

༄༅། རྒྱལ་བ་ལྷ་པས་མཛད་པའི་ཚོ་རྒྱལ་ཆེན་པོའི་གསོལ་འདེབས་བྱིན་རླབས་སྤྱིན་ཕུང་མ་ནི།
 THE PRAYER TO PADMASAMBHAVA WHICH IS A GREAT CLOUD OF BLESSINGS
 BY THE FIFTH DALAI LAMA

ལྷ་ཕོ་གསལ་བ་དེ་བ་ཅན་ན་འོད་དཔག་མེད།

NUB CHOG DE WA CHEN NA OE PA< ME
*west direction sukhavati, the realm in Amitabha
 of great happiness (dharmakaya)*

Opagme in Dewachen to the west,

གྲུ་འཛིན་སྣོན་འཕགས་མཚོག་འཛིག་ཉེན་དབང་།

DRU DZIN PO NA PHAG CHOG JIG TEN WONG
*potala palace in aryas, excellent Lokesvara, Chenrezi
 noble (sambhogakaya)*

The most excellent, noble Chenrezi at Drudzinpo,

སིན་རྩུ་རྒྱ་མཚོར་མཚོ་སྐྱེས་དོ་རྗེའི་དཔལ།

SIN DHU GYAM TSHO TSHO KYE DOR JE PAL
*Sindhu ocean, in lake born vajra sri, glory
 Saroruhavajra (Padmasambhava)* (Nirmanakaya)*

* Padmasambhava is not different in nature from Opagme and Chenrezi.

Glorious Tsokye Dorje in the Sindhu Ocean,

ལྷུ་རྒྱལ་ཡུལ་དུ་རྒྱལ་པོ་ཐོར་ཅོག་ཅན།

UR GYEN YUL DU GYAL PO THOR CHO< CHEN
*oddiyana country of king Ushnadhara
 (Padmasambhava as a youth)*

King Thorchogchan in the land of Urgyan –

གསོལ་བ་འདེབས་སོ་སྤྱལ་སྐྱེ་པ་ལྷ་འབྲུང་།

SOL WA DEB SO TRUL KU PE MA JUNG
*we pray nirmita, nirmanakaya Padmasambhava
 compassionate illusory manifestation*

We pray to the emanation Padmasambhava.

བྱིན་གྱིས་རླབས་ཤིག་འཆི་མེད་རིག་འཛིན་རྗེ།

JIN GYI LO< SHIG CHI ME< RIG DZIN JE
*blessing give Amar Vidyadhara * (honorific)
 * undying holder of natural awareness. One name of Padmasambhava*

Grant us your blessings, Chime Rigdzin-je.

སྤྱལ་རྗེས་གཟིགས་ཤིག་གངས་ཅན་ལྷ་ཅིག་ཕུ།

THUG JE ZI< SHI< GANG CHEN LHA CHIG PU
by compassion look Tibet god only, sole

Look on us with compassion, you who are the sole deity of Tibet,

འདི་ཕྱི་འོ་བསམ་དོན་འགྲུབ་པར་བྱེད་གྱིས་སྐྱབས།

DI CHI SAM DON DRU< PAR JIN GYI LO<
this next what we wish for accomplish bless
(life) (life)

Bless us with the accomplishment of whatever we desire in both this life and future lives.

Opagme in Dewachen to the west, the most excellent noble Chenrezi at Drudzinpo, glorious Tsokye Dorje in the Sindhu Ocean, King Thorchogchan in the land of Urgyan – we pray to the emanation Padmasambhava. Grant us your blessings, Chime Rigdzin-je. Look on us with compassion, you who are the sole deity of Tibet. Bless us with the accomplishment of whatever we desire in both this and future lives.

སྤྱི་སྐྱོལ་སྤྱི་པ་ལྷན་རྒྱུ་ཏེ།

JOR DROL CHO< PA SHAN TA RAK SHI TA
union destroying practice, (one form of Padmasambhava)
demons conduct

Shantarakshita, practitioner of union and destruction,

ལྷ་སྲིན་བྱན་འཁོལ་དོ་རྗེ་དྲག་པོ་ཙམ།

LHA SIN DRAN KHOL DOR JE DRA< PO TSAL
local demons make servants of Vajrarudra, one form of Padmasambhava
gods

Dorje Drago Tsal who subjugates the local gods and demons,

ཞི་ཁོ་ཀུན་གཟིགས་ལྷ་ཀྱ་སེངྒེའི་ཞབས།

ZHI TRO KUN ZI< SHA KYA SENG GEI ZHA<
peaceful wrathful all see Shakhasimha feet
(name of Padmasambhava) (honorific)

Shakya Senge who sees all the peaceful and wrathful deities,

ཤེས་བྱ་ཀུན་མཁྱེན་སྤྱི་ལྷན་མཚོག་སྤོང་དཔལ།

SHE JA KUN KHYEN LO DEN CHO< SE PAL
things that can all knows Matiman Vararuci sri, glory
be known (a form of Padmasambhava)

Glorious Loden Chogse who knows all that can be known –

གསོལ་བ་འདེབས་སོ་སྤྱི་ལྷ་པོ་འབྱུང་།

SOL WA DEB SO TRUL KU PE MA JUNG

We pray to the emanation Padmasambhava.

བྱིན་གྱིས་སྐྱབས་ཤིག་འཆི་མེད་རིག་འཛིན་རྗེ།

JIN GYI LO< SHI< CHI ME< RIG DZIN

Grant us your blessing, Chime Rigdzin-je.

ཐུག་ཇེ་རྗེས་གཟིགས་ཤིག་གངས་ཅན་ལྷ་ཅིག་པུ།

THUG JE ZI< SHI< GANG CHEN LHA CHIG PU

Look on us with compassion, you who are the sole deity of Tibet.

འདི་ཕྱི་ལོ་བསམ་དོན་འགྲུབ་པར་བྱེད་གྱིས་རྣོ་བས།

DI CHI SAM DON DRU< PAR JIN GYI LO<

Bless us with the accomplishment of whatever we desire in both this and future lives.

Shantarakshita, practitioner of union and destruction; Dorje Dragpo Tsal who subjugates the local gods and demons; Shakya Senge who sees all the peaceful and wrathful deities; Glorious Loden Chogse who knows all that can be known – we pray to the emanation Padmasambhava. Grant us your blessings, Chime Rigdzin-je. Look on us with compassion, you who are the sole deity of Tibet. Bless us with the accomplishment of whatever we desire in both this life and future lives.

འཆི་མེད་སྐུ་བརྗེས་ཚོ་དབང་རིག་འཛིན་ཇེ།

CHI ME KU NYE TSHE WONG RIG DZIN JE
undying body got Ayush Indra Vidyadhara (honorific)
(a name of Padmasambhava)

Tshewong Rigdzin who gained the body of immortality,

བཟོ་འཕྲུལ་དུ་པདྨ་སལྷ་ཤ།

ZA HOR YUL DU PAD MA SAM BHA VA
Zahor country in Padmasambhava, Guru Rinpoche

Padmasambhava in the country of Zahor,

མེ་དཔུང་མཚོ་རུ་བསྐྱར་པའི་པདྨ་རྒྱལ།

ME PUNG TSHO RU GYUR PAI PE MA GYAL
fire heap lake to changed Padma Raja
(on which he was being burned) (a name of Padmasambhava)

Padma Gyalpo who turned a blazing pyre into a lake,

མུ་སྟེགས་འདུལ་མཛད་སེའི་སྐྱོ་སྟོགས་པ།

MU TEG DUL DZA< SENG GEI DRA DRO< PA
Tirthikas, discipline, Simharavana
those with permanently (a name of Padmasambhava)
wrong views control

Senge Dradog who disciplined those with wrong views –

གསོལ་བ་འདེབས་སོ་སྐུ་སྐུ་པདྨ་འབྱུང་།

SOL WA DEB SO TRUL KU PE MA JUNG

We pray to the emanation Padmasambhava.

བྱེད་གྱིས་རྣོ་བས་ཤིག་འཆི་མེད་རིག་འཛིན་ཇེ།

JIN GYI LO< SHI< CHI ME< RIG DZIN

Grant us your blessing, Chime Rigdzin-je.

ཐུགས་རྗེས་གཟིགས་ཤིག་གངས་ཅན་ལྷ་ཅིག་ཕུ།

THUG JE ZI< SHI< GANG CHEN LHA CHIG PU

Look on us with compassion, you who are the sole deity of Tibet.

འདི་ཕྱི་འཇིག་པུས་མ་དོན་འགྲུབ་པར་བྱེད་ཀྱིས་སྐྱབས།

DI CHI SAM DON DRU< PAR JIN GYI LO<

Bless us with the accomplishment of whatever we desire in both this and future lives.

Tshewong Rigdzin who gained the body of immortality; Padmasambhava in the country of Zahor; Padma Gyalpo who turned a blazing pyre into a lake; Senge Dradog who disciplined those with wrong views – we pray to the emanation Padmasambhava. Grant us your blessings, Chime Rigdzin-je. Look on us with compassion, you who are the sole deity of Tibet. Bless us with the accomplishment of whatever we desire in both this life and future lives.

དོར་ཇེ་ཐོང་མཚོ་གཤམ་བཞེས་པ་རྣམས་ལྷོ་ལྷོ་འབྲུང་ཕྱི།

NGO DRU< CHO< NYE DOR JE THO< TRENG TSAL

siddhi, real supreme got Vajra Kapalamalin
attainment (enlightenment) (a name for Padmasambhava)

Dorje Thod Treng Tsal who gained the supreme accomplishment,

ཁྲི་སྐྱོང་བཞེད་པ་ཡོངས་སྐྱོང་ས་པ་རྣམས་ལྷོ་ལྷོ་འབྲུང་།

TRI SONG ZHE< PA YONG KONG PE MA JUNG

King Trisong needs and make full Padmasambhava
Deutsan desires

Padmasambhava who satisfied all the needs and desires of King Trisong Deutsan,

བདུད་དང་དམ་སྲི་འདུལ་མཚན་གྱོ་བོ་ལོང་།

DU< DANG DAM SI DUL DZA< TRO WO LO

maras, and vow-breakers* discipline, educate Dorje Drolo, Vajrakrodha
demons permanently control (a form of Padmasambhava)

*demons who cause trouble for those who keep vows

Dorje Drolo who disciplined the demons and vow-breakers,

བྲངས་མཚོ་གཤམ་དཔལ་རིར་ཀུ་མ་དྲཱ་པོ་ལྷོ་ལྷོ་འབྲུང་།

ZANG DO< PAL RI KAR MA DRA< PO TSAL

Zangdopalri* (a name of Padmasambhava in the form of the King of the Rakshasas)

*the hill on the island of Ngayab to the south-west where Padmasambhava is at present, teaching dharma to the Rakshasa.

Karma Drago Tsal who resides at Zangdo Palri –

གསོལ་བ་འདེབས་སོ་སྤྱལ་སྐྱེ་པ་རྣམས་ལྷོ་ལྷོ་འབྲུང་།

SOL WA DEB SO TRUL KU PE MA JUNG

We pray to the emanation Padmasambhava.

བྱིན་གྱིས་སྐྱབས་ཤིག་འཆི་མེད་རིག་འཛོན་ཇེ།

JIN GYI LO< SHI< CHI ME< RIG DZIN

Grant us your blessing, Chime Rigdzin-je.

ཐུག་ཇེ་ཟི་མི་གང་ཅན་ལྷཱ་ལྷཱ་ཅིག་ཕུ།

THUG JE ZI< SHI< GANG CHEN LHA CHIG PU

Look on us with compassion, you who are the sole deity of Tibet.

འདི་ཕྱི་འཇུག་པ་ལ་དོན་ལྡན་གྱི་སྐྱབས་ལཱ་བྱེད་པའི་ལོ་རྒྱུས་ལ་ལྷོ་བསམ།

DI CHI SAM DON DRU< PAR JIN GYI LO<

Bless us with the accomplishment of whatever we desire in both this and future lives.

Dorje Thod Treng Tsal who gained the supreme accomplishment; Padmasambhava who satisfied all the needs and desires of the King Trisong Deutsan; Dorje Drolu who disciplined the demons and vow-breakers; Karma Dragpo Tsal who resides at Zangdopalri – we pray to the emanation Padmasambhava. Grant us your blessings, Chime Rigdzin-je. Look on us with compassion, you who are the sole deity of Tibet. Bless us with the accomplishment of whatever we desire in both this life and future lives.

མགོན་པོ་ལྷོ་ལྷོ་བ་ཀུན་གྱི་སྐྱབས་ལྷུང་ཀྱང་།

GON KHO< DRO WA KUN GYI KYA< GYUR KYANG
protector, you beings, those all of refuge are although
benefactor moving in samsara

Protector, although you are the refuge of all beings,

བོད་ཡུལ་བསྐྱེད་པ་ཉི་འོད་ལྷ་བྱུང་གསལ།

BO< YUL TEN PA NYI O< TA BUR SAL
Tibet Buddha's sun light like shine, illuminate
doctrines

You caused the Buddha's doctrines to shine like sunlight in the land of Tibet.

རི་བྱ་མཚོ་སོགས་གནས་ཀུན་གྱི་སྐྱབས་ལྷོ་བསམ།

RI DRA< TSHO SO< NAE KUN JIN GYI LAB
hill rock lake etc. places all you blessed

You blessed the hills, rocks, lakes and every place,

ཟབ་གཏེར་གྲངས་མེད་རྒྱས་བཏབ་བཀའ་རིན་ཅན།

ZAB TER DRANG ME GYE TAB KA DRIN CHEN
profound terma, treasures* numberless put away,hidden very kind, most considerate to us
*doctrines hidden for the benefit of future disciples

You, the most kind one who hid numberless profound Treasures –

གསོལ་བ་འདེབས་སོ་སྤུལ་སྐྱེད་པ་ལྷོ་བསམ།

SOL WA DEB SO TRUL KU PE MA JUNG

We pray to the emanation Padmasambhava.

གྱི་སྐྱབས་ལྷོ་བསམ་ཤིག་འཆི་མེད་རིག་འཛིན་རྗེ།

JIN GYI LO< SHI< CHI ME< RIG DZIN

Grant us your blessing, Chime Rigdzin-je.

ཐུགས་རྗེས་གཟིགས་ཤིག་གངས་ཅན་ལྷ་ཅིག་ཕུ།

THUG JE ZI< SHI< GANG CHEN LHA CHIG PU

Look on us with compassion, you who are the sole deity of Tibet.

འདི་ཕྱི་ལོ་བསམ་དོན་འགྲུབ་པར་བྱིན་གྱིས་རྣོ་བས།

DI CHI SAM DON DRU< PAR JIN GYI LO<

Bless us with the accomplishment of whatever we desire in both this and future lives.

Protector, although you are the refuge of all beings, you caused the Buddha's doctrines to shine like sunlight in the land of Tibet. You blessed all the hills, rocks, lakes and every place, you, the most kind one who hid numberless profound Treasures – we pray to the emanation Padmasambhava. Grant us your blessings, Chime Rigdzin-je. Look on us with compassion, you who are the sole deity of Tibet. Bless us with the accomplishment of whatever we desire in both this life and future lives.

འཕྲིན་ལས་གཞུང་བསྐྱེད་མཚོན་བསྟོན་གསལ་འདེབས་ཤིང་།

TRIN LAE ZHUNG SANG CHO< TO< SON DEB SHING
sequential text reading offerings praise, praying
meditation meditation paean

By reading meditation texts, making offerings, and reciting praise and prayers,

མི་ཕྱིད་གུས་པས་ཐུགས་དམ་རྒྱུད་བསྐྱེད་ན།

MI CHE< GU PAE THUG DAM GYU< KUL NA
not half, split faith, with vows mind exhort, if, then
devotion invoke
(we remind him of his vows to help us)

With full devotion we exhort you by recalling your vows.

དུས་ཀྱི་རྒྱལ་པོ་ཚེས་བཅུ་ཉམ་ཤར་ལ།

DU KYI GYAL PO TSHE CHU NAM SHAR LA
time of king 10th day of when coming then
(i.e. very important) lunar month

Then when the tenth day, the king of time, arrives,

འབྱོན་པར་ཞལ་གྱི་བཞེས་པ་དོ་རྗེའི་གསུང་།

JON PAR ZHAL GYI ZHE PA DOR JEI SUNG
coming you promised vajra, indestructible speech
(it is never retracted once spoken)

You will come as you have promised with your vajra speech.

By reading meditation texts, making offerings, and reciting praise and prayers, with full devotion we exhort you by recalling your vows. Then when the tenth day, the king of time, arrives, you will come as you have promised with your vajra speech.

བསྐྱེད་མཚོན་པའི་འགྲུས་བྱ་ཡོལ་མེད་དུ།

LU ME< DEN PAI DRAE BU YOL ME DU
undeceiving, truth result not late, on time
never cheating

May the result of your unfailing truth be timely

ལེགས་པར་སྐྱེལ་ཞིག་ཙཱ་ཀླུ་སྐྱེལ་པའི་སྐྱུ།

LEG PAR TSOL ZHI< OR GYAN TRUL PAI KU
well we request you Oddiyana nirmanakaya
(we hope you will do what we ask) Padmasambhava

In bringing benefit for us, emanation from Orgyan.

རེ་བ་སྐྱོངས་ཤིག་བསམ་འཕེལ་དབང་གི་རྒྱལ།

RE WA KONG SHI< SAM PEL WONG GI GYAL
hopes fulfill wishes power of king
satisfying
(the king of wish granting objects, the Cintamani)

Fulfil our hopes, king who satisfies all wishes.

གསོལ་བཏབ་འབྲས་བུ་སྐྱེལ་ཞིག་པདྨ་འབྲུང།

SOL TA< DRAE BU TSOL ZHI< PE MA JUNG
prayer result please give us Padmasambhava

Padmasambhava, please grant us the results we pray for.

Emanation from Orgyan, may the results of your unfailing truth be timely in bringing benefit for us. King who satisfies all wishes, fulfil our hopes. Padmasambhava, please grant us the results we pray for.

སྙིང་ནས་གདུང་ལྷགས་དྲག་པོའི་དད་པ་དང།

NYING NAE DUNG SHU< DRAG POI DAE PA DANG
heart from devotion, craving fierce, strong faith and
sincerely for blessing
(so that we are shaking and weeping)

With intense faith and devotion in our hearts

དག་ནས་ལྷང་ལྷང་དབྱངས་ཀྱིས་གསོལ་འདེབས་ན།

NGA< NE LHANG LHANG YANG KYI SON DEB NA
speech with very loud sound by prayer then, when
(using this prayer)

We pray intensely and loudly with our speech,

ཟངས་མདོག་དཔལ་གྱི་རི་ནས་པདྨ་འབྲུང།

ZANG DO< PAL GYI RI NAE PE MA JUNG
copper colour glorious of mountain from Padmasambhava
(The glorious copper coloured mountain where Padmasambhava is staying at present)

From Zangdo Palri, Padmasambhava

དཔའ་བོ་མཁའ་འགྲོའི་ཚོགས་བཅས་འདིར་གཤེགས་ལ།

PA WO KHAN DRO TSHO< CHE DIR SHEG LA
viras dakinis hosts here come as, with
(now he is here!)

With hosts of viras and dakinis will come here!

When we pray intensely and loudly with our speech, with intense faith and devotion in our hearts, from Zangdo Palri, Padmasambhava with hosts of viras and dakinis will come here!

གསལ་གསལ་སྐྱ་ཡི་སྐྱང་བ་མིག་ལ་སྟོན།

SAL SAL KU YI NANG WA MIG LA TON
very clear body's appearance our eyes to show

Showing the appearance of your very clear and shining body to our eyes,

སྙན་སྙན་གསུང་གི་ཚེས་སྐྱ་རྣ་བར་སྟོན་གས།

NYAN NYAN SUNG GI CHO DRA NA WAR DRO<
very sweet speech of dharma sound our ears sound

Make the dharma sound of your sweet speech for our ears.

ལྷོད་ལྷོད་བྱུགས་ཀྱི་བྱིན་རླབས་སྦྱིང་ལ་སྦྱིམ།

LHO< LHO< THU< KYI JIN LAB NYING LA TIM
soft, relaxed mind of blessing our heart to melt, be absorbed in

Melt the blessing of your relaxed open mind into our hearts.

བྱིན་ཚེན་ཕོབ་ལ་དབང་བཞི་བསྐྱར་དུ་གསོལ།

JIN CHEN PHO< LA WONG ZHI KUR DU SOL
blessing great strike us with initiation, four* we request, pray
this consecration exhort

**of his body, speech, mind, and all three together*

Touching us with great blessing, please grant us the four initiations.

Showing the appearance of your very clear and shining body to our eyes, make the dharma sound of your sweet speech for our ears. Melt the blessing of your relaxed open mind into our hearts. Touching us with great blessing, please grant us the four initiations.

སྔོན་ལས་ལྷ་སྲིན་འབྱུགས་པའི་འཕྲལ་ཁྱེན་གྱིས།

NGO< LAE LHA SIN TRU< PAI TRA< KYEN GYI
former actions, local gods demons troubles, emergency, reasons, causes, by
lives karmic deeds difficulties coming quickly circumstances

Due to the actions of former lives, local gods and demons bring rapidly developing trouble-some situations causing

མི་ཕྱུགས་ནད་རིམས་སད་སེར་དབུལ་ཞིང་འཕོང་།

MI CHU< NA< RIM SA< SER UL ZHING PHONG
no wealth, cattle, disease, frost on hail very poor
possessions sickness crops storms

Lack of animals, disease, the destruction of crops by frost and hail, and great poverty.

ཕྱོགས་བཞིའི་དམག་འབྱུག་མཚོན་ཆའི་བསྐྱལ་པ་སོགས།

CHO< ZHI MA< TRU< TSHO< CHAI KAL PA SO<
direction four fighting, wars weapon's time
and strife

Now is the time of weapons, with wars and strife in the four directions.

མ་ལུས་ཞི་ཞིང་བསྐྱོད་པར་བྱིན་གྱིས་སྐྱོབ་ས།

MA LU ZHI ZHING DO< PAR JIN GYI LO<
without pacifying, send back bless us (all beings)
exception rendering ineffectual

Please bless us by repulsing these evils and pacifying them all without exception.

Due to the actions of former lives, local gods and demons bring rapidly developing troublesome situations causing lack of animals, disease, the destruction of crops by frost and hail, and great poverty. Now is the time of weapons, with wars and strife in the four directions. Please bless us by repulsing these evils and pacifying them all without exception.

ཆར་ཚུ་དུས་བབས་ལོ་ཕུགས་རྟག་ཏུ་ལགས།

CHAR CHU DU BA< LO CHU< TAG TU LEG
rainfall timely harvest cattle always good

With timely rainfall may the harvests and herds always be good, and

ཚེ་རིང་ནད་མེད་ལུས་ངག་ཡིད་གསུམ་བདེ།

TSHE RING NA< ME< LU NGA< YI< SUM DE
life long sickness without body speech mind three happy

With long life free of sickness, may there be happiness in body, speech and mind.

མཐའ་བཞིའི་འབྲོར་བའི་ལས་སྒོ་རྣམ་པར་ཕྱེ།

THA ZHI JOR WAI LAE GO NAM PAR CHE
ends four* wealth (all from door fully open
good things) (i.e. we get everything)

* the ends of the four directions i.e. everywhere

Opening wide the door for wealth from the four ends of the universe,

ཚྲོགས་ལྷན་དགའ་སྟོན་རྒྱས་པར་བྱིན་གྱིས་སྐྱོབ་ས།

DZO< DEN GA TON GYE PAR JIN GYI LO<
golden period, yuga* happiness spread grant this blessing

*when all is good and there are no difficulties

Please bless us with the spreading of the happiness of the Golden Age.

With timely rainfall, may the harvests and herds always be good, and with long life free of sickness, may there be happiness in body, speech and mind. Opening wide the door for wealth from the four ends of the universe, please bless us with the spreading of the happiness of the Golden Age.

ཁྱེད་འབངས་ནམ་ཡང་ཡལ་བར་མི་འདོར་ཞེས།

KHYO< BANG NAM YANG YAL WAR MI DOR ZHE
your subject always your remembrance not throw away, you said
forget

You will never abandon or forget your people –

མངའ་བདག་ཡབ་སྲས་འབངས་ལ་ཞལ་འཆེས་པའི།

NGA DAG YAB SE BANG LA ZHAL CHE PAI
King Trisong his son, subjects to promised
Deutsan Mutig Tsenpo (especially the inner disciples)

To King Trisong Deutsan, his son and their subjects you made the promise

འགྱུར་མེད་རྩི་རྩི་གསུང་གི་དོན་གྱི་འབྲས།

GYUR ME DOR JEI SUNG GI DON GYI DRE
unchanging vajra, speech of meaning of result
indestructible

With your changeless vajra speech. May it come to fruition

མདོན་སྤྱོད་སྤྱོད་པའི་དགའ་སྟོན་དུས་ལ་བབས།

NGON SUM TSOL WAI GA TON DU LA BA<
very clear, give happiness, now, not delay
manifest festival

With the immediate, manifest granting of a great festival of happiness.

You will never abandon or forget your people – to King Trisong Deutsan, his son and their subjects, you made this promise with your changeless speech. May it come to fruition with the immediate, manifest granting of a great festival of happiness.

མདོར་ན་དེང་ནས་ལྷན་སྐྱབ་ཀུན་ཏུ་བཟང་།

DOR NA DENG NAE LHUN DRU< KUN TU ZANG
briefly from now effortlessly arising, Samantabhadra
vibhusiddhi (enlightenment)

In brief, from now on, for as long as the effortlessly arising state of Samantabhadra

མ་ཐོབ་དེ་སླིད་མཐོན་པོ་ཁྱེད་ཉིད་ཀྱིས།

MA THO< DE SI GON PO KHYO< NYI< KYI
not get until protector, you by
benefactor

Is not attained, Protector, you

རྗེས་སྐྱབ་བཟུང་ནས་མཚོག་དང་བུན་མོང་གི།

JE SU ZUNG NAE CHO< DANG THUN MONG GI
after hold supreme and general, ordinary of
(hold and keep as disciples, enlightenment)
look after our spiritual welfare)

Must hold us as disciples and satisfy us with

དངོས་སྐྱབ་བདུད་རྩི་བཅུད་ཀྱིས་ཚེས་པར་མཛོད།

NGO DRU< DU< TSI CHU< KYI TSHIM PAR DZO
siddhis, true amrita, essence by satisfy we must get
accomplishment liberating elixir

The essence of the elixir of supreme and general accomplishments.

In brief, from now on, for as long as the effortlessly arising state of Samantabhadra is not attained, Protector, you must hold us as disciples and satisfy us with the essence of the elixir of supreme and general accomplishments.

ཅེས་སློབ་དཔོན་ཆེན་པོ་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས་པ་བྱིན་རླབས་སྤྱིན་ཕུང་མ་ཞེས་
 པ་འདི་ནི་འཕུལ་སྤྲུང་ཚེས་བཅུ་པ་རྣམས་ཀྱི་ཉམས་ལེན་ལ་ཕན་པའི་ཆེད་དུ་བྱང་སྤྱིང་བསམ་
 འགྲུབ་རྒྱལ་པོས་བསྐྱེད་པོར་བཏོན་གྱི་བརྗེས་(རྒྱལ་བ་ལྷ་པ་ཆེན་པོས་)སྐྱུར་བའོ།། ॥

This prayer to Maha Acharya Padmasambhava, which is a great cloud of blessing, was composed by Zahor Gyi Bande (The 5th Dalai Lama) at the request of Jang Ling Samdrub Gyalpo in order to help the sadhana practice on the 10th lunar day at the time of the 'Phrul - sNang' (festival in Lhasa).

[Translated by C.R. Lama and James Low, Bodha, Katmandu, Nepal on tshe chu, December 1977]

བསྟོན་པ་ PRAISE

ཧཱུང་། མ་བཅོས་སྟོས་བྲལ་བ་མཚན་གྱི་སྐུ།

HUNG MA CHOE TOE DRAL LA MA CHOE KYI KU
Hung unartificial without elaboration guru dharmakaya, natural mode

Hung. The guru without artifice or elaboration is the natural mode.

བདེ་ཆེན་ལོངས་སྟོན་གྱི་མཚན་གྱི་རྗེ།

DE CHEN LONG CHOE LA MA CHOE KYI JE
bliss great sambhogakaya, guru dharma of lord
enjoyment

The guru of great happiness, master of dharma, is the enjoyment mode.

པད་སྟོང་ལས་འབྲུངས་སྐུ་མ་སྐུ་པའི་སྐུ།

PAE DONG LAE THRUNG LA MA TRUL PAI KU
lotus stem from born guru nirmanakaya, manifest mode

The lotus born guru is the manifest mode .

སྐུ་གསུམ་དྲེ་རྗེ་འཆང་ལ་ཕྱག་འཚལ་བསྟོན།

KU SUM DOR JE CHANG LA CHAG TSAL TO<
body three Vajradhara, the to prostrate praise
primordial buddha

We salute and praise Vajradhara with these three modes.

Hung. The guru without artifice or elaboration is the natural mode. The guru of great happiness, master of dharma, is the enjoyment mode. The lotus born guru is the manifest mode. We salute and praise Vajradhara with these three modes