



། འཇུག་གཤམ་འཇུག་བཅོས་ཐབས་ཀྱི་རྣམ་འགྲུབ་སློབ་འགྲུབ་དང་  
བཅས་པ་བཞུགས་སོ། །

Guided meditations for the preliminary practices  
and NgALSO Tantric Self-Healing

Lama Michel Rinpoche

འཇུག་གཤམ་



NGALSO  
Western Buddhism

Lama Michel Rinpoche

༡༡། །ངལ་གསོ་རང་གཞན་བཅོས་ཐབས་ཀྱི་རྣམ་འགྲུབ་  
སྲོན་འགྲོ་དང་བཅས་པ་བཞུགས་སོ། །

Guided meditations for the  
preliminary practices and  
NgalSo Tantric Self-Healing

Lama Gangchen



Peace Publications

# Guided meditations for the preliminary practices and NgalSo Tantric Self-Healing

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ngalso.org

1<sup>st</sup> edition: December 2020

Edition code: SD-312-EN-01

Editor: Sharon Dawson

*The healing techniques used in this practice are not intended to replace treatment from a qualified medical practitioner; they can however be used to aid both the physical and mental healing process.*



ཚོས་ང་ཚེན་པོ་སྐྱ་ཡིས་ནི། །  
སེམས་ཅན་སྐྱུག་བསྐྱེལ་ཐང་བགྱིད་ཤོག། །  
བསྐྱེལ་བ་བྱེ་བ་བསམ་ཡས་སྟུ། །  
ཚོས་སྟོན་འཇིན་ཅིང་བཞུགས་གྱུར་ཅིག། །

chö nga chhän po dra yi ni  
sem chän dugngäl thar gyi shog  
käl pa je wa sam ye su  
chö tön dzin ching zug gyur chig

May the great sound (drum) of Dharma  
Eliminate the suffering of sentient beings.  
May it uphold the meaning of Dharma  
For inconceivable aeons to come.

སློ་མཚོག་བཟང་པོའི་དབུ་གུར་བཀའ་ཤིས་པ། །ཐུབ་ཆེན་བསྟན་པའི་འཕྲིན་  
ལས་ཡར་ངོའི་ལྷ། །འཕེལ་བྱེད་འགྲོ་སློར་མཚམས་པའི་མཛད་པ་ཅན།  
།དབུ་གུར་སྟོན་ལའི་ཞབས་ལ་གསོལ་བ་འདེབས། །

ཨོ་ཞུ་མྱུ་རུ་བརྗོད་རྟེན་སུ་མ་ཉི་ལུ་ནི་ཤ་ས་ན་གམ་ཨཱ་ཨར་རྟེན་ཡེ་ཤྱི་རྩ་བ་  
ཨར་ས་མ་ན་ཡེ་སའ་སི་རྩི་རྩི་རྩི།

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**Prayer and mantra requesting the blessings of the root guru,  
Lama Gangchen Lobsang Thubten Trinley Yarpel**

lo chhog zangpö päl gyur trashipa  
thub chhen tänpe trinle yar ngö da  
phäl je dro lor tsampe dze pa chän  
paldän lame shab la sölwa deb

OM AH GURU VAJRADHARA SUMATI MUNI SHASANE  
KARMA UHTA VARDANAYE SHRI BADHRA VAR SAMANIYA  
SARWA SIDDHI HUNG HUNG (x3)

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## **Prayer and mantra requesting the blessings of the root Guru, Lama Gangchen Lobsang Thubten Trinley Yarpel**

In a previous life appearing as Zangpo Tashi, the Auspicious One, splendour of the noble intellect supreme, now rising as the waxing moon, acting exactly in accordance with the mental capacity of beings for their development and maturation. To the feet of the glorious and splendid Lama Lobsang Thubten Trinley Yarpel, I offer my prayer requests:

May you grant us the mundane and extraordinary siddhis of Lama Vajradhara, the noble mind of the Buddha's doctrine, which increases the activity of the noble glorious ones.

བདག་གི་རྗེ་བཙུན་ལྷ་མ་ཐུགས་རྗེ་ཅན། །ཉམ་ཐག་བདག་ལ་ཐུགས་རྗེས་  
གཟིགས་སུ་།དགེས་པའི་ཞལ་བཟང་བདག་ལ་བསྟན་དུ་གསོལ། །དབུགས་  
དབྱུང་གསུང་གི་གནང་བ་སྦྱལ་དུ་གསོལ། །ཅེ་གཅིག་སྦྱིང་ནས་གསོལ་  
བ་འདེབས་པའི་ཚེ། །བདེ་ཚེན་འཁོར་ལོའི་དབུས་སུ་ལེགས་ལྷགས་  
ནས།།ཡིད་ལ་བསམ་པའི་འདོད་དོན་མ་ལུས་པ། །གོགས་མེད་སྦྱོན་  
གྱིས་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས། །ཚོགས་གཉིས་གསོག་དང་སྤྲིག་སྦྱང་

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### Method to develop the inner guru

dag gi jetsün lama thugje chän  
nyamthag dag la thugje zig su söl  
gyepe zhäl zang dag la tän du söl  
ugyung sung gi nangwa tsäl du söl

tsechig nying ne solwa debpe tse  
dechän khorlö ü su leg zhug ne  
yi la sampe dödön malüpa  
gegme lhün gyi drubpar jingyi lob

tsog nyi sog dang digtung shag pe tse  
dün gyi namkhe ying su leg zhug ne  
lab chän tsog nyi yongsu dzogpa dang  
che rang nyetung jangwar jingyi lob

jangchub bar gyi nyintsän dü kuntu  
nying ü peme zeudrur leg zhug ne  
jangchub drubpe gälkyän kün zhi zhing  
thünkyän delag drubpar jingyi lob

གཤམ་གསལ་པའི་ཚོ། །མདུན་གྱི་ནམ་མཁའ་འདི་དབྱིངས་སུ་ལེགས་བཞུགས་  
ནས། །རྒྱབས་ཆེན་ཆོག་གསལ་གཉིས་ཡོངས་སུ་རྫོགས་པ་དང་། །བཅས་རང་  
ཉིས་སྤྱད་བྱང་བར་བྱིན་གྱིས་རྫོབས། །བྱང་ཚུབ་བར་གྱི་ཉིན་མཚན་དུས་ཀུན་  
ཏུ། །སྦྱང་དབུས་བརྒྱའི་ཟེའུ་འབྱུང་ལེགས་བཞུགས་ནས། །བྱང་ཚུབ་སྐྱུབ་  
པའི་འགལ་རྒྱུན་ཀུན་ཞི་ཞིང་། །མ་སྐྱུན་རྒྱུན་བདེ་སྐྱབ་འབྱུབ་པར་བྱིན་གྱིས་  
རྫོབས། །

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### Method to develop the inner guru

Please, my precious and holy Guru, show me your beautiful smiling face. Grant me the blessings of your breathtaking speech and look upon me, tormented by suffering, with your infinitely compassionate mind.

Now, I beseech you from the depths of my heart, with single pointed concentration: when I meditate upon you at the crown of my head, please gracefully take your seat at the centre of the wheel of bliss, and bless me to be able to accomplish whatever virtuous wish comes to my mind, swiftly, easily and without exception.

When I call upon you, please peacefully appear in the space in front of me, so that I may complete the two accumulations of merit and wisdom, in the manner of a vast, increasing wave, in order to purify all my negative actions.

When I pray to you from my heart, please joyfully take the seat at the centre of the lotus at my heart, and remain there at all times, day and night, until I attain the essence of enlightenment, and bless me that I may accomplish all favourable conditions leading to happiness, and that all conditions obstructing the path to freedom be quelled.



བདག་གི་སྒོ་སྒྲ་ཚོས་ལ་སྤྱོད་པ་དང་། །ཚོས་མིན་བསམ་སྐྱོར་ངན་པ་ཞི་  
བ་དང་། །ཚོས་དང་མ་སྐྱུན་པའི་འདོད་དོན་མ་ལུས་པ། །འབད་མེད་སྐྱུན་  
གྱིས་འགྲུབ་པར་བྱིན་གྱིས་སྒྲོ་བས། །མདོར་ན་དེང་ནས་ཆེ་རབས་ཐམས་  
ཅད་དང་། །འདི་ཕྱི་བར་དེའི་གནས་སྐབས་ཐམས་ཅད་དུ། །རེ་སའི་སྐྱབས་  
གནས་སྒྲ་མ་བྱིད་ལས་མེད། །ཐུགས་རྗེའི་སྐྱུན་གྱིས་བདག་ལ་གཟིགས་སུ་  
གསོལ། །མགོན་སྐྱབས་བྲལ་བའི་ཉམ་ཐག་བདག་ཅག་ལ། །རྗེ་བཙུན་སྒྲ་

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dag gi lona chö la chogpa dang  
chö min samjor ngänpa zhiwadang  
chö dang thünpe dödön malüpa  
beme lhün gyi drubpar jingyi lob

dorna däng ne tserab thamche dang  
di chiwar dö nekab thamche du  
rese kyabne lama khye leme  
thugje chän gyi dag la zig su söl

gön kyab drälwe nyamthag dagchag la  
jetsün lame thug je rab gong ne  
ku dang sung gi nangwa drälme du  
nyam su nyongwe kälzang thobpar shog

yewa küntu yangdag lama dang  
drälme chö kyi päl la longchö ching  
sa dang lam gyi yönten rabdzog ne  
dorje chang gi gophang nyur thob shog

མའི་སྤྱལ་ས་རྗེས་རབ་དགོངས་ནས། །སྐྱུ་དང་གསུང་གི་སྣང་བ་འབྲེལ་མེད་  
དུ། །ཉམས་སུ་སྤོང་བའི་སྐལ་བཟང་ཐོབ་པར་ཤོག། །སྐྱེ་བ་ཀུན་ཏུ་ཡང་དག་  
སླེལ་དང་། །འབྲེལ་མེད་ཚོས་གྱི་དབལ་ལ་ལོངས་སྤོང་ཅིང་། །ས་དང་ལམ་  
གྱི་ཡོན་ཏན་རབ་རྗེས་ནས། །རྗེ་རྗེ་འཆང་གི་གོ་འཕང་ལྷུང་ཐོབ་ཤོག། །

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Bless me that I may effortlessly accomplish all wishes in accordance with the Dharma, pacify all evil thoughts and actions, and firmly set my mind in the direction of the Dharma.

In short, from now, in all my lives, in the future and in the bardo, I need no other refuge than you. Please look upon me with your compassionate eyes.

To this suffering being without refuge, please pay attention, and mature my ordinary body, speech and mind so that I reach the bliss of inseparable oneness with your holy body, speech and mind. Never separated from your holy body, speech and mind may I always enjoy good fortune.

Through all my lives may I never be separated from the perfect guru, and so enjoy the splendour of Dharma. Perfecting the virtues of the paths and bhumis, may I quickly attain the state of Vajradhara.

ཕ་ཁྱོད་ཀྱི་སྐྱེ་དང་བདག་གི་ལུས། །ཕ་ཁྱོད་ཀྱི་གསུང་དང་བདག་གི་ངག །  
ཕ་ཁྱོད་ཀྱི་ཐུགས་དང་བདག་གི་ཡིད། །དོན་དབྱེར་མེད་གཅིག་ཏུ་གྱེན་གྱིས་  
སྐྱོབ་ས། །ཕ་ཁྱོད་ཀྱི་སྐྱེ་དང་བདག་གི་ལུས། །

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### **Request to become one nature with the Guru**

*Essence of Ganden Chagkya Chenpo – Mahamudra prayer to invoke the blessings  
of the Great Father and Great Mother*

pha khyö kyi ku dang dag gi lü  
pha khyö kyi sung dang dag gi ngag  
pha khyö kyi thug dang dag gi yi  
dön yerme chig tu jingyi lob

ma khyö kyi ku dang dag gyi lü  
ma khyö kyi sung dang dag gyi ngag  
ma khyö kyi tug dang dag gyi yi  
dön yerme chig tu jin gyi lob

### **Mantra of self-healing and of spiritual company**

om muni muni mahamuni shakyauniye soha

མ་ཁྱོད་གྱི་གསུང་དང་བདག་གི་ངག །མ་ཁྱོད་གྱི་སྐབས་དང་བདག་གི་  
ཡིད། ། རོན་དབྱེར་མེད་གཅིག་ཏུ་བྱིན་གྱིས་རྒྱོབས།།  
ཨོྲཱ་མུ་ནི་མུ་ནི་མུ་ནི་མུ་ནི་ཤུ་ཡེ་སྐྱེ།

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### **Request to become one nature with the Guru**

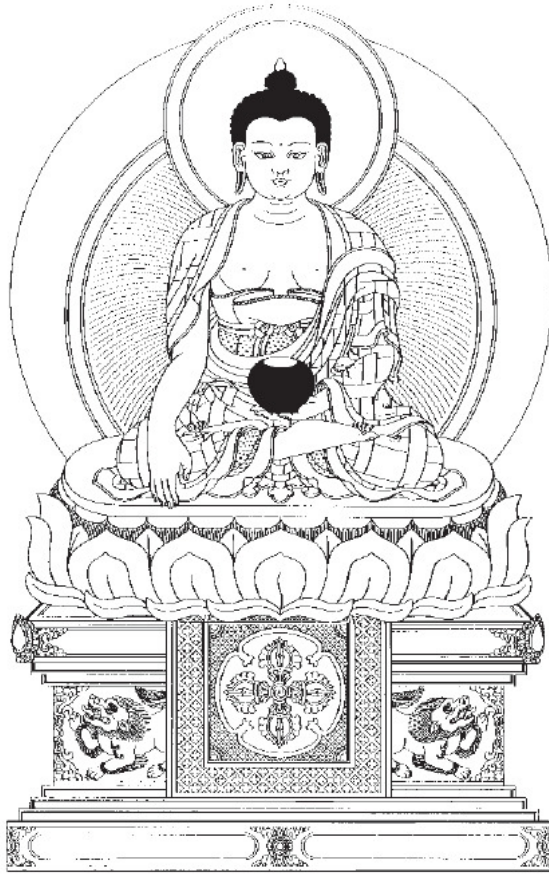
*Essence of Ganden Chagkya Chenpo – Mahamudra prayer to invoke the blessings  
of the Great Father and Great Mother*

Your holy body and my body, O Father,  
Your holy speech and my speech, O Father,  
Your holy mind and my mind, O Father:  
Through your blessing, may they become inseparable and of the same  
nature.

Your holy body and my body, O Mother,  
Your holy speech and my speech, O Mother,  
Your holy mind and my mind, O Mother:  
Through your blessing, may they become inseparable and of the same  
nature.

### **Mantra of self-healing and of spiritual company**

om muni muni mahamuni shakyauniye soha



*First of all we sit in a comfortable position with our back straight but not tense, our shoulders relaxed, the head slightly forward. Our mouth is relaxed with the eyes slightly closed looking downwards. We are aware of our own breath.*

*We place our attention at the sensation at our nostrils, of the air going in and the air going out. We allow ourselves to be present in the moment. Any other thought that may come to our mind we do not block it or follow it we simply let it be, as we place our attention with gentleness back to the sensation of the nostrils, of the air going in and the air going out.*

*We breathe in and we breathe out.*

*In the space in front of us appears Guru Buddha in the aspect of Buddha Shakyamuni. Buddha smiles at us. As we look upon ourselves we see clearly that, even though we project our own happiness in an idealised world around us and we project the causes of our suffering in the situations, people and objects around us, unless we are able to go beyond our own ignorance by developing true wisdom, unless we are able to go beyond our own selfishness by developing deep love and compassion, unless we are able to overcome our defilements and develop our deeper qualities, there will continue to be suffering.*

*As long as we are trapped in our own cycle of mental defilements and karma, our own actions, inevitably there will be suffering. From the deepest part of ourselves we wish to experience a constant state of peace, to be free from this vicious cycle of suffering called samsara. To do that we must change our deepest habits. For that we must change our view of reality and so we must practise the dharma. We cannot do it just by ourselves, we need help, and so we take refuge in the Buddha that shows us the path, we take refuge in the Dharma, the actual path to follow, we take refuge in the Sangha, the spiritual company during our path. We take refuge first of all in the Guru who is the embodiment of Buddha, Dharma and Sangha.*

*Guru Buddha accepts our request of refuge with a beautiful smile. From his five chakras white, red, blue, yellow and green lights and nectars emanate absorbing at our own five chakras granting us refuge, blessing our body, speech, mind, quality and action.*

ན་མོ་གྲུ་རུ་བྱེང་ བ་མོ་བུ་རྒྱ་ཡ།  
ན་མོ་རྣམ་ཡ། བ་མོ་སངས་ཡ།  
ན་མོ་ཉི་རྒྱ་ཡ།

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## NgalSo preliminary practices

### Meditation on taking refuge

namo gurubye  
namo buddhaya  
namo dharmaya  
namo sanghaya (x 3)  
namo tri ratnaya

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## **NgalSo preliminary practices**

### **Meditation on taking refuge**

I pay homage to the Guru and the Three Jewels:  
the Buddha;  
the Dharma, his teachings;  
and the Sangha, the spiritual community.



*In the space around us appears all sentient beings, our family, friends, all those that we know, surrounded by all other sentient beings that we don't know, humans and animals, all forms of life, they are infinite.*

*We allow ourselves for a moment to go beyond our own selfishness, to let go for an instant the obsession with self-gratification and so we allow ourselves to see others. In the deepest part of ourselves, we recognise a very strong attraction towards happiness and aversion towards suffering. We deeply wish to be happy and we do not want to suffer. As a wave that expands, this wish for happiness and aversion for suffering expands beyond ourselves reaching every sentient being around us. As it touches everyone we say to them: your happiness is as important to me as my own, your suffering is as important to me as my own, I wish you to be happy, I wish you to be free from any form of suffering.*

*In order to help every sentient being we have no other choice than to develop our own qualities. We cannot help someone to have wisdom not having it ourselves first. So first of all we must reach the state of buddha-hood. We must get out of the cycle of samsara ourselves and develop our qualities to the maximum potential so that we can help others to do the same. We wish to reach buddha-hood in order to help every sentient being to get out of suffering. For that reason we will follow the path of the Mahayana by practising the six perfections, as we take refuge in Buddha, Dharma and Sangha.*

སངས་རྒྱལ་ཚེས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ། །  
བྱང་ཚུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆོ། །  
བདག་གིས་སྦྱིན་སོགས་བགྱིས་པས་བསོད་ནམས་ཀྱིས། །  
འགྲོ་ལ་ཕན་སྲིད་སངས་རྒྱལ་འབྲུབ་པར་ཤོག། །

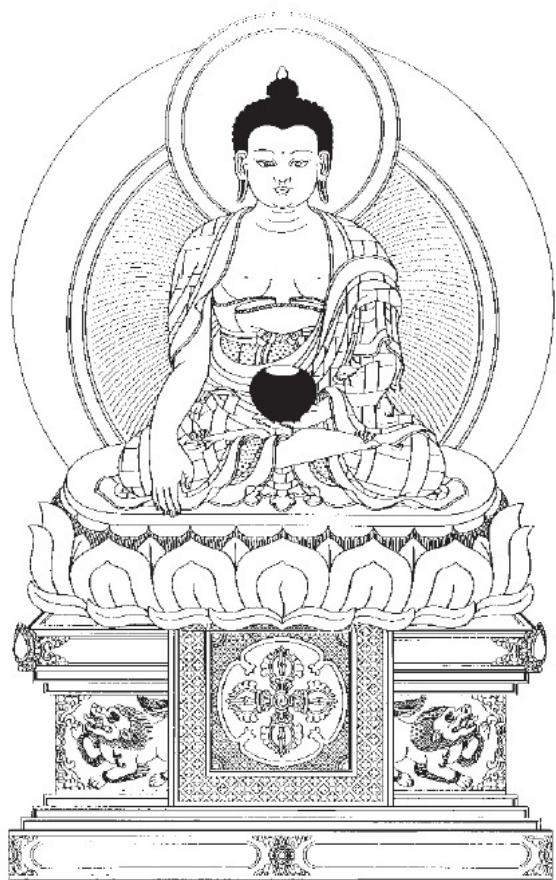
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### Generating bodhicitta

sangye chö dang tshog kyi chog nam la  
jangchub bardu dag ni kyab su chi  
dag gi jin sog gyipe sönam kyi  
dro la phän chir sangye drubpar shog (x 3)

### Generating bodhicitta

In the Buddha, Dharma and Sangha I take refuge in enlightenment.  
Through the practise of generosity and the other perfections, may I  
obtain buddha-hood for the benefit of all sentient beings.



## **Bringing the result into the path**

*An emanation of Guru Buddha comes towards us, enters through our crown and gently sits at our heart. Our body, speech and mind become inseparable with those of Guru Buddha. We experience infinite inner space, with harmony, peace and wisdom.*

*From our heart, inseparable from the heart of Guru Buddha, lights and nectars emanate going to each and every sentient being adapting to their needs and capacities. It transforms into what they mostly need such as: food for those that are hungry, water for those that are thirsty, medicine and healing for those that are sick, company for those that are lonely, guidance for those that are lost, the dharma for those that are ready to receive it. Guiding each and every sentient being gradually to the state beyond sorrow, to nirvana, a deep state of peace beyond every form of suffering. The light and nectars reabsorb back into our own heart.*

སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྡན་པར་གྱུར་ཅིག །  
 སེམས་ཅན་ཐམས་ཅད་སྤྲུག་བསྐྱེལ་དང་སྤྲུག་བསྐྱེལ་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག །  
 སེམས་ཅན་ཐམས་ཅད་སྤྲུག་བསྐྱེལ་མེད་པའི་བདེ་བ་དང་མི་འབྲལ་བར་གྱུར་ཅིག །  
 སེམས་ཅན་ཐམས་ཅད་ཉེ་རིང་ཆགས་སྣང་གཉིས་དང་བྲལ་བའི་བཏང་སྦྱོམས་ལ་  
 གནས་པར་གྱུར་ཅིག །

### The seven limitless meditations

1. semchän thamche dewa dang dewe gyu dang dänpar gyur chig
2. semchän thamche dugngäl dang dugngäl gyi gyu dang drälwar gyur chig
3. semchän thamche dugngäl mepe dewa dang min drälwar gyur chig
4. semchän thamche nyering chagdang nyi dang drälwe tangnyom la näpar gyur chig
5. semchän thamche lü sem kyi dugngäl le so zhing thräl yün lü sem dewa dang dänpar gyur chig
6. semchän thamche ngälso thob ching chinang nöchü khoryug dang shing tsangmar ne gyur chig
7. semchän thamche dang dzambuling gi kyendro thadag chinang gi zhide dang dükün dänpar gyur chig

སེམས་ཅན་ཐམས་ཅད་ལུས་སེམས་ཀྱི་སྤྱད་བསྐྱེད་ལས་གསོ་ཞིང་འཕྲལ་ཡུན་ལུས་  
སེམས་བདེ་བ་དང་ལྡན་པར་གྱུར་ཅིག །

སེམས་ཅན་ཐམས་ཅད་ངལ་གསོ་ཐོབ་ཅིང་སྤྱི་ནང་སྣོད་བཅུད་ཁོར་ཡུག་དངས་ཤིང་  
གཙང་མར་གནས་གྱུར་ཅིག །

སེམས་ཅན་ཐམས་ཅད་དང་འཇམ་བུ་སྤིང་གི་སྐྱེ་འགོ་མཐའ་དག་སྤྱི་ནང་གི་ཞི་བདེ་དང་  
དུས་ཀུན་ལྡན་པར་གྱུར་ཅིག །

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## The seven limitless meditations

1. **Limitless love** – May all beings have happiness and its causes.
2. **Limitless compassion** – May all beings be free from suffering and its causes.
3. **Limitless joy** – May all beings never be separated from the great happiness that is beyond all misery.
4. **Limitless equanimity** – May all beings dwell in equanimity, unaffected by attraction to dear ones and aversion to others.
5. **Limitless health** – May all beings recover from the sicknesses of mind and body pollution and enjoy relative and absolute health now and forever.
6. **Limitless ecological regeneration** – May all beings relax in a pure and healthy outer and inner environment now and forever.
7. **Limitless peace** – May all beings enjoy inner and world peace now and forever.



*We strongly wish to reach the state of buddha-hood as quickly as possible in order to help every sentient being out of samsara. For that reason we will now do the practice of NgalSo Tantric Self-Healing.*

*Guru Buddha in front of us dissolves into a golden light, it comes towards us, enters through our forehead, fills our central channel and expands throughout our body and from our body throughout the whole universe. In one instant the universe reappears and we appear with a pure body made of light with a central channel and five chakras.*

*From our heart chakra light emanates, touching every part of the environment that surrounds us, purifying any form of impurity, negativity, pacifying any sort of tension or conflict. The environment becomes pure and harmonious. In the space in front of us appears a beautiful ocean of offerings which is blessed by **om ah hung** as it dissolves into the offerings. **hung** eliminates any sort of impurities, **ah** transforms into nectar, **om** multiplies to infinite.*



ཐམས་ཅད་དུ་ནི་ས་གནི་དག། །གསེག་མ་ལ་སོགས་མེད་པ་དང་། །ལག་  
མཐིལ་ལྟར་མཉམ་བེད་རྒྱུ། །རང་བཞིན་འཇམ་པོར་གནས་གུར་ཅིག །  
ལྟ་དང་མི་ཡི་མཚོད་པའི་རྗེས། །དངོས་སུ་བཤམས་དང་ཡིད་གྲིས་སྦྱུལ། །  
ཀུན་བཟང་མཚོད་སློན་སྐྱོན་མེད། །ནམ་མཁའི་ཁམས་ཀུན་ཁྲབ་གུར་ཅིག །

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### **Purification of the site**

thamche du ni sazhi dag  
segma lasog mepa dang  
lagthil tar nyam bendurye  
rangshin jampor ne gyur chig

### **Transformation of the offerings**

lha dang mi yi chöpe dze  
ngö su sham dang yi kyi trul  
künzang chötrin laname  
namkhe kham künkhyab gyur chig

### **Offering mantra**

om namo bhagawate benza sara pramardane tathagathaya  
arhate samyak sam buddhaya tayatha om benze benze maha  
benze mahatetsa benze mahavidya benze mahabodhicitta  
benze mahabodhi mandopa samkramana benze sarwa karma  
awarana bhisho dana benze soha

ཨོཾ་ནམ་གྲག་མ་ཉེ། བརྗོད་སྤྱོད་མཛད་ནེ། ཉ་སྤྱོད་ལྡེལ། ཨུ་ཉེ་སྤྱུ་གླི་  
 བུ་ལྡེལ། ཉུ་སྤྱུ་  
 ཨོཾ་བརྗོད་བརྗོད། མཚུ་བརྗོད། མཚུ་ཉེ་ང་བརྗོད། མཚུ་བེུ་བརྗོད། མཚུ་བོ་རྗོ་ཅི་ཉེ་  
 བརྗོད། མཚུ་བོ་རྗོ་མཚུ་བ་སི་ཀ་མ་ཉེ་བརྗོད། མཚུ་གམ་མུ་མ་ར་ཉེ་བོ་ཉེ་རྗོ་  
 བརྗོད་སྤྱུ་གླི།

**Purification of the site**

May the earth become pure without roughness or thorns, like the palm of a child's hand and smooth in nature like lapis lazuli.

**Transformation of the offerings**

May the real and imagined offerings of gods and humans, as well as the clouds of supreme offerings of Bodhisattva Samantabhadra pervade the entire expanse of limitless space.

**Offering mantra**

om namo bhagawate benza sara pramardane tathagathaya arhate samyak sam buddhaya tayatha om benze benze maha benze mahatetsa benze mahavidya benze mahabodhicitta benze mahabodhi mandopa samkramana benze sarwa karma awarana bhisho dana benze soha

དགོན་མཚོག་གསུམ་གྱི་བདེན་པ་དང་། སངས་རྒྱལ་དང་བྱུང་ཚུབ་སེམས་  
དཔའ་ཐམས་ཅད་ཀྱི་བྱིན་གྱིས་བརྒྱབ་སྲུང་དང་། ཚོགས་གཉིས་ཡོངས་སུ་  
རྫོགས་པའི་མངའ་ཐང་ཆེན་པོ་དང་། ཚོས་ཀྱི་དབྱིངས་རྣམ་པར་དག་ཅིང་  
བསམ་གྱིས་མི་བྱུང་བའི་སྟོབས་ཀྱིས་དེ་བཞིན་ཉིད་དུ་གྱུར་ཅིག །

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### Expressing the power of the truth

könchog sum gyi denpa dang  
sangye dang jangchub sempa  
thamche kyi jin gyi lab dang  
tsog nyi yongsu dzogpe ngathang chenpo dang  
chö kyi ying nampar dagching sam gyi mi  
khyabpe tob kyi dezhin nyi du gyur chig

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## **Expressing the power of the truth**

By the truth power of the Three Jewels and the blessings of all the buddhas and bodhisattvas, as well as by the great strength generated by the two accumulations and the power of the pure and inconceivable *dharmadhatu*, may these offerings become real.

*In the space in front of us, above the ocean of offerings, appears Guru Buddha seated on a beautiful throne upheld by eight lions with a lotus seat and a sun and moon cushion. Guru Buddha is seated cross-legged with the right hand in the mudra of teaching the dharma, as Buddha Vairochana, the left hand in the mudra of meditative concentration, holding vajra and bell. Guru Buddha smiles at us. At his five chakras are the Five Dhyani Buddhas.*

*From the depth of our heart we make requests to all the buddhas, bodhisattvas, dakas, dakinis, protectors of the dharma, to all holy beings and in particular to our own Root Guru, Drubwang Gangchen Rinpoche Jetsun Lobsang Thubten Trinley Yarpel: please come here right now in order to bless us, bless our body, speech and mind, so that we may be able to develop our qualities to their maximum potential to help every sentient being. From the heart of Guru Buddha in front of us, light emanates going to every buddha, in particularly to Guru Buddha, requesting them, inviting them, to come here right now to bless us. From the depths of our heart we make sincere requests.*

མ་ལུས་སེམས་ཅན་ཀུན་གྱི་མགོན་གྱུར་ཅིང་། །བདུད་སྡེ་དབུང་བཅས་མི་  
བཟད་འཛོམས་མཛད་ལྷ། །དངོས་རྣམས་མ་ལུས་ཡང་དག་མཚེན་གྱུར་  
པའི། །བཙུག་ལྡན་འཁོར་བཅས་གནས་འདིར་གཤེགས་སུ་གསོལ། །

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### Invocation of Guru Buddha

malü semchän kün gyi gön gyur ching  
dü de pung che mi ze jom dze lha  
ngö nam malü yangdag khyen gyurpe  
chomdän khor che ne dir sheg su söl

### All-Knowing Rinpoche la, think of me!

lama khyen lama khyen drinchen tsawei lama khyen  
lama khyen lama khyen kyab ne kun du lama khyen (x 3)

om guru buddha bodhisattva dharmapala sapari wara eh hya  
hi dza hung bam ho  
ye she pa nam dam tshig pa dang nyi su me par gyur

ལྷ་མ་མཐེན། ལྷ་མ་མཐེན། རིན་ཆེན་ཙ་བའི་ལྷ་མ་མཐེན།

ལྷ་མ་མཐེན། ལྷ་མ་མཐེན། རྒྱལ་ས་གནས་ཀུན་འདུས་ལྷ་མ་མཐེན།

ཨོྲཱ་ཏུ་ཏུང་ན་བོ་རྗེ་སང་རྣམས་སྐྱེ་ལ་ས་བ་རི་སྐྱ་ར། ཨེ་ཧེ་ཏྲི། རྩོུ་བེ་  
ཏོ། ཡེ་ཤེས་ས་རྣམས་དམ་ཚིག་ས་དང་གཉིས་སུ་མེད་སར་གྱུར།

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## Invocation of Guru Buddha

Protector of all beings without exception, endless subduer of demonic beings and energies, deity, perfect knower of all things: Bhagavan and attendants, please come here.

## All-Knowing Rinpoche la, think of me!

Omniscient lama think of me! Wise lama think of me!

Incredibly kind root guru think of me!

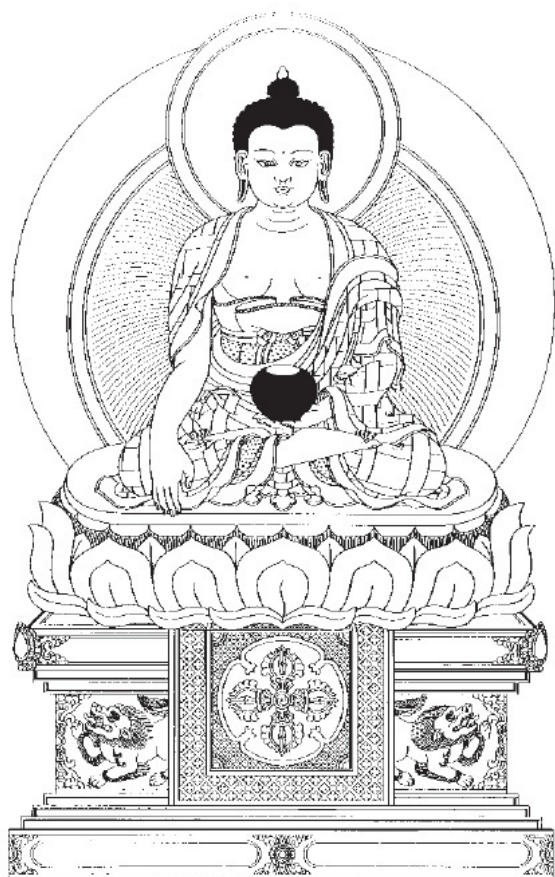
Lama think of me! Lama think of me!

Lama embodiment of all objects of refuge, think of me!

*As Guru Buddha and every holy being accepts our request, an emanation of each one of them comes here right now and absorbs into Guru Buddha in front of us as a rain of wisdom beings. Some are as big as mountains, others small as atoms. Without exception each and every one of them absorbs into Guru Buddha in front of us. Guru Buddha in front of us, our visualisation, the so-called commitment being, becomes inseparable and of the same nature as every wisdom being.*

The wisdom and commitment beings become non-dual.

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*In the presence of Guru Buddha we pay respect as we prostrate.*

*We make offerings.*

*We openly admit every negative action we might have done and we request Guru Buddha's blessings to have the strength and the clarity not to repeat such actions again.*

*We rejoice deeply in every virtuous action of Guru Buddha, of every holy being, of every sentient being and of ourselves.*

*We request Guru Buddha please to remain with us until the end of samsara. Please guide us at every moment with the dharma.*

*We dedicate our merits to the great enlightenment of ourselves and others*



སྐོ་གསུམ་གྲུས་བའི་སྐོ་ནས་ཕྱག་འཚེལ་ལོ། །དངོས་བཤམས་ཡིད་སྦྱུལ་  
 མཚོད་བ་མ་ལུས་འབྱུལ། །ཐོག་མེད་ནས་བསགས་སྡིག་ལྷུང་ཐམས་ཅད་  
 བཤགས། །སྐྱེ་འཕགས་དགོ་བ་རྣམས་ལ་རྗེས་ཡི་རང་། །འཁོར་བ་མ་སྦྱོར་  
 བར་དུ་ལེགས་བཞུགས་ནས། །འགྲོ་ལ་ཚོས་ཀྱི་འཁོར་ལོ་བསྐྱོར་བ་དང་། །  
 བདག་གཞན་དགོ་རྣམས་བྱང་ཚུབ་ཆེན་པོར་བསྩོ། །

### Seven-limb prayer

go sum güpe gone chagtsäl lo  
 ngö sham yitrül chöpa malü bül  
 thogme ne sag digtung thamche shag  
 kye phag gewa nam la je yi rang  
 khorwa matong bardu leg shug ne  
 dro la chö kyi khorlo korwa dang  
 dagshän ge nam jangchub chenpor ngo

### Mandala offering

sazhi pö kyi jug shing metog tram  
 rirab ling zhi nyide gyänpa di  
 sangye zhing du mig te ülwa yi  
 dro kün namdag zhing la chöpar shog  
 idam guru ratna mandala kham niryatayami



ས་གཞི་སྒོ་ས་ཀྱི་ས་བྱུགས་ཤིང་མེ་ཏོག་བཟམ། །རི་རབ་སྒྲིང་བཞི་ཉི་ལྔ་ས་  
བརྒྱན་ས་འདི། །སངས་རྒྱས་ཞིང་དུ་དམིགས་ཏེ་དབུལ་བ་ཡིས། །འགྲོ་གུན་  
རྣམ་དག་ཞིང་ལ་སྦྱོང་བར་འོག། ཡི་དྲི་གུ་རུ་རྣམ་རྒྱལ་ཀོ་ནིར་ཡ་ཏ་ཡ་མི།

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### Seven-limb prayer

With body, speech and mind I prostrate.

I offer real and visualised offerings.

I acknowledge all my harmful actions, gathered since beginningless time.

I rejoice in all virtues.

I request all buddhas to remain  
and turn the wheel of Dharma for us.

I dedicate the virtues of myself and others to great enlightenment.

*We request Guru Buddha to bless us. To bless our body, speech, mind, qualities and actions, so that we may become just as Guru Buddha. Through Guru Buddha's blessings may we be able to develop our qualities to their maximum potential to help every sentient being. As a request for blessings we make the offering of the mandala, we offer the whole universe.*

### Mandala offering

I offer to you, the assembly of buddhas visualised in front of me, this mandala anointed with perfume, strewn with flowers, adorned with Mount Meru, four continents, sun and moon. Through the merits created in this way, may all sentient beings enjoy this pure world.

O Guru, I offer you this precious mandala.

*Guru Buddha accepts our request for blessings. From his five chakras lights and nectars emanate blessing our body, speech, mind, quality and action as the lights and nectars absorb into our own five chakras creating the conditions for us to develop our own qualities.*

### **Prayer and mantra requesting the blessings of the root Guru, Lama Gangchen Lobsang Thubten Trinley Yarpel**

སློ་མཚོག་བཟང་པོའི་དཔལ་གྱུར་བཀྲ་ཤིས་པ། ། ལུབ་ཚེན་བསྟན་པའི་འཕྲིན་ལས་  
ཡར་ངའི་ལྷ། །འཕེལ་བྱེད་འགྲོ་སློང་མཚམས་པའི་མཚན་བ་ཅན། །དཔལ་ལྷན་སློང་མའི་  
ཞབས་ལ་གསོལ་བ་འདེབས། །

lo chog zangpö päl gyur trashipa  
thub chen tänpe trinle yar ngö da  
phäl je dro lor tсамpe dze pa chän  
päldän lame shab la sölwa deb

ཨོྃ་ཞུ་མཇུ་བུ་བཟང་ལྷ་ར་སུ་མ་ཉི་སུ་ནི་ལ་ས་ན་ཀམ་ཨུ་མར་རྣ་ན་ཡེ་བྱི་རྣ་བ་མར་ས་  
མ་ན་ཡེ་སར་སི་རྣི་ལྷོ་ལྷོ།

om ah guru vajradhara sumati muni shasane karma uhta  
vardanaye shri badhra var samaniya sarwa siddhi hung hung  
(x 3)

### **Requesting the Guru's blessing**

ཨོྃ་ཞུ་མཇུ་བུ་བཟང་སི་རྣི་ལྷོ།

om ah guru buddha siddhi hung

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## Purification of the five elements at our five chakras

We purify space at the crown with the sound of **eh**. With **yam** we purify the wind at the secret chakra as it enters into the central channel. With **ram** we purify fire at the navel. The fire grows purifying earth with **lam** at the heart. The heat of the earth purifies water at the throat with the sound of **bam**. The water evaporates rising towards the crown where it condenses and descends through the whole body as a rain of nectar, filling our complete body with nectar. We experience great bliss that expands from the crown to the toe, through every part of our body. Within the state of great bliss we realise the true nature of reality.

ཨེ་ཡཾ་རཾ་ལཾ་བཾ་ཧེ་ཤུད་ཤུད་སྐྱེ་སྐྱེ།

eh yam ram lam bam hoh shuddhe shuddhe soha

ཨེ་ཧོ་ཤུད་ཤུད་སྐྱེ་སྐྱེ།

eh hoh shuddhe shuddhe soha

ཡཾ་ཧོ་ཤུད་ཤུད་སྐྱེ་སྐྱེ།

yam hoh shuddhe shuddhe soha

རཾ་ཧོ་ཤུད་ཤུད་སྐྱེ་སྐྱེ།

ram hoh shuddhe shuddhe soha

ལཾ་ཧོ་ཤུད་ཤུད་སྐྱེ་སྐྱེ།

lam hoh shuddhe shuddhe soha

བཾ་ཧོ་ཤུད་ཤུད་སྐྱེ་སྐྱེ།

bam hoh shuddhe shuddhe soha

ཨེ་ཡཾ་རཾ་ལཾ་བཾ་ཧོ་ཤུད་ཤུད་སྐྱེ་སྐྱེ།

eh yam ram lam bam hoh shuddhe shuddhe soha

## Absolute purification

ཨོ་སྤ་རྩ་མ་ཤུག་སར་རྣམ་སྤ་རྩ་མ་ཤུག་ཉི་ཨོ།

om sobhawa shuddha sarwa dharma sobhawa shuddho ham  
om all phenomena is of a pure nature, I am of a pure nature

*Everything dissolves into light. The universe, the world surrounding us and our own body dissolve into light. There is nothing more than an infinite emptiness, full of light, empty of inherent existence, inseparable from great bliss. We are the dharmakaya, the union of great bliss and emptiness. From within the union of great bliss and emptiness once again appears the universe. We appear in the aspect of a Buddha, such as Vajrasattva, with a pure body, a central channel, a right and a left channel and five chakras perfectly balanced. In the space in front of us is Guru Buddha smiling at us.*

## Generation stage

### Generating the five lotuses

*At each one of our chakras appears a lotus flower symbolising our channels of energy perfectly balanced. A green lotus at the secret chakra, yellow at the navel, blue at the heart, red at the throat and white at the crown.*

པཎ་ལེ་པམ་ཇམ་ཁུ།

pam le pema jangkhu

པཎ་ལེ་པམ་ཤེ་འོ།

pam le pema serpo

པཎ་ལེ་པམ་སྟོན་འོ།

pam le pema ngonpo

པཎ་ལེ་པམ་མར་འོ།

pam le pema marpo

པཎ་ལེ་པེམ་ཀར་པོ།  
pam le pema karmo

## Generating the five seed syllables

*At each one of the lotuses appears a seed syllable, the essence of the qualities of the Five Dhyani Buddhas, our own potential for enlightenment. At the crown appears a white **om**, red **ah** at the throat, blue **hung** at the heart, yellow **tram** at the navel and green **hrih** at the secret chakra.*

ཨོྃ om

ཨྲཱཿ ah

ཨུཾ hung

ཨྩཾ tram

ཨྷིཿ hrih

## Generating the symbols

*The seed syllables transform into the symbols of the Five Supreme Healers, symbolising our qualities that develop and grow. At our secret chakra appears a green double vajra, at the navel a yellow jewel, at the heart a blue vajra, at the throat a red lotus and at the crown a white dharma wheel.*

ཨྷིཿལས་སྐྱ་ཚོགས་དོར་རྒྱུ་ལྷ་ལྷུང་།  
hrih le natso dorje jangkhu hrih

ཨྩཾལས་ནོར་བུ་མེར་པོ་ཨྲཱཿ།  
tram le norbu serpo tram

ཨུཾལས་དོར་རྒྱུ་སྐོན་པོ་ཨུཾ།  
hung le dorje ngonpo hung

ཨུམ་པ་པ་ལྷ་དམར་པོ་ཨུམ་  
ah le pema marpo ah

ཨོ་ལས་འཁོར་ལོ་དཀར་པོ་ཨོ།  
om le khorlo karmo om

## Generating the Five Supreme Healers

*The symbols transform into the Five Dhyani Buddhas, symbolising our qualities developed to their maximum potential. At the crown appears Supreme Healer Guru Buddha Vairochana, white in colour, with the mudra of dharmachakra, the mudra of teaching the dharma, the mudra of wisdom. At the throat red Amitabha with the mudra of meditative concentration. At the heart blue Akshobhya with the mudra of stability. At the navel yellow Ratnasambhava with the mudra of supreme generosity and at the secret chakra green Amoghasiddhi with the mudra of no-fear.*

ཨོ་འཁོར་ལོ་སྣང་མངད་དོ་རྗེ།  
om khorlo nangdze dorje

ཨུམ་ལྷ་ཚོས་དོ་རྗེ།  
ah pema chö dorje

ཧུང་དོ་རྗེ་མི་བསྐྱེད་དོ་རྗེ།  
hung dorje mikyo dorje

ཧྲཎ་ནོར་བུ་རིན་འབྲུང་དོ་རྗེ།  
tram norbu rinjung dorje

ཧྲིམ་ཚོགས་དོ་རྗེ་དོན་ཡོད་དོ་རྗེ།  
hrih natso dorje dönyö dorje

## Completion stage

### Meditation on the Five Supreme Healers

#### Supreme Healer Amoghasiddhi

ལྷ་མ་དོན་ཡོད་དོ་རྗེ་མཁྱེན།

lama dönyö dorje khyen

*At the secret chakra with the blessings of Supreme Healer Guru Buddha Amoghasiddhi, green in colour with the mudra of no-fear, we purify all the negativities related to our secret chakra in the form of dark green garudas, smoke and dirt.*

*Especially we purify completely every form of fear, jealousy, envy and all sicknesses related to our secret chakra.*

*We receive all the blessings of Supreme Healer Guru Buddha Amoghasiddhi in the form of green light and nectar. As it fills our body we develop the power of realisation, rejoicing, happiness for the happiness of others, the all-realising wisdom, the certainty in every action, the pure aggregate of compositional factors, our own personality in a pure state.*

ཨོཾ་ཨུམ་མཐོག་སྐྱོ་སྒྲི་ལྷུ།

om ah amoghasiddhi hung

#### Supreme Healer Ratnasambhava

ལྷ་མ་རིན་འབྲུང་དོ་རྗེ་མཁྱེན།

lama rinjung dorje khyen

*At the navel chakra with the blessings of Supreme Healer Guru Buddha Ratnasambhava, yellow in colour with the mudra of supreme generosity, we purify all the negativities related to our navel chakra in the form of*



*dark yellow horses smoke and dirt.*

*Especially we purify completely our arrogance, miserliness and every sickness related to the navel chakra.*

*We receive all the blessings of Supreme Healer Guru Buddha Ratnasambhava in the form of yellow light and nectar. As it fills our body we develop humility, generosity of giving materially, of giving love, of giving protection and of giving the dharma, the spiritual path. We develop the wisdom of equanimity and the pure aggregate of sensation*

ཨོྲཱ་འྲ་རྣ་སེ་རྣ་བ་ཏུ།

om ah ratnasambhava hung

### **Supreme Healer Akshobhya**

ལྷ་མ་མི་བསྐྱོད་དོ་ཇི་མཁྱེན།

lama mikyö dorje khyen

*In our heart chakra with the blessings of Supreme Healer Guru Buddha Akshobhya, blue in colour with the mudra of stability, we purify all the negativities related to our heart chakra in the form of dark blue snakes, smoke and dirt.*

*Especially we purify completely all our anger, hatred, aversion, impatience, nervousness, anxiety, instability, sadness, depression, and all sicknesses related to our heart chakra.*

*We receive all the blessings of Supreme Healer Guru Buddha Akshobhya in the form of blue light and nectar. As it fills our body we develop love, compassion, patience, stability, spontaneous joy, the pure aggregate of consciousness and the dharmadatu wisdom.*

ཨོྲཱ་འྲ་མཁྱེན་ཏུ་ཏུ།

om ah akshobhya hung

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## Supreme Healer Amitabha

ལྷ་མ་ཚོས་དོན་རྗེ་མཁྱེན།

lama chö dorje khyen

*The blessings of Supreme Healer Guru Buddha Amitabha, red in colour with the mudra of meditative concentration, purify all the negativities related to our throat chakra in the form of dark red hens, smoke and dirt. Especially we purify completely every form of unlimited attachment, unlimited desire, dissatisfaction, lack of concentration, violent speech and all sicknesses related to the throat chakra.*

*We receive all the blessings of Supreme Healer Guru Buddha Amitabha in the form of red light and nectar. As it fills our body we develop satisfaction, concentration, pure speech, the pure aggregate and the wisdom of discernment.*

ཨོྩ་ཨུམ་མི་ཏུ་བློ་ལྷོ།

om ah amitabha hung

## Supreme Healer Vairochana

ལྷ་མ་སྣང་མང་དོན་རྗེ་མཁྱེན།

lama nang dze dorje khyen

*At the crown chakra with the blessings of Supreme Healer Guru Buddha Vairochana, white in colour with the mudra of dharmachakra, we purify all negativities related to our crown chakra in the form of dark black pigs, smoke and dirt.*

*Especially we purify completely every form of ignorance, the wrong view of self, the wrong view of phenomenon, lack of inner space and every sickness related to our crown chakra.*

*We receive all the blessings of Supreme Healer Guru Buddha Vairochana in the form of white light and nectar. As it fills our body we develop wisdom, the correct view of reality, infinite inner space, the pure aggregate of form and the mirror-like wisdom.*

ཨོཾ་ཨཱ་འུ་ལྷོ་འོ་ཅཱ་ཀྱུ།

om ah vairochana hung

### **Vajra master initiation**

*In an instant we appear as Buddha Vajradhara, the union of the Five Dhyani Buddhas, holding vajra and bell in the hugging mudra, symbolising that in the perfect union of method and wisdom, of great bliss and emptiness, of love, compassion and wisdom there are no more enemies.*

### **Secret, wisdom and word empowerments**

*Within the central channel the white bodhichitta of the male energy of method descends from the crown to the secret chakra. Then the female energy of wisdom, the red bodhichitta, ascends from the secret chakra to the crown.*

*Then the two energies unite at the crown, throat, secret, navel and finally at the heart. All our energy absorbs within our heart chakra bringing us to a very subtle level of consciousness, in the union of clear light and illusory body.*

*In this whole process we experience a great sensation of bliss, that expands through our whole body and mind. Within such great bliss we realise the true nature of reality. Such union purifies body and mind at a subtle and very subtle level.*

ཨོཾ་མཎི་པེམ་ཧུང་།

om mani peme hung [*male energy*]

om mani peme hung [*female energy*]

ཨོཾ་མ་ལྷ་སུ་ཁ་ཧུང་།

om maha sukha hung

ཨོཾ་བི་ཤ་ཤ་ཧུང་།

om bishwa shanti hung

By the power of the truth peace and bless forever.

*From within the union of great bliss and emptiness at a very subtle level, in order to help every sentient being, we manifest ourselves in a gross body with one face and two arms, holding vajra and bell. We take refuge in the Guru and in Buddha, Dharma and Sangha. With method and wisdom, with love, compassion and wisdom, we commit ourselves to sustain the dharma of sutra and tantra, to practise the six perfections, to help every sentient being.*

ལྷ་མ་དཀོན་མཆོག་གསུམ་ལ་སྐྱབས་སུ་མཆི། །རང་ཉིད་ལྷུང་གསལ་རྗེར་  
བྲིལ་བཟུང་ནས་མཆོད། །མདོ་སྲགས་ཚོས་བཟུང་ཉེས་སྲོད་མཐའ་དག་  
སྲོམ། །དགོ་ཚོས་ཀུན་སྲུང་སྦྱིན་བཞིས་འགོ་དོན་གྲེད། །

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## NgalSo dedication prayers

### Short six-session Guru yoga

lama könchog sum la kyab su chi  
rangnyi lhar säl dordril zung ne chö  
do ngag chö zung nyechö thadag dom  
ge chö kün dü jin zhi dro dönje

### Shambhala dedication

dorna di tshön namkha gewe tshog  
ji nye zagpa de'i nyurdu dag  
norbu bangdzö shambhala kye ne  
lame lam gyi rimpa tharchin shog

མདོར་ན་འདི་ས་མཚོན་རྣམ་དཀར་དགེ་བའི་ཚོགས། །རི་སྙེད་བསགས་བ་དེ་  
ཡིས་སྦྱར་དུ་བདག། །ཀོར་བུའི་བང་མདོད་ཤམ་ལར་སྦྱེས་ནས། །ལྷ་མེད་ལམ་  
གྱི་རིམ་བ་མཐར་ཕྱིན་ཤོག། །

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## NgalSo dedication prayers

### Short six-session Guru yoga

To the Guru and Three Jewels I go for refuge. Visualising myself as Vajrasattva, holding vajra and bell, I uphold all the dharmas of sutra and tantra, refrain from all misconduct, gather all virtuous dharmas and with the four givings benefit migrants.

### Shambhala dedication

In short, by the collection of the white virtues I have gathered here, may this world transform into Shambhala, the treasury of jewels, and may we complete the stages of the path of highest yoga tantra.

## Breathing exercises



om



ah



hung



phe!



om



hung



ah



དུས་མིན་འཆི་བའི་མཚན་མ་མཐོང་བ་ན། །དེ་ཡི་མོད་ལ་རྟ་མི་བསྐྱོད་དོ་རྗེ་  
སྐྱུ། །སལ་བར་མཐོང་ནས་འཆི་བདག་དབའ་བཅོམ་སྟེ། །འཆི་མེད་རིག་  
འཛིན་སྐྱུར་དུ་ཐོབ་པར་ཤོག།

རྗེ་བརྟུན་སྐྱ་མའི་སྐྱ་ཆེ་རབས་བརྟན་ཅིང་། །ནམ་དགའ་འཕྲིན་ལས་སྤྱོད་ས་  
བརྟུར་བྱས་པ་དང་། །སློབ་ཐང་བསྟན་པའི་སྐྱོན་མེ་ས་གསུམ་གྱི། །འགྲོ་བའི་

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### Long-life prayer

dümin chiwe tshänma thongwa na  
de yi möla mikyo dorje ku  
sälwar thong ne chidag pa chom te  
chime rigdzin nyurdu thobpar shog

### Dedication for the long life of the gurus

jetsün lame kutshe rabtän ching  
namkar thrinle chog chur gyäpa dang  
lo zang tänpe drönme sa sum gyi  
drowe münsel tagtu ne gyur chig

### Prayer to become inseparable from the guru

kye wa kuntu yangdak lama dang  
drel me cho kyil pel la long cho ching  
sa dang lam gyi yonten rab tsor ne  
dorje chang gyu gopang nyur tob shog

ཐུན་སེལ་ཉག་ཏུ་གནས་གྱུར་ཅིག། །སྐྱེ་བ་ཀུན་ཏུ་ཡང་དག་ལྷ་མ་དང་། །  
འབྲལ་མེད་ཚོས་གྱི་དབལ་ལ་ལོངས་སྤོང་ཅིང་། །ས་དང་ལམ་གྱི་ཡོན་ཏན་  
རབ་རྗེས་ནས། །དོ་རྗེ་འཆང་གི་གོ་འཕང་ཐུར་ཐོབ་ཤོག། །

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### Long-life prayer

If foreseeing signs of a premature death, may I, by a clear vision of **Akshobhya, the Immovable Vajra**, defeat the Lord of Death and rapidly obtain the siddhi of immortality.

### Dedication for the long life of the gurus

May the holy teachers have a long life. May the enlightened activities be fully displayed in the ten directions and may the brightness of the teachings of Lama Tsongkhapa continuously dissipate the veil of darkness covering the beings of the three realms.

### Prayer to become inseparable from the guru

Throughout all my lives, may i never be separated from the perfect guru and so enjoy the splendour of Dharma .Perfecting the virtues of the paths and bhumis, may i quickly attain the state of Vajradhara.

ཉིན་མོ་བདེ་ལེགས་མཚན་བདེ་ལེགས། ཉི་མའི་གུང་ཡང་བདེ་ལེགས་ཤིང་།།  
 ཉིན་མཚན་རྟུ་རྟུ་བདེ་ལེགས་བས། །དཀོན་མཚོ་ག་གསུམ་གྱིས་བྱིན་གྱི་  
 རྫོབས། །དཀོན་མཚོ་ག་གསུམ་གྱིས་དངོས་གྲུབ་སྦྱོལ། །དཀོན་མཚོ་ག་  
 གསུམ་གྱིས་བཟ་ཤིས་ཤོག །  
 སེམས་ཅན་ནད་བ་ཇི་སྟེད་ལ། །ལྷུང་དུ་ནད་ལས་ཐར་གྱུར་ཅིག །འགྲོ་བའི་

**Verse of auspiciousness**

nyinmo deleg tshän deleg  
 nyime gung yang deleg shing  
 nyintshän tagtu deleg pe  
 könchog sum gyi jin gyi lob  
 könchog sum gyi ngödrub tsöl  
 könchog sum gyi tashi shog

**Auspicious Dedication**

semchän näpa jinye pa / nyurdu ne le thar gyur chig  
 drowe ne ni malüpa / tagtu jungwa mepar shog  
 män nam thu dang dänpa dang / sang ngag däjö drubpar yi /  
 khandro sinpo lasogpa / nyingje sem dangdän gyur chig  
 chog nam kün na lü dang sem / dug ngäl näpa jinye pa  
 dedag dag gi sönam kyi / de ga gyatsho thobpar shog

*Shantideva Bodhisattvacharyavatara, chapter 10*

བད་ནི་མ་ལུས་པ། །ཉག་ཏུ་འབྱུང་བ་མེད་པར་ཤོག། །སྤོན་རྣམས་མ་སྤུ་དང་  
 །ལྷན་པ་དང་། །གསང་སྤྲུགས་བརྒྱུས་བརྗོད་འབྲུབ་པར་ཡིས། །མཁའ་འགོ་  
 །སྤོན་སོ་ལ་སོགས་པ། །སྤྱིང་རྗེ་འེ་སེམས་དང་ལྷན་གྱུར་ཅིག། །སྤོན་རྣམས་  
 །ཀུན་ན་ལུས་དང་སེམས། །སྤྲུག་བསྐྱེད་ནད་པ་རི་སྤྱོད་པ། །དེ་དག་བདག་གི་  
 །བསོད་ནམས་གྱིས། །བདེ་དགའ་རྒྱ་མཚོ་ཐོབ་པར་ཤོག། །

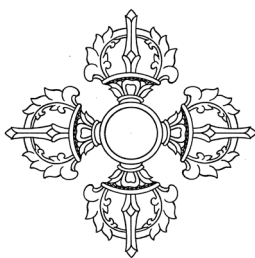
**Verse of auspiciousness**

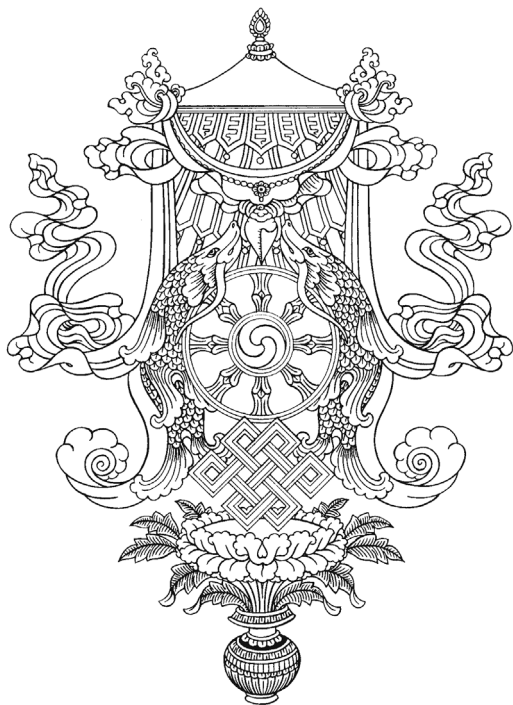
At dawn or dusk, at night or midday, may the three jewels grant us their blessings. May they help us to achieve all realisations and sprinkle the path of our lives with various signs of auspiciousness.

**Auspicious Dedication**

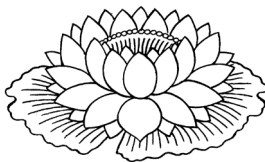
May every being ailing with disease  
 be freed at once from every malady.  
 May every sickness that afflicts the living  
 be wholly and forever absent from the world.  
 May medicines be full of strength;  
 may secret words of power be chanted with success.  
 May spirits, the micro-organisms who fill the air,  
 be kind, their minds imbued with pity.  
 May beings everywhere who suffer  
 torment in their minds and bodies  
 have, by virtue of my merit,  
 joy and happiness in boundless measure.

*Shantideva Bodhisattvacharyavatara, chapter 10*





Tashideleg



Printed in certified paper, 100% biodegradable and recyclable  
at Albagnano Healing Meditation Centre, Italy



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