

THE TREASURE MEDITATION BOOK



H.E. KHENCHEN LAMA RINPOCHE

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by H.E. Khenchen Lama Rinpoche

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Long Life Prayer for H. E. Khenchen Lama Rinpoche

In the Dharmadhatu appearing as Amitabha,
In the Sambhogakaya form as the Wisdom Buddha Manjushri,
Padmasambhava's heart son, Sangye Yeshe,
Incarnated as Padma Dragngag Lingpa in your previous life
And Pelgeyepa Dorjee in this lifetime.
May your life be longer than the duration of samsara
So that all your virtuous intentions can be accomplished.
Please give me your heart blessings so that
My mind is united with yours in the Buddha nature.
So I pray!

Written by Chodpa Lama Tashi Dorjee

SECRET RIGPA GURU YOGA

Blessing mantra and Refuge, Bodhicitta prayer

OM SAM BHARA SAM BHARA BIMANA SARA MAHA ZAM BHABA HUNG PHAT SOHA!
(3X)

Sangye chosdang stokkyi chognram la!
In the supreme Buddha, Dharma and Assembly

Shungchub vardu dagni kyabsu chi!
I take refuge until attaining enlightenment,

Dakgi jinsog gyipai sonam kyis!
Through the merit of practicing generosity and so on,

Drola phanchyir sanggys drubpar shok!
May I attain Buddhahood in order to benefit beings.
(3X)

The Four Immeasurables

May all beings have happiness and the cause of happiness.
May they be free of suffering and the cause of suffering.
May they never be disassociated from the supreme happiness which is without suffering.
May they remain in the boundless equanimity, free from both attachment to close ones and rejection of others.

The Seven Line Prayer

HUNG
In the north-west of the land of Orgyen,
In the heart of a lotus flower,
Endowed with the most marvelous attainments,
You are renowned as the lotus-born,
Surrounded by many hosts of dakinis.
Following in your footsteps
I pray to you: come and bless me with your grace!

GURU PADMA SIDDHI HUNG

Seven Limb Prayer

Whatever merit I have gathered through prostrations, offerings, confession, rejoicing, requesting, and praying - for the sake of the enlightenment of all sentient beings, all this I dedicate.

Do this towards all you see:

Outside, inside, environment and beings, all things
While seeing them, without grasping, remain.
This freedom from the trap of duality, subject-object clinging,
Is the very form of the deity - luminous and empty.
To this lama, the very self-liberation of desire and attachment, we pray!
To the Lotus-born Guru of Orgyen, we pray!

Do this towards all that you hear:

All sounds, grasped as sweet or harsh,
Whilst hearing them, empty, without after-thought, remain.
This empty sound, with no beginning and no end,
Is the speech of the victorious ones.
To this empty sound, the speech of all the Buddhas, we pray!
To the Lotus-born Guru of Orgyen, we pray!

Do this towards all that stirs in the mind:

Whatever thoughts and emotions of the five poisons arise,
Don't invite them, don't chase after them, don't let mind fabricate or contrive:
Simply allowing them to settle in the face of their own arising,
Is liberation into the Dharmakaya.
To this lama, rigpa's self-liberation, we pray!
To the Lotus-born Guru of Orgyen, we pray!

Thus, outwardly purify appearances of their allure;
Inwardly, free mind from grasping;
And, by the self-recognition of luminosity,
May the compassion of all the Sugatas of past, present and future
Inspire and bless beings like us with self liberation!

Main practice

Ah, Rigpa Guru Padma Gyalpo,
I take refuge in the self-recognizing nature of my mind.
Because of their ignorance sentient beings are wandering in samsara,
May all sentient beings reach the great liberation.
By recognizing their nature as the primordial awareness of Samantabhadra,
All demons and malicious forces, even their concepts and names fall apart.
The nature of all phenomena is dharmadhatu and
The unchanging self-arising wisdom is your only protection
JYA NA RAK CHA HUNG

Phenomena perceived through the six kinds of consciousness (the five senses and the mind consciousness)

Without attachment are recognized as the rays of rigpa,
All surroundings appear as Buddha fields and sentient beings as Buddhas,
Everything is the blessing of wisdom.
JYA NA AH WE SHA YA PHEM

Primordial self-arising ultimate Padmasambhava
Appears as my rigpa space – there is no face, no limbs, no image,
Primordial rays of rigpa fully encompass the three kayas
Without the impurity coming from discursive meditation.

Primordial nature of my rigpa is my guru,
There is no coming and going –
In every moment I welcome his presence,
Everything firmly abides in dharmadhatu.

I prostrate to the understanding of the real nature that eliminates ignorance,
I offer recognition of the Buddha nature in objects of the six kinds of consciousness.
I praise the nature of the Vajra Three Kayas of the body, speech and mind.

In the great unchanging dharmadhatu
All moral ethics are encompassed in the pure guru mind.
I recognize the deepest empty nature of all sounds and speech,
In all my activity I recognize its dharmadhatu nature and recite the mantra.

Recite the mantra of Guru Rinpoche as many times as you can:

OM AH HUNG BENZA GURU PADMA SIDDHI HUNG

Dedication

With all the good virtue I have accumulated in samsara and nirvana,
I pray that discursive thoughts of all sentient beings would be eliminated,
That they would achieve the ultimate liberation and
Obtain the rainbow body just like Rigpa Guru Padmasambhava's.

At the strong request of Lama Rigzin Dho Ngag Gya Stos, this mind terma was received by
Nupchen Sangye Yeshe in the great place of Ma Gyal Pom Rai mountain in the west and
written down by Padma Sam Zin for the benefit of all sentient beings.

Prayer for the Flourishing and Spread of the Dzogchen Teachings

As the one and only short path of all the victorious Buddhas,
The victorious ones have acclaimed the supreme yana, Dzogpachenpo,
The Ancient Translation tradition of the victorious Lord, Padmasambhava;
May all be auspicious for these victorious teachings to spread and pervade the universe!





ཨ་མ་ཐུང་འཇམ་དཔལ་དབྱངས་ཀྱི་སྐྱབ་ཐབས་ཡིད་བཞིན་ནོར་བུ་ཞེས་བྱ་བ།

The Wish-Fulfilling Gem:

A Sādhana of the Reverend Lord Mañjuśrī

(rje btsun 'jam dpal dbyangs kyi sgrub thabs yid bzhin nor bu zhes bya ba)

by Khenchen Lama Rinpoché, Pelgyeypa Dorjé

(mkhan chen bla ma rin po che dpal dgyes pa rdo rje)

དང་པོ་སྐྱབས་འགོ་དང་སེམས་བསྐྱེད་ནི།

First, the Going for Refuge and Generation of Bodhicitta are as follows:

ཨུ་རང་ཉིད་བདེ་བཞགས་སྟེང་པོ་ལུ།

ah: rang-nyiy dé-shek nying-po la

AH: To my own Buddha Nature, the Essence of the Sugata (1), ུ

རང་ངོ་ཤེས་པས་སྐྱབས་སུ་མཆེ།

rang-ngo shey-pay kyap su ch'i

I go for refuge, knowing it to be my own true face. ུ

མ་དག་འགྲམས་པའི་འགོ་བ་ཀུན་ུ

ma-dak khyam-pa'y dro-wa kün

So that all living beings, impure and wandering, ུ

རང་གྲོལ་ཆེན་པོར་སེམས་བསྐྱེད་དོ།

rang-dröl ch'en-por sem kyey do

May be freed within the great self-liberation, I generate the Mind of Awakening (bodhicitta). ུ

བར་དུ་དངོས་གཞི་ལྷ་བསྐྱེད་ནི།

In the middle, the main practice, the Generation of the Deity, is as follows:

ཨ་མ་ཏོ།

É-MA-HO

How wondrous.

ཀ་དག་སྒྲིབ་བྱལ་ངང་ཉིད་ལས།

ka-dak trö-drel ngang-nyiy lay

From out of the natural state of primordial purity, free from elaboration,

ལྷན་གྲུབ་ཐོད་བཀྲལ་འཇའ་ཟེར་འགྲིགས།

lhün-drup t'ö-gel ja-zer t'rik

Spontaneously accomplished rainbow beams of spontaneous presence amass:

རང་རིག་གསལ་སྒྲོང་ཡེ་ཤེས་སྒྱུ་ཏྲེ།

rang-rik sel-tong yé-shey ku

The Awakened Form of self-awareness, luminous yet empty,

རྗེ་བཙུན་འཕགས་པ་འཇམ་དཔལ་དབྱངས།

jé-tsün p'ak-pa jam-pel-yang

The Reverend Lord, Ārya Mañjuśrī;

མཚན་དཔེས་ལོངས་སྒྲོད་རྫོགས་སྒྲུའི་དཔལ།

ts'en-pey long-chö-dzok-ku'i pel

In the glory of the Sambhogakāya's marks and signs [of Buddhahood],

དགྲེས་ཞལ་འཇུག་པས་འགྲོ་ལ་གཟིགས།

gyey zhel dzum-pay dro la zik

Gazing upon living beings with a smiling face of delight,

ཕྱག་གཡས་མཐུན་རབ་རལ་གྱི་འཛིན།

ch'ak yay khyen-rap rel-dri dzin

His right hand holding the sword of sublime understanding,

གཡོན་པར་ལྷུང་པ་ལྗོངས་མཛེས།

yön-par ut-pal po-ti dzey

In his left, an Utpala flower beautified by a volume of scripture,

ཞབས་གཉིས་རྩོུ་རྒྱུ་ཁྱེད་བཞུགས།

zhap nyiy dor-jé-kyil-trung zhuk

His two legs resting in the Vajra cross-legged posture,

གསལ་དག་བརྟན་པའི་ཞི་གནས་ངང་།

sel-dak ten-pa'y zhi-nay ngang

Within a state of Calm Abiding (śamatha) which is clear, pure, and stable.

ལྷག་མཐོང་ཚོས་སྒྲིའི་ལྷ་མ་ལ།
lhak-t'ong ch'ö-ku'i la-ma la
To the Dharmakāya Guru of Higher Vision (vipaśyanā),

རང་ངོ་ཤེས་པས་ལྷག་འཚམ་ལོ།
rang-ngo shey-pay ch'ak-ts'el lo
I bow deeply, knowing him to be my own true face.

གང་སྒྲང་ཀུན་བཟང་རྒྱན་དུ་མཚོད།
gang-nang kün-zang gyün-du ch'ö
I continuously make the offerings of Samantabhadra, that of whatever manifests.

རང་ཤར་ཀུན་གྲོལ་ངང་དུ་བཤགས།
rang-shar kün-dröl ngang du shak
I confess within the state of liberating all that naturally arises.

གཉིས་འཛིན་བྲལ་བར་རྗེས་ཡི་རང་།
nyiy-dzin drel-war jey-yi-rang
I rejoice free of dualistic fixation.

འཁོར་གསུམ་སྐྱེ་མེད་ཚོས་འཁོར་བསྐྱོར།
khor-sum kyé-mey ch'ö-khor kor
I request that you turn the Dharma Wheel whose three spheres are unborn (2).

དུས་བཞི་འཛོལ་འགྱུར་མེད་པར་བཞུགས།
dü-zhi pho'n-gyur mey-par zhuk
I implore you to abide unchanging throughout the four times.

སྒྲང་མིང་རྒྱལ་བའི་ཁོང་དུ་གསལ།
nang-s'iy gyel-wa'y zhing du sel
Please illuminate apparent existence as the Fields of the Victorious Ones.

ཞི་རྒྱས་དབང་དག་མཚོག་བྱམ་གྱི།
zhi gyay wang drak ch'ok-t'ün gyi
The uncontaminated mass of virtue from pacifying, increasing, magnetizing and subduing
(3),

དགེ་ཚོགས་ཟག་མེད་འགོ་ལ་བསྐྱོ།
gé-ts'ok zak-mey dro la ngo
Supreme and common, I dedicate to living beings.

Recite:

ཨོཾ་མ་ར་པ་ཙ་ཏ་ཏིཾ་

OM A RA PA CA NA DHĪH

[Tibetan pronunciation:

OM A RA PA TSA NA DHĪH]

དང་།

And [then]:

ཏྭམ་སྐྱེ་ལྷ་མོ་འཕྲི་བ་ལྷོ་ཇུ་ཨེ།

TĀṂ SVARA SVĀSTI JÑĀNA HRĪṂ JAH

[Tibetan pronunciation:

TĀṂ SWARA SWĀSTI DZÑĀNA HRĪṂ DZAH]

ཞེས་ཅི་མང་བཞུ།

[Recite] as much as possible.

མཐར་དབང་བཞི་ཐུངས་པ་ནི།

In conclusion, the receiving of the Four Empowerments is as follows:

ཡི་དམ་རྒྱལ་བའི་གནས་བཞི་ལས།

yi-dam gyel-wa'y nay-zhi lay

From the four places of the Meditation Deity, the Victorious One [Mañjuśrī],

འོད་འཕྲོས་རང་གི་སྒྲིབ་བཞི་དག།

ö-t'ro rang gi drip-zhi dak

Light radiates forth, purifying my four obscurations.

དབང་བཞི་ཐོབ་པའི་རྩལ་སྒྲུང་རྫོགས།

wang-zhi t'op-pa'y tsel-nang dzok

The dynamic manifestations of obtaining the Four Empowerments are completed;

སྐྱེ་བཞིའི་གོ་འཕང་མངོན་དུ་སྒྲིན།

ku-zhi go'n-p'ang ngön-du min

And the level of the Four Bodies of Awakening (kāyas) is manifestly ripened.

སྐར་ཡང་སྒྲང་མིད་འོད་དུ་བྱུ།

lar-yang nang-s'iy ö du zhu

Once again, apparent existence melts into light.

ཡེ་ནས་དག་སྒྲུང་གཞུག་མའི་ངང་།

yé-nay dak-nang nyuk-ma'y ngang

In the innate state of pure experience from the very beginning;

རྫོགས་བྲལ་མི་ཤེགས་གཞུག་མའི་རྫོང་།

trö-drel mi-shik nyuk-ma'y long

In the innate expanse of the indestructible freedom from elaboration:

འདུ་འབྲལ་མེད་པའི་དབྱིངས་སུ་གནས།

du'n-drel mey-pa'y ying su nay

Rest within the basic space which is beyond meeting and parting.

ཨ་ཨ་ཨ།

AH AH AH

ཞེས་པའང་རབ་གནས་མེ་བྱའི་དགོ་ཆའི་དཀར་ཕྱགས་རྒྱལ་བ་གཉིས་པར་དད་གུས་དག་ལྷང་གིས་ཕྱག་པའི་བཀའ་འོས་དམ་པ་མཁའ་འགྲོ་ཇི་བཙུན་རིག་འཛིན་དབྱངས་ཅན་ལྷ་མོས་ཡང་ཡང་
སྐུ་ལྔ་ལོ་བཅུ་རྒྱ་ར་ལྷོ་ཨ་ནུ་བཟུང་དབྱིན་ཡུལ་གངས་ལྷན་རི་སྐུལ་གྱི་ཇོགས་ཆེན་དུས་འཁོར་རི་ཁྲིད་དེ་ཉིད་དུ་བབྱིས་པར་དགའོ།།

And thus, so it was that in response to the repeated request of Khandro Jétsün Rikdzin Yangchen Lhamo (mkha' 'gro rje btsun rig 'dzin dbyangs can lha mo), a transcendent one worthy of copious honor, this was composed by the Vidyadhāra Śrī Ānanda Vajra (bidya dhaa ra shrī a nanta badzra), with pure vision of faith and admiration for the Second Victorious One [Padmasambhava], during the light side (waxing phase, dkar phyogs) of the second month (dbo zla) of the Fire Bird Year [2017] in the sixty year Tibetan astrological cycle (rab gnas), at the very location of the Mountain Hermitage of the Kālacakra of the Great Perfection (rdzog chen dus 'khor ri khrod), in the snowy hills of England: Virtue!

(Translated from the Tibetan by Erick Tsiknopoulos, late September-early October 2017, in the village of Rakkar near Sidhbari, in the Dharamsala area of Himachal Pradesh, India, at the request of Khenchen Lama Rinpoché, Pelgyeypa Dorjé and Khandro Rigdzin Yangchen Lhamo.)

Footnotes:

(1)Skt. Sugatagarbha

(2) 'khor gsum skye med chos 'khor; alternatively, "the Dharma Wheel of the unborn three spheres". This refers to the emptiness of the subject, object and the action or relationship between them. Also known as the 'thorough purity of the three spheres' ('khor sum rnam dag or 'khor gsum rnam par dag pa) and 'the (thorough) non-conceptualization/non-conceptuality toward the three spheres' ('khor gsum mi rtog pa or 'khor gsum rnam par mi rtog pa). This itself is realized in the 'the deep wisdom (jñāna) of total/thorough non-conceptuality/non-conceptualization/non-discursivity/non-discursiveness toward the three spheres' ('khor gsum rnam par mi rtog pa'i ye shes), and the 'the discerning insight (prajñā) of non-reification/non-referentiality/non-fixation toward the three spheres' ('khor gsum mi dmigs pa'i shes rab).

(3)The four awakening (or awakened) activities (phrin las).



འཇམ་མཁའ་མའི་རྒྱལ་ཐབས།

The Method for Accomplishing Tārā:

A New Treasure Teaching (gter gsar)

by Khenchen Lama Rinpoché, Pelgyeypa Dorjé

(mkhan chen bla ma rin po che dpal dgyes pa rdo rje)

ཨ་མ་ཏོ།

é-ma-ho

How wondrous!

གདོད་ནས་ཀ་དག་ཀུན་བཟང་ལས།

dö-nay ka-dak kün-zang lay

From Samantabhadra, primordially pure from the very beginning,

རང་ག་དངས་རྒྱན་གྱི་རིག་པའི་རྩལ།

rang-dang lhün-drup rik-pa'y tsel

Comes spontaneously accomplished natural radiance, the dynamic energy of intrinsic awareness:

ཇེ་བཟུན་རྩོལ་མ་དཀར་གསལ་འཇུག།

jé-tsün dröl-ma kar-sel dzum

The Venerable Lady Tārā, bright white and smiling,

དམ་ཚལ་སྒྲ་སྒྲ་ཕྱགས་ཀུན་བྱེད།

dam-ch'ö dra-nyen ch'ok kün khyap

Spreading the pleasing sound of the Transcendent Dharma in all directions;

འཁོར་འདས་ཀུན་བཟང་ཞིང་དུ་གྱུར།

khor-day kün-zang zhing du gyur

Transforming Saṃsāra and Nirvāṇa into the Pure Land of Samantabhadra.

ཨོྭ་རུ་དེ་ཏུ་རྒྱ་དེ་ཏུ་དེ་སྐྱ་བུ། སྐྱི་སྐྱ་ར་སྐྱ་ཁྱི་གླ་ན་མྱོང།

[Tibetan pronunciation:

* Or SŌHĀ

५५।

ཨོྭ་ཨྲཱ་ཏཱ་ཨོྭ་ཨྲཱ་ཏཱ་

[Tibetan pronunciation:

* Or SŌHĀ

ཅི་ནུས་ངང་རིག་པའི་ངོ་བོ་སྐྱོང་ནས་རྒྱན་གྱི་སྐྱོད་ལམ་ལ་འཇུག་པར་བྱའོ།

བེུ་རྒྱ་ར་རྒྱ་མེས་དོར་མེས་རིག་སྒོར་ལས་ཤར་བ་བཞིན་དེ་མ་ཐག་ཡིག་རིས་སུ་བགྱིས་པའོ།

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༄༅། རིག་པ་འགྱུར་མེད་ཡེ་ཤེས་ཀྱི་སྒྲེས་བྱ་ཆེན་པོའི་སྐུ་མའི་ནལ་འབྱོར་བྱིན་རྒྱབས་མུར་འཇུག་ཅེས་བྱ་བ་བཞུགས་སོ། །

The Swift Infusion of Blessings: A Guru Yoga of the Great Embodiment of Unchanging Awareness Wisdom

by Mipham Rinpoche

ཨམ་མོ་རྟོ། མདུན་ནམ་མཁའ་འཇའ་འོད་འཁྲིགས་པའི་རྫོང་། །

emaho dün namkhar ja ö trikpé long

Emaho! In the sky before me is an expanse of rainbow-coloured light,

ལྷ་སྒྲགས་པ་དག་གླེང་སྤྱོད་ལྷ་ལས། །

lha tsa sum dralé trinpung lé

With vast, cloud-like gatherings of dralas and deities of the Three Roots,

པ་ལྷེ་མཆོག་ནོར་བུ་དག་འདུལ་སྔལ། །

pa kye chok norbu dradul tsal

Out of which appears the Supreme Being, Gesar Norbu Draddul Tsal,

བྱིན་ཐེགས་སེ་དབྱེས་ཞལ་དྲོས་བཞིན་བཞུགས། །

jin tib sé gyé shyal ngom shyin shyuk

Inspiring, replete with blessings, and smiling with joy.

མགོན་རྒྱལ་བ་ཀུན་འདུས་སྤྱན་རླེ་ཅན། །

gön gyalwa kündü tukjé chen

Protector, embodiment of all the Buddhas, Compassionate One,

དཔལ་ལྷོ་རྒྱན་ཆེན་པོའི་སྐུ་པའི་སྤྱ། །

pal orgyen chenpö trulpé ku

Nirmanakaya emanation of the great and glorious Orgyen,

རྗེ་རིགས་གསུམ་གཅིག་འདུས་སེང་ཆེན་རྒྱལ།
je rik sum chik dü sengchen gyal
Lord, who embodies the three buddha families, great lion Gesar,

བུ་མོས་ཀྱས་བཟོད་མེད་གདུང་ཤྱགས་ཀྱིས།
bu mögü zömé dungshuk kyi
Like a child, in a state of intense and fervent devotion,

པ་ཁྱོད་ལ་གསོལ་བ་སྒྲིང་ནས་འདེབས།
pa khyö la solwa nying né deb
I pray to you, my kind father, from the depths of my heart.

ལྷགས་འོད་གསལ་འཕོ་འགྱུར་མེད་པའི་ངང་།
tuk ösal pogyur mepé ngang
In your wisdom mind, which never parts from the state of clear light,

བྱམས་སྒྲིང་རྗེའི་བློན་ཆེན་རྟག་ཏུ་འཁྲིགས།
jam nyingjé trin chen taktu trik
Great clouds of loving kindness and compassion are amassed now and for ever more,

ལས་སྒོན་ལམ་མཐུན་པའི་གདུལ་བྱ་ལ།
lé mönlam tünpe dulja la
And for the disciples with the right karma and aspirations from the past,

བྱིན་བཅན་ཐབས་འབེབས་པའི་ལྷགས་རྗེ་ཅན།
jin tsentab bebpé tukjé chen
Your compassion brings down a powerful rain of blessings and inspiration.

དཔལ་དག་ལྷའི་སྒྲིཊ་ཆས་རེ་རེར་ཡང་།
pal dralé ku ché rerer yang
Even within the battle dress and armour of the brave drala warriors,

ལྷ་རྩ་གསུམ་དཀྱིལ་འཁོར་གངས་ལས་འདས།
lha tsa sum kyilkhör drang lé dé
Appear countless mandalas of the deities of the Three Roots—

དྲན་ཅམ་གྱིས་བྱིན་རྒྱབས་དབང་ཆེན་ཐོབ།
dren tsam gyi jinlab wangchen tob
Merely by thinking of you all, we are inspired with great and powerful blessings.

ཡབ་དཔལ་འ་བོའི་བློ་བརྒྱུད་སྤྲུལ་སྤྲུལ་གྱིས།
yab pawö dro dung trab sé trab
The male warriors perform their imposing dance of war,

ཡུམ་དཔལ་མོའི་གླུ་ལེན་གར་ར།
yum pamö lulen shar ra
The female warriors sing their captivating songs,

ཏ་འདྲོ་ཇེའི་ཏེར་གླུ་ལྷ་ངས་སེ་ལྷང་།
ta do jé her dra lhang sé lhang
The horses pant and neigh excitedly,

དཔལ་དགྲ་ལྷའི་བཞད་གླུ་ཆེམས་སེ་ཆེམ།
pa dralé shyé dra chem sé chem
And the brave dralas bellow with laughter.

སེམས་མོས་དྲང་ཅན་གྱི་སྐྱེ་བོ་ལ།
sem mö dungchen gyi kyewo la
For us, whose minds are filled with devotion and joy,

དམ་མ་གཡེལ་མ་གཡེལ་བྱིན་གྱིས་རྒྱབས།
dam ma yel ma yel jingyi lob
Do not neglect your promises and commitments, but grant us your blessings—

ལུས་འདི་ལ་དགྲ་ལྷའི་དཔལ་ལྡོང་ཆོས།
lû di la dralé pa dzong chö
Make our bodies a stronghold of drala warriors,

ངག་འདི་ལ་འབྲུལ་གསུང་དབང་ཞིག་བསྐྱར།
ngak di la trul sung wang shyik kur
Empower our speech with miraculous force,

སེམས་འདི་ལ་བདེ་སྣང་རིག་ཆུལ་སྦྲར།
sem di la detong riktsal bor
And arouse in our minds the awareness-power of bliss and emptiness!

ཇེ་ཁྱེད་དང་དབྱེར་མེད་འགྲུབ་པར་ཤོག།
jé khyé dang yermé drubpar shok
Make us one with you, Lord Gesar, forever inseparable!

Repeat the following as many times as you can:

ལྷ་མ་མཁྱེན་ཞེས་ཅི་མང་དང་།
lama khyen
O lama, care for us!

And:

ལྷ་མ་སྐྱེམ་མཆོག་ཡིད་བཞིན་རྗེས་བྱ་མཁྱེན། ཞེས་དང་།
lama kyechok yishyin norbu khyen
O lama, Great Being, Wish Fulfilling Jewel, care for us!

ཨོཾ་ཧཱུང་བཙུ་མ་ཏཱ་ཀུ་བ་མ་ཅི་རྩ་ཙམ་པའི་སྒྲིལ་ལ་ཧཱུྃ།

OM AH HUNG BENZA MAHA GURU MANI RADZA SARVA SIDDHI PALA HUNG

ཞེས་བསྒྲས་མཐར་ཐུག་དང་དབྱེར་མེད་སྒོ་འདས་ཆོས་སྐུའི་ངང་དུ་བཞག།

At the end of the recitation, consider that you merge inseparably and settle in an experience of dharmakaya, beyond the ordinary mind.

བྱིན་རྒྱལས་ལྷུར་འབྱུག་རིག་ཅལ་བརྒྱུ་རྟགས་སྟོན། །ཞལ་བདུན་གསོལ་བཏབ་རྗེས་སུ་ངེས་པར་འཛིན། །རང་རིག་སྒོ་འདས་ངང་ནས་སེང་ཆེན་རྗེའི། །བྱིན་རྒྱལས་ཆེ་ཐོབ་རིག་པའི་དོ་རྗེས་སྟེལ། །

Blessings will enter swiftly and signs will appear as rigpa's creative power.

If you pray like this for seven days you will surely be held and cared for.

In a state transcending the ordinary mind, this was composed by Rigpé Dorje,

Who has received the blessings of the Great Lion Gesar in abundance.

ཐུན་མཐར་ཏྲ་འདུལ་དང་རྟ་རྒྱུག་གསོལ་འདེབས་དབྱངས་སྟོན་པས་བསྒྲགས་པར་བྱའོ།

At the end of the session, recite the prayers called “Subduer of Hor” and “The Swift Steed” in a melodious tone.

ཐམས་ཅད་འདུལ་གྱི་ཟླ་མཆོས་འཕེལ་འོ། །དགེའོ། །མཁྱེ་ལྷ།

This was written on the 23rd day of the third month of the year of Sarvajit (i.e., Fire Pig, 1887).

May virtue abound. Maṅgalam.

Translated by Adam Pearcey, Rigpa Translations, 2012. With many thanks to Alak Zenkar Rinpoche.

Adam has kindly given permission to use his translation for this meditation book.



༄༅། འབས་བརྟན་སྟོན་ཆོག་བྱིན་རྒྱབས་གཏེར་ཆེན་ཞེས་བྱ་བ་བཞུགས།

Great Treasury of Blessings:

Verses of Aspiration for the Long Life of Khenchen Lama Pelgyeypa Dorjé Rinpoché
(zhabs brtan smon tshig byin rlabs gter chen zhes bya ba bzhugs)

ལྷ་ལྷ་ན་པ་སྒྲོ་འཕགས་ལུ་ལ།

By His Holiness the 14th Dalai Lama, Tenzin Gyatso

[The One With Lotus in Hand, in the Noble Land (of India)]

(taa la'i bla ma sku khreng bcu bzhi pa bstan 'dzin rgya mtsho [phyag na padmo, 'phags yul])

ཨོ་སྤྱི།

OM SVĀSTI.

[OM: May it be auspicious.]

ཀ་དག་གཏོང་མའི་རང་རྩལ་འགག་མེད་དུ།

ka-dak dö-ma'y rang-tsöl gak-mey du

Within the ceaseless natural dynamic energy of primordial Original Purity,

ལྷུན་གྲུབ་རོལ་སྒྲིའི་མངོས་པ་འབྱུང་སྟོན་བཞི།

lhün-drup röl-ku'i dzey-pa bum tro-wa'y

Emanating the myriad splendors of spontaneously established Awakened Forms of Display,

རྩ་གསུམ་རྒྱལ་བ་རྒྱ་མཚོའི་ཕྱིན་ལས་ཀྱིས།

tsa-sum gyel-wa gya-tso'i t'rin-lay kiyi

Is the ocean of the Three Roots and Victorious Ones: Through their Awakened Activity,

དགེ་ལེགས་བྱིན་ཆེན་པོ་ལྷན་པའི་ཤེས་པ་རྩོལ།

gé-lek jin-ch'en p'op-pa'y shiy-pa tsöl

May the good fortune of transmitting great blessings of virtuous goodness be bestowed.

འཇམ་དཔལ་དབྱེས་པའི་མཁྱེན་བརྩེ་རྣམ་པའི་སྟོབས།

jam-pël gyey-pa'y khyen tsé nü-pay top

The power of understanding, love and ability which delights the Gentle Glorious One
[Mañjuśrī]

མི་འགྱུར་རྩི་རྩེའི་གསང་གསུམ་གཤེས་སུ་བརྟན།

mi'n-gyur dor-jé'i sang-sum shiy su ten

Is stable as the innate character of the Three Secrets of Immutable Vajra;

ཉམ་ཐག་འགྲོ་བ་འདྲན་པའི་བྱུགས་རྩི་ཅན།

nyam-t'ak dro-wa dren-pa'y t'uk-jé-chen

One of noble compassion which guides downtrodden living beings:

མཁན་ཆེན་ལྷ་མའི་ཞབས་པད་བརྟན་གྱུར་ཅིག།

khen-ch'en la-ma'y zhap-pay ten gyur chik

May the lotus feet of Khenchen Lama remain firm.

སྐྱབས་གནས་རྒྱལ་བའི་ཐུགས་བསྐྱེད་སྦྱོར་ལམ་དང་།

kyap-nay gyel-wa'y t'uk-kyey mön-lam dang

By the Bodhicitta Resolve and aspiration prayers of the Sources of Refuge and Victorious
Ones,

མཐུ་ཕན་ཆོས་སྦྱོར་སྤང་མའི་དམ་ཚིག་གིས།

t'u-den ch'ö-kyong s'ung-ma'y dam-ts'ik giy

And by the sacred commitments of the mighty Dharma Protectors and Guardians,

གཡོ་མང་ལྷག་བསམ་བདེན་པའི་རེ་སྟོན་ལས།

yo-mey lhak-sam den-pa'y ré-mön lay

Out of the true aims and wishes of unchanging altruistic intention,

བསྟན་འཛུལ་པན་བདེ་ཡུན་རིང་སྦྱོར་གྱུར་ཅིག།

ten-dro'i p'en-dé yün-ring kyong gyur chik

May you nurture the benefit and well-being of the Teachings and living beings, for a long
time.

ཅས་པ་འདི་ནི་མཁན་ཆེན་ལྷ་མ་དཔལ་དབྱེས་པ་རྩི་རྩེའི་ཞབས་བརྟན་སྦྱོར་ཚིག་ཅིག་འབྲི་དགོས་ཞེས། ༡ ལམ་མཁྱེན་རྒྱལ་པོ་རིན་པོ་ཆའི་ཞལ་ལྷ་ནས་དང་། དང་དམ་དགེ་བ་སེར་སྐུ་དུ་མ་ཞིག་
ནས་བསྐུལ་དོར། ཤུག་འདི་དག་སྦྱོར་བསྟན་འཛུལ་རྒྱ་མཚོ་ནས། རབ་བྱུང་བཅུ་བདུན་པའི་ལྷ་མོ་ཆོས་ཀྱི་ལོ་༢༠༠༧་ལྷ་མོ་ཆོས་ཀྱི་ལོ་༡༤༩༩་རྟེན་རྒྱ་རམ་ས་ལ་ཐེག་ཆེན་ཆོས་སྤང་དུ་བྲིས་པ་དགེ་ལེགས་
འཕེལ།

Thus, so it was that in response to the request directly from His Eminence Lamkhyen Gyelpo Rinpoché (Lamchen Gyalpo Rinpoche, lam mkhyen rgyal po rin po che), who said, “A long-life prayer must be written for Khenchen Lama Pelgyeypa Dorjé”, and a great number of faithful, committed and virtuous monastics and laypeople, the fully-ordained monk of Śākyamuni [Buddha], Tendzin Gyats’o (bstan ‘dzin rgya mtsho), wrote this on the 10th day of

the 6th month of the 17th sixty-year cycle [of the Tibetan astrological system, rab 'byung), being the foreign date of the 14th day of the 8th month of the year 2001 [August 14th, 2001], at Thekch'en Chöling (the Dalai Lama's Temple in McLeod Ganj, theg chen chos ling) in Dharamsala: May virtue and goodness increase!

(Translated from the Tibetan by Erick Tsiknopoulos, in McLeod Ganj, Dharamsala, India, close to Thekchen Chöling [the Dalai Lama Temple], during the early part of January 2014. Heartfelt thanks to Gen Lobzang Gyatso of Esukhia Nangten S'izhu Khang (nang bstan sri zhu khang) and formerly of Draypung Monastic College ('bras spung dgon pa), who provided indispensable explanation and commentary for the text. By the positive karmic potential of this translation, may the lives of all teachers of the Transcendent Dharma be long.

DEDICATION OF MERITS

By the merit, having obtained omniscience,
And defeated the enemy: the defilements,
From the turbulent waves of birth, ageing, sickness and death
Of the ocean of existence, may all beings be liberated!

Just as the hero Manjushri knows,
Like that also Samantabhadra,
And I, following after them,
Fully dedicate all these virtues.

