deity face saw understandings two become manifest

(mNgon-Gyur and IKog-Gyur)

Then you saw the face of your transforming deity and the two understandings arose clearly for you.

ཤེས་རབ་སྒྲོ་ལྡན་ཨོ་རྒྱན་རིན་པོ་ཆེ།

SHE RAB LO DAN OR GYAN RIN PO CHE

supreme knowledge intelligent Odiyana precious one

Precious one from Orgyan, you possess great intelligence and supreme knowledge.

གསོལ་བ་འདེབས་སོ་ཨོ་རྒྱན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

You went to see Manjusrimitra and your other gurus and thus destroyed all your doubts. Then you saw the face of your transforming deity and the two understandings arose clearly for you. Precious one from Orgyan, you possess great intelligence and supreme knowledge. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཡེ་ཤེས་མཁའ་འགྲོ་དགེ་སྤྱོད་ཀྱན་དགའ་མོ།

YE SHE KHAN DRO GE LONG KUN GA MOE

pristine cognition dakini by Bhikshuni Sarvananda

The jnana dakini Bhikshuni Sarvananda

ཞལ་དུ་གསོལ་ནས་གསང་བའི་བསྐྱར་བཏོན།

ZHAL DU SOL NE SANG WAI PAD MOR TON
mouth in swallowed than secret lotus came out

Swallowed you and emitted you from her secret lotus and

ཕྱི་ནང་གསང་བའི་དབང་རྣམས་ཚུགས་པར་བསྐྱར།

CHI NANG SANG WAI WANG NAM DZOG PAR KUR
outer inner secret initiations fully given

Thus you fully gained the outer, inner and secret initiations.

སླིན་གྲོལ་མཐར་ཕྱིན་ཨོ་གྲུན་རིན་པོ་ཆེ།

MIN DROL THAR CHIN OR GYAN RIN PO CHE
ripening (initiation) liberating (doctrines) fulfilled, completed Odiyana precious one

Precious one from Orgyan, you have completed the stages of ripening and liberation.

གསོལ་བ་འདི་བས་སོ་ཨོ་གྲུན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

The jnana dakini Bhikshuni Sarvananda swallowed you and emitted you from her secret lotus and thus you gained the outer, inner and secret initiations. Precious one from Orgyan, you have completed the stages of ripening and liberation. Precious one from Orgyan, we pray to you. Please grant initiations and blessing to all beings!

ལྷ་མས་ལུང་བསྟན་ཨོ་གྲུན་ལ་སོགས་པའི།

LA MAE LUNG TAN OR GYAN LA SOG PAI
by guru prediction Odiyana and so on

In accordance with your guru's predictions

དུར་བྱིད་གནས་སུ་མཁའ་འགྲོ་བྱིན་བརྒྱབས་ནས།

DUR TRO NAE SU KHAN DROE JIN LAB NE
cemetery place in by dakinis blessed then

You were blessed by dakinis in the cemeteries of Orgyan and so on, and

དངོས་གྲུབ་མཆོག་ཐོབ་དགོངས་པ་མངོན་དུ་གྱུར།

NGO DRUB CHOG THOB GONG PA NGON DU GYUR
attainment supreme gained wisdom clearly manifest

Gaining the supreme accomplishment your wisdom was unobscured.

མཁའ་འགྲོའི་དབང་ཡུག་ཨོ་གྲུན་རིན་པོ་ཆེ།

KHAN DROI WANG CHUG OR GYAN RIN PO CHE
dakinis lord Odiyana precious one

Precious one from Orgyan, you are the lord of the dakinis.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲུན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྒྱབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

In accordance with your guru's predictions you were blessed by dakinis in the cemeteries of Orgyan and so on, and gaining the supreme accomplishment your wisdom was unobscured. Precious one from Orgyan, you are the lord of the dakinis. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཤར་ཕྱོགས་མ་ར་ཏི་ཀའི་གནས་མཆོག་ཏུ།

SHAR CHOG MA RA TI KA'I NAE CHOG TU
east direction (in Nepal) place excellent, sacred in, at

In the sacred place of Maratika that lies to the east

ལྷ་ལྷ་མ་མན་ར་བ་ཡུམ་དང་བཅས།

LHA CHAM MAN DHA RA WA YUM DANG CHE
princess Mandarava consort together

You practised non-dual union with your consort

ཡབ་ཡུམ་གཉིས་མེད་ཆེ་ཡི་དངོས་གྲུབ་ཐོབ།

YAB YUM NYI ME TSHE YI NGO DRUB THOB
Padma Sambhava and Mandarava long life of attainment gained

Princess Mandarava and gained the accomplishment of long life.

སྐྱེ་འཆི་གཉིས་སྤངས་ཙོ་གྲན་རིན་པོ་ཆེ།

KYE CHI NYI PANG OR GYAN RIN PO CHE
birth death both discard, free of their compulsion Oddiyana precious one

Precious one from Orgyan, you gained freedom from both birth and death.

གསོལ་བ་འདེབས་སོ་ཙོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

In the sacred place of Maratika that lies to the east you practised non-dual union with your consort princess Mandarava and gained the accomplishment of long life. Precious one from Orgyan, you gained freedom from both birth and death. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

སྐྱེ་འཆི་ཆད་པས་མེ་ལ་བསྐྱེགས་པའི་ཆེ།

GYAL POI CHAD PAE ME LA SEG PAI TSHE
king's punishment fire in burnt when

When you suffered the king's punishment of being burnt in a fire

མཚོ་ཆེན་པདྨས་བརྒྱན་པའི་དབུས་ཉིད་དུ།

TSHO CHEN PAD MAE GYAN PAI WU NYID DU
lake great lotus adorning centre in

You transformed it into a great lake and sat like an ornament in the centre of a lotus

དངོས་སུ་བཞུགས་པས་ཐམས་ཅད་ངོ་མཚར་སྐྱེས།

NGO SU ZHUG PAE THAM CHE NGO TSHAR KYE
really sitting everyone amazement arose

So that all were filled with amazement.

ལྷང་སེམས་དབང་ཐོབ་ཙེ་གྲན་རིན་པོ་ཆེ།

LUNG SEM WANG THOB OR GYAN RIN PO CHE
wind mind power got Oddiyana precious one

Precious one from Orgyan, you gained the power of wind-mind.

གསོལ་བ་འདེབས་སོ་ཙེ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་ཆོ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

When you suffered the king's punishment of being burnt in a fire you transformed it into a great lake and sat like an ornament in the centre of a lotus so that all were filled with amazement. Precious one from Orgyan, you gained the power of wind-mind. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཙེ་གྲན་མཁའ་འགྲོའི་གླིང་དུ་སྤྱད་པ་མཛད།

OR GYAN KHAN DROI LING DU CHOD PA DZAD
Odiyana dakini place at practice did

You performed practice in the dakini land of Orgyan.

ཆུ་བོ་གྲན་ལྷོག་ཉི་མ་སྤྱད་ལ་མནན།

CHU WO GYEN DOG NYI MA TOD LA NAN
river reverse sun high in the sky at fix

Reversing the flow of a river, you fixed the sun high in the heavens and

རྩ་འཕྲུལ་སྟག་ལ་བཅིབས་ནས་ནམ་མཁའ་གཤེགས།

DZUN TRUL TAG LA CHIB NE NAM KHAR SHEG
miraculous tiger on riding then in the sky went

Mounting on a miraculous tiger, you went riding in the sky.

གུབ་ཐོབ་རྒྱལ་པོ་ཨོ་གྲན་རིན་པོ་ཆེ།

DRUB THOB GYAL PO OR GYAN RIN PO CHE
siddhas, adepts king, best one Odiyana precious one

Precious one from Orgyan, you are the supreme adept.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་ཆོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

You performed practice in the dakini land of Orgyan. Reversing the flow of a river, you fixed the sun high in the heavens and, mounting on a miraculous tiger, you went riding in the sky. Precious one from Orgyan, you are the supreme adept. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

བསིལ་བ་ཆལ་དུ་བརྟལ་བྱུགས་མཛད་པའི་ཆོ།

SIL WA TSHAL DU TUL ZHUG DZAD PAI TSHE
Sitavana cemetery in determined practice did when

When you performed determined practice at Silwa Tsal

ཕྱི་ནང་བཀའ་སྲུང་ཐམས་ཅད་དམ་ལ་བདགས།

CHI NANG KA SUNG THAM CHE DAM LA TAG
outer inner doctrine guardians all vow under put

You put all the outer and inner doctrine-guardians under vow and

འཛིག་རྟེན་དྲིགས་པ་ཀུན་གྱིས་སློག་སྤྱང་ཐུལ།

JIG TEN DREG PA KUN GYI SOG NYING PHUL
world proud spirits all by life essence offer

Forced all the arrogant worldly spirits to offer up their life-essence.

མ་རུངས་འདུལ་མཛད་ཨོ་གྲན་རིན་པོ་ཆེ།

MA RUNG DUL DZED OR GYAN RIN PO CHE
rough, intractable beings tame did Odiyana precious one

Precious one from Orgyan, you tamed the rough beings.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་ཆོ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

When you performed determined practice at Silwa Tsal you put all the outer and inner doctrine-guardians under vow and forced all the arrogant worldly spirits to offer up their life essence. Precious one from Orgyan, you tamed the rough beings. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ནཱ་ལན་དཱ་ཆོས་ཀྱི་འཁོར་ལོ་བསྐྱོར།

NA LAN DA DU CHO KYI KHOR LO KOR
Nalanda University at dharma of chakra turn (i.e.teach)

You taught the dharma at Nalanda and

བདུད་དང་མུ་མྱེགས་ཐམས་ཅད་ཆར་བཅད་ནས།

DUD DANG MU TEG THAM CHE TSHAR CHAD NE
mara, demons and anti-buddhists all destroy (i.e.make ineffective) then

Destroying all the demons and anti-buddhists

ཞི་བདེའི་ལམ་ལ་བཀོད་ནས་ཤུག་ཡི།

ZHI DEI LAM LA KOD NE SHA KYA YI
peace happiness path on put then Buddha Shakyamuni of

You placed all beings on the path of peace and happiness.

བསྐྱན་པ་སྐྱུས་མཛད་ཨོ་སྐྱན་རིན་པོ་ཆེ།

TAN PA GYE DZED OR GYAN RIN PO CHE
doctrine spread do Odiyana precious one

Precious one from Orgyan, you spread the doctrines of Shakyamuni.

གསོལ་བ་འདི་བས་སོ་ཨོ་སྐྱན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་ཆོ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

You taught the dharma at Nalanda and, destroying all the demons and anti-buddhists, you placed all beings on the path of happiness. Precious one from Orgyan, you spread the doctrines of Shakyamuni. Precious one from Orgyan, we pray to you Please grant initiation and blessing to all beings!

ཡང་ལེ་ཤོད་དུ་བདེ་ག་ཤེགས་འདུས་པ་ཡི།

YANG LE SHOD DU DE SHEG DU PA YI
(in Nepal) at (bKa'-brGyad cycle) of

At Yanglesho when you set out the mandala of the

དཀྱིལ་འཁོར་བཞེངས་ནས་སྐྱབ་པ་སེང་བའི་ཆེ།

KYIL KHOR SHENG NE DRUB PA DZAD PAI TSHE
mandala set up then practise did when

Desheg Dupa and did that practice

སྐུལ་བ་ཞི་བྲིང་ལྷ་ཚྭ་གས་ཞལ་གཟེགས་ནས།

GYAL WA ZHI KHROI LHA TSHOG ZHAL ZIG NE
jinas peaceful wrathful gods all face saw then

You saw the faces of all the divine peaceful and wrathful buddha forms.

དངོས་གྲུབ་མཆོག་ཐོབ་ཚུན་རིན་པོ་ཆེ།

NGO DRUB CHOG THOB OR GYAN RIN PO CHE
attainment supreme gained Odiyana precious one

Precious one from Orgyan, you gained the supreme accomplishment.

གསོལ་བ་འདེབས་སོ་ཚུན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་གྱིན་གྱིས་ཆོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

At Yanglesho when you set out the mandala of the Desheg Dupa and did that practice you saw the faces of all the divine peaceful and wrathful buddha forms. Precious one from Orgyan, you gained the supreme accomplishment. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

སངས་བདག་སྐུལ་པོས་བོད་དུ་སྐྱོན་དངས་ཆེ།

NGA DAG GYAL POE BOE DU CHAN DRAN TSHE
powerful king, by (Trisong Deutsan) Tibet to invited when

When you were invited to Tibet by this powerful king

འཇིག་རྟེན་དྲིགས་པ་བདུལ་ནས་བསམ་ཡས་བཞེངས།

JIG TEN DREG PA DUL NE SAM YAE ZHENG
world proud spirits and demons tamed then Samyae monastery raised

You tamed the arrogant worldly spirits and raising the monastery of Samyae

གྱུ་འབྲས་ཐེག་ཆེན་གྱི་སྒྲོན་མེ་སྟར།

GYU DRAE THEG CHEN CHO KYI DRON ME PAR
sutra tantra mahayana dharma of lamp lit

You lit the lamp of the mahayana dharma of sutra and tantra.

བོད་ཁམས་སྐུན་སེལ་ཙོ་གྱུན་རིན་པོ་ཆེ།

BOE KHAM MUN SEL OR GYAN RIN PO CHE
Tibet country darkness dispel Odiyana precious one

Precious one of Orgyan, you dispelled all darkness in the land of Tibet.

གསོལ་བ་འདེབས་སོ་ཙོ་གྱུན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

When you were invited to Tibet by the powerful king you tamed the arrogant worldly spirits and raising the monastery of Samyae you lit the lamp of the mahayana dharma of sutra and tantra. Precious one of Orgyan, you dispelled all darkness in the land of Tibet. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

དི་སྒྲོ་སྒྲུགས་དང་མཆིམས་སྤུ་ལ་སོགས་པར།

TI DRO DRAG DANG CHIM PHU LA SOG PAR
(place in Tibet) and (place in Tibet) and at other places

At Tidrodrag, Chimpu and such places

མཚེ་གྲུ་ཡུམ་དང་གསང་སྟོན་མཛད་པའི་ཆེ།

TSHO GYAL YUM DANG SANG CHOD DZAD PAI CHE
Yeshe Tshogyal consort and secret conduct, guhyacharya practising when

When you practised guhyacharya with your consort Yeshe Tshogyal

སྒྲུབ་བརྒྱུད་སྐྱེ་བ་སྤྱད་ཐུགས་ཀྱི་གསང་སྒྲོ་བཤེ།

NYAN GYUD **KU SUNG THUG KYI SANG GO CHE**
direct teaching (she got from him) body speech mind of secret door opened

You gave the teachings which reveal the secrets of body, speech and mind.

གདུལ་བྱ་སྒྲིན་གྲོལ་མོ་ལྷན་རིན་པོ་ཆེ།

DUL JA MIN DROL OR GYAN RIN PO CHE
disciple ripening initiation liberating doctrines Odiyana precious one

Precious one from Orgyan, you ripen and liberate your disciples.

གསོལ་བ་འདེབས་སོ་མོ་ལྷན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་བྱིས་ཆོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

At Tridro Drag, Chimpu and such places when you practised secret activity with your consort Yeshe Tshogyal you gave the teachings which reveal the secrets of body, speech and mind. Precious one from Orgyan, you ripen and liberate your disciples. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

བོད་ཡུལ་སྐྱབ་གནས་གཙུག་ལག་ཁང་ན་མས་སུ།

BOE YUL DRUB NAE TSUG LAG KHANG NAM SU
Tibet country practice places temples many in

In the temples and practice places of Tibet

དགོངས་པ་མཛད་ནས་དམ་ཆོས་གཏོར་དུ་སྤྲས།

GONG PA DZAD NE DAM CHO TER DU BAE
thought of what was suitable did then holy dharma treasure as hid

You considered the future needs and then hid the holy dharma as treasure

སྤྱི་གས་མ་ལྔ་བོད་གདུལ་བྱ་སྐྱོང་བར་མཛད།

NYIG MA NGA BOE DUL JA KYONG WAR DZED
degenerations five Tibetan disciples protect doing

In order to protect your Tibetan disciples in the age of the five degenerations.

མ་འོངས་དོན་མཛད་ཨོ་གྱན་རིན་པོ་ཆེ།

MA ONG DON DZED OR GYAN RIN PO CHE
future benefit doing Odiyana precious one

Precious one from Orgyan, you acted for the benefit of future beings.

གསོལ་བ་འདེབས་སོ་ཨོ་གྱན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་གྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

In the temples and practice places of Tibet you considered the future needs and then hid the holy dharma as treasure in order to protect your Tibetan disciples in the age of the five degenerations. Precious one from Orgyan, you acted for the benefit of future beings. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ལྔ་བརྒྱའི་དུས་སུ་བྱིད་ཀྱི་གཏོར་ཆོས་དང།

NGAB GYAI DU SU KHYE KYI TER CHO DANG
five hundred period in your treasure dharma and

To those fortunate beings who would later meet

འཕྲད་པའི་སྤྱིས་བྱ་གང་ཟག་ལས་ཅན་ལ།

TRAD PAI KYE BU GANG ZAG LAE CHAN LA
meeting people people fortunate to

With your treasure dharma in the final five hundred year period

དབང་བསྐྱར་ལུང་བསྟན་གྱིན་གྱིས་བརྒྱབ་མཛད་པའི།

WANG KUR LUNG TAN JIN GYI LAB DZAD PAI
initiations prediction blessing doing

You gave initiations, predictions and blessings.

དངོས་གྲུབ་མཆོག་སྙུལ་ཨོ་གྱན་རིན་པོ་ཆེ།

NGO DRUB CHOG TSOL OR GYAN RIN PO CHE
attainment supreme granting Odiyana precious one

Precious one from Orgyan, you grant the supreme accomplishment.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་ཆོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

To those fortunate beings who would later meet with your treasure dharma in the final five hundred year period you gave initiations, predictions and blessings. Precious one from Orgyan, you grant the supreme accomplishment. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཁ་བ་ཅན་དུ་བསྐྱར་བ་གྲས་པར་མཛད།

KHA WA CHAN DU TAN PA GYAE PAR DZAD

snowy land in doctrine spread did

You spread the doctrine in the Land of Snows and then

ལྷོ་ནུབ་རྩ་ཡབ་གླིང་ཐུན་ཡུལ་དུ་བྱོན།

LHO NUB NGA YAB LING TRAN YUL DU JON

south-west camara, whisk continent small country to went

Went to the country of Ngayab Lingtran that lies to the south-west

ཞེ་སྤང་གཏོང་གམར་སྤྲིན་པོའི་ཁ་གཞོན་མཛད།

ZHE DANG DONG MAR SIN POI KHA NON DZAD

anger face red rakasha, cannibal demons control, subdue did

Where you tamed the angry, red-faced cannibal demons.

འགྲོ་བའི་དཔལ་མགོན་ཨོ་གྲན་རིན་པོ་ཆེ།

DRO WAI PAL GON OR GYAN RIN PO CHE

beings glory lord Odiyana precious one

Precious one from Orgyan, you are the lord and glory of all beings.

གསོལ་བ་འདེབས་སོ་ཨོ་གྲན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་ཆོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

You spread the doctrine in the Land of Snows and then went to the country of Ngayab Lingtran that lies to the south-west where you tamed the angry, red-faced cannibal demons. Precious one from Orgyan, you are the lord and glory of all beings. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

གདུལ་བྱ་སྒྲིན་གྲོལ་མཛད་ནས་མཁའ་སྤྱོད་དུ།

| | | | | | | |
|------------------|---------------------|--------------------|-------------|--|----------------|-----------|
| DU JA | MIN | DROL | DZAD | NE | KHA CHO | DU |
| <i>disciples</i> | <i>ripening</i> | <i>liberating</i> | <i>did</i> | <i>then</i> | <i>Khacera</i> | <i>to</i> |
| | <i>(initiation)</i> | <i>(doctrines)</i> | | <i>(i.e. Zangdopalri or any higher realm he has visited)</i> | | |

You ripened and liberated your disciples and then went to Khacera

གནས་གསུམ་མཁའ་འགྲོའི་སྒྲིན་གྱི་ཚྭ་གས་དབུས་སུ།

| | | | | | | | |
|--------------------------------|--------------|------------------|-------------------------|------------|--------------|---------------|-----------|
| NAE | SUM | KHAN DROI | TRIN | GYI | TSHOG | WU | SU |
| <i>places</i> | <i>three</i> | <i>dakinis</i> | <i>clouds</i> | <i>of</i> | <i>host</i> | <i>centre</i> | <i>in</i> |
| <i>(body, speech and mind)</i> | | | <i>(i.e. very many)</i> | | | | |

Where at the centre of a multitude of dakinis of the three places

གསང་སྒྲགས་དགྱིལ་འཁོར་ཀུན་གྱི་གཙོ་བོར་བཞུགས།

| | | | | | |
|-----------------------------|------------------|------------|------------|----------------|-------------------|
| SANG NGAG | KYIL KHOR | KUN | GYI | TSO WOR | ZHUG |
| <i>guhyamantra, tantric</i> | <i>mandala</i> | <i>all</i> | <i>of</i> | <i>chief</i> | <i>sit, stays</i> |

You were the chief of all the tantric mandalas.

ནི་རུ་ཀ་དཔལ་ཚེ་རྒྱན་རིན་པོ་ཆེ།

| | | | |
|-----------------|-----------------|----------------|---------------------|
| HE RU KA | PAL | OR GYAN | RIN PO CHE |
| <i>Heruka</i> | <i>glorious</i> | <i>Odiyana</i> | <i>precious one</i> |

Precious one from Orgyan, you are the glorious Heruka.

གསོལ་བ་འདེབས་སོ་ཚེ་རྒྱན་རིན་པོ་ཆེ།

| | | |
|----------------------|----------------|-------------------|
| SOL WA DEB SO | OR GYAN | RIN PO CHE |
|----------------------|----------------|-------------------|

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

| | | | | |
|----------------|------------|-----------|-----------------|--------------------|
| DAG SOG | DRO | LA | WANG KUR | JIN GYI LOB |
|----------------|------------|-----------|-----------------|--------------------|

Please grant initiation and blessing to all beings!

You ripened and liberated your disciples and then went to Khacera where at the centre of a multitude of dakinis of the three places you were the chief of all the tantric mandalas. Precious one from Orgyan, you are the glorious Heruka. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

དབང་ཆེན་སྤུ་ལོ་སྤུ་ལྷའི་ཆེས་བཅུ་དང་།

WANG CHEN TREU LO TREL DAI TSHE CHU DANG
powerful great monkey year monkey (sixth) month (lunar) tenth day and

On the very powerful tenth day of the monkey month in the monkey year and

དུས་ཀྱི་རྒྱལ་པོ་ཆེས་བཅུ་ཐམས་ཅད་ལ།

DU KYI GYAL PO TSHE CHU THAM CHE LA
time of king (most important) tenth day all on

On all the lunar tenth days, these “kings of time”,

སྐྱེ་གསུང་བུགས་ཀྱི་སྤྱལ་པ་སྣ་ཆོགས་འབྱེད།

KU SUNG THUG KYI TRUL PA NA TSHOG GYED
body speech mind of emanation many different send out

You dispatch countless varied emanations of your body, speech and mind.

སྐལ་ལྷན་སྐྱོང་མཛད་ཙམ་གྱི་རྒྱན་རིན་པོ་ཆེ།

KAL DAN KYONG DZED OR GYAN RIN PO CHE
fortunate ones protecting doing Odiyana precious one

Precious one from Orgyan, you protect the fortunate ones.

གསོལ་བ་འདེབས་སོ་ཙམ་གྱི་རྒྱན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

On the very powerful tenth day of the monkey month in the monkey year and on all the lunar tenth days, these “kings of time”, you dispatch countless varied emanations of your body, speech and mind. Precious one from Orgyan, you protect the fortunate ones. Precious one from Orgyan, we pray to you. Please grant initiations and blessing to all beings!

འགྲོ་མགོན་བྱིན་གྱི་མཚན་མཚོག་རིན་པོ་ཆེ།

DRO GON KYE KYI TSHAN CHOG RIN PO CHE
beings, lord, benefactor your name excellent precious

Benefactor of beings, your excellent name is precious.

འགྲོ་བ་གང་གིས་མཐོང་ཐོས་དྲན་གུར་ཀྱང།

DRO WA GANG GI THONG THO DRAN GYUR KYANG
beings whoever by see hear remember do just

Whoever sees, hears or remembers it will, just by that,

མི་མཐུན་ཀློན་དང་བར་ཆད་ཀྱན་ནི་ནས།

MI THUN KYEN DANG BAR CHAD KUN ZHI NE
difficult circumstances and obstacles all pacify then, thus

Have all their difficult circumstances and obstacles pacified.

དགོས་འདོད་རེ་སྐྱོང་ཙེ་གྱན་རིན་པོ་ཆེ།

GOE DOD RE KONG OR GYAN RIN PO CHE
need wish hope fulfil Odiyana precious one

Precious one from Orgyan, you satisfy all needs, wishes and hopes.

གསོལ་བ་འདེབས་སོ་ཙེ་གྱན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་གྱིས་ཚྭ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

Benefactor of beings, your excellent name is precious. Whoever sees, hears or remembers it will, just by that, have all their difficult circumstances and obstacles pacified. Precious one from Orgyan, you satisfy all needs, wishes and hopes. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

འཛམ་གླིང་གྲེ་བ་ཕྱག་བརྒྱའི་ནིང་ཁམས་སུ།

DZAM LING JE WA TRAG GYAI ZHING KHAM SU
world a thousand million realms in

In the thousand million realms

ཙེ་གྱན་བདུ་གྲེ་བ་ཕྱག་བརྒྱའི་སྐུ།

OR GYAN PE MA JE WA TRAG GYAI KU
Padma Sambhava thousand million bodies, forms

There are a thousand million forms of Orgyan Padma

གང་ལ་གང་འདུལ་དེ་ལ་དེར་སྟོན་པའི།

GANG LA GANG DUL DE LA DER TON PAI
whoever to whatever is necessary that to with that teach, show

Who teach whatever is necessary for taming each individual being.

འགྲོ་དོན་གྱིས་མཛད་ཨོ་གྱན་རིན་པོ་ཆེ།

DRO DON GYE DZED OR GYAN RIN PO CHE
beings benefit vast doing Oddiyana precious one

Precious one from Urgyan, your actions for the sake of beings are vast.

གསེལ་བ་འདི་བས་སོ་ཨོ་གྱན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་བྱིན་བྱིས་ཆོ་བས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

In the thousand million world realms there are a thousand million forms of Orgyan Padma who teach whatever is necessary for taming each individual being. Precious one from Orgyan, your actions for the sake of beings are vast. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

ཨོ་གྱན་པདྨ་བླ་མའི་སྐུ་གཅིག་ལ།

OR GYAN PE MA LA MAI KU CHIG LA
Padma Sambhava guru's form one in

In just your single guru form of Orgyan Padma

དུས་གསུམ་སངས་གྱིས་ཀུན་གྱི་བཀོད་པ་ཇྲོགས།

DU SUM SANG GYE KUN GYI KOD PA DZOG
times three buddhas all of present, put fully

All the buddhas of the three times are present and complete

དོ་ཇེ་འཆང་ཆེན་པོ་ཉིད་ཀྱི་སྐུ།

DOR JE CHANG CHEN NGO WO NYID KYI KU
Mahavajradhara (highest level) Svabhavikakaya (integration of the three kayas)

For you are the Mahavajradhara Svabhavikakaya.

གྲུལ་སྤྲུལ་མཆོག་གཙོ་ཨོ་གྲུན་རིན་པོ་ཆེ།

GYAL SAE CHOG TSO OR GYAN RIN PO CHE
jinas' son excellent chief Odiyana precious one

Precious one from Orgyan, you are the chief of all the excellent sons of the jinas.

གསོལ་བ་འདི་བས་སོ་ཨོ་གྲུན་རིན་པོ་ཆེ།

SOL WA DEB SO OR GYAN RIN PO CHE

Precious one from Orgyan, we pray to you.

བདག་སོགས་འགྲོ་ལ་དབང་བསྐྱར་གྱིན་གྱིས་རྫོབས།

DAG SOG DRO LA WANG KUR JIN GYI LOB

Please grant initiation and blessing to all beings!

In just your single guru form of Orgyan Padma all the buddhas of the three times are present and complete, for you are Mahavajradhara Svabhavikakaya. Precious one from Orgyan, you are the chief of all the excellent sons of the jinas. Precious one from Orgyan, we pray to you. Please grant initiation and blessing to all beings!

མཇུག་དུ་ཐུགས་སྒྲུབ་བསྐྱེད་བའི་ཕྱིར་བཟོ་གུ་རུའི་བཟླས་པ་ཅི་ལྟས་བྱས་མཐར།

After this, in order to move their minds, recite the Bendza Guru Mantra as much as you can.

(According to the sMin-Grol Gling system)

ཨོ་ཨྲཱ་ཧྲཱི་བཟོ་གུ་རུ་བཟླ་སི་དྲི་ཧྲཱི་

OM AA HUNG BEN ZA GU RU PE MA SID DHI HUNG
body speech mind vajra, indestructible master Padma Sambhava attainments give!

Guru Padma Sambhava with the indestructible body, speech and mind — please grant us the accomplishment of buddhahood.

Then say,

ལྷ་མའི་གནས་གསུམ་འགྲུ་གསུམ་ལས་མེ

LA MAI NAE SUM DRU SUM LAE
guru's places three letters three from

(centres of his body, speech and mind with white Om at forehead, red Aa at throat and blue Hung at heart)

From the three letters at the Guru's three centres

འོད་ཟེར་རིམ་དང་ཅིག་ཆར་འཕྲོས་མེ

WOE ZER RIM DANG CHIG CHAR TRO
light rays in sequence (from Om first) and at once radiate

Rays of light radiate out in sequence and simultaneously.

བདག་གི་གནས་གསུམ་ཐིམ་པ་ཡི།

| | | | | |
|---------------------------|------------|------------|----------------|-----------|
| DAG GI | NAE | SUM | THIM PA | YI |
| my | place | three | melt into | by |
| (forehead, throat, heart) | | | | |

They melt into my three centres and by this

དབང་བཞི་ཐོབ་ཅིང་སྒྲིབ་བཞི་དག།

| | | | | | |
|--|------------|-------------------|---------------------------------------|------------|------------|
| WANG | ZHI | THOB CHING | DRIB | ZHI | DAG |
| initiations | four | gaining | obscurations | four | purify |
| (pot, secret, prajna-jnana and symbol) | | | (of the afflictions and their traces) | | |

I gain the four initiations, my four obscurations are purified and

ལས་བཞི་བསྐྱེས་པའི་རྫོད་དུ་གྱུར།

| | | | | | |
|--|------------|------------------------|------------|-----------|-------------|
| LAM | ZHI | GOM PAI | NOD | DU | GYUR |
| paths | four | meditating, practising | vessel | as | become |
| (bsKyed-Rim, rDzogs-Rim, Lhan-sKyes, rDzogs-Chhen) | | | | | |

I become qualified to practise the four paths.

མཐར་ནི་རང་ཐིམ་དབྱེར་མེད་ངང་།

| | | | | |
|----------------|-------------|-------------|----------------------------|--------------|
| THAR NI | RANG | THIM | YER ME | NGANG |
| finally, then | me | dissolves | inseparable, not different | nature |

Then the Guru dissolves in me and I merge inseparably in his nature

ལྷོ་འདས་ཚས་སྐྱའི་རང་ཞལ་བཟུ།

| | | | | |
|--------------------------------|------------|----------------|---------------------------|-----------|
| LO | DAE | CHO KUI | RANG ZHAL | TA |
| intellectual conceptualisation | beyond | dharmakaya | own face, original nature | see |

Where I see my true face, the dharmakaya beyond all conceptualisation.

From the three letters at the Guru's three centres rays of light radiate out in sequence and simultaneously. They melt into my three centres and by this I gain the four initiations, my four obscurations are purified and I become qualified to practise the four paths. Then the Guru dissolves in me and I merge inseparably in his nature where I see my true face, the dharmakaya beyond all conceptualisation.

དགེ་བཟོ་ནི།

DEDICATION OF MERIT

དགེ་བ་འདི་ཡི་སྐུར་དུ་བདག།

GE WA DI YI NYUR DU DAG
virtue this by quickly I

By this virtue may I quickly

ཨོ་གྲན་ལྷ་མ་འགྲུབ་གྱུར་ནས།

OR GYAN LA MA DRUB GYU NAE
Padma Sambhava of Urgyan attainment get then

Gain the attainment of the glorious Guru's stage,

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།

DRO WA CHIG KYANG MA LU PA
beings, movers are also, even without exception

All beings without even one exception

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག།

DE YI SA LA GO PAR SHO
his stage on establish

May I put them on that same stage!

By this virtue may I quickly gain the attainment of the glorious Guru's stage, then
may I put all beings without even one exception, on that same stage!



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ISBN 978-3-942380-02-7



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