

Welcome ceremonies for great master teachers

Reception for Karmapa
&
Other traditional events

Dhagpo, september 2019

Refuge and Bodhicitta

sang gyay / choe dang / ts'ok kyi / chok nam la //
jang choob / bar doo / dak ni / kyab soo chi //
dak gi / jin sok / gyi pay / soe nam kyi //
dro la / p'en chir / sang gyay / droop par shok //

To Buddha, Dharma and the best of Communities I go for refuge until enlightenment. Through the merit of my practice of generosity and so forth, may I achieve buddhahood for the sake of living beings.

Three times

The four limitless thoughts

sem chen / tam che / dewa dang / de wa'i / gyu
dang / den par / gyur chig //
du ngal dang / du ngal gyi / chu dang / drel war /
gyur chig //
du ngal / me ba'i / dewa / dam ba dang / min drel
war / gyur chig //
nye ring / che dang / ni dang / dral wa'i / tan yom /
chen bo la / ne par / gyur chig //

May all sentient beings find happiness and the cause of happiness.

May they be free from suffering and the cause of suffering.

May they not be separated from the supreme bliss which is free from suffering.

May they rest in great impartiality, free from attachment and aversion to those near and far.

Blessing of the place and Invitation to come

tam che / du ni / sa shi dag //
seg ma / la sog / me pa dang //
lag til / tar nyam / bendurye //
rang shin / jam por / ne gyur chig //
ma lü / sem chen / kün gyi / gön gyur ching //
dü de / pung che / mi se / jom dse hla //
ngö nam / ma lü / ji shin / kyen gyur pe //
chom den / kor che / ne dir / sheg su söl //
chom den / dir ni / jön pa leg //
dag chag / sö nam / kal par den //
dag gi / chö yön / she le du //
di nyi du ni / shug su söl /

You, who protect all beings without exception, who defeated the māras and their hordes, who perceive things exactly as they are, you, Victorious Ones, please come here together with your disciples!

May the entire surface of the earth be free from pebbles and the like. May it be as smooth as the palm of a hand, and as beautiful as sapphire!

How wonderful that you, Victorious Ones, have come! By merit and happiness are we blessed! Please remain here to receive my offerings.

Offering of bathing, silks, and music

Djitar / tam pa / tsam gyi ni //
lha nam / kun gyi / tru seul tar //
lhay / tchouni / takpayi //
té chin / dakgui / kou tru seul //
Sab djam / yang pa / lhay geu //
mi kyeu/ dor djéi / kou nyé la //
mi tché / dé pé / dak bul na //
dak kyang/ dor djéi / kou tob sho //
Té lé / chen yang / tchen pai tsok//
reul mo / yang nyen / yi ong den //
sem tchen / doung ngel / sil djé pai //
trin nam / so sor / né gyour tchik//

Just as, from his birth, he was bathed by the gods. In the same way, pure and divine, I bathe your body.

With unshakeable faith, I offer the divine garment, soft and fine, to you who possesses the immutable vajra body. May I obtain a vajra body.

In addition, I make all kinds of offerings, of melodious music that is pleasant to the ears. May clouds of offerings that soothe the suffering of beings remain.

The seven-branch prayer

ji nye / su dag / chog chü / jig ten na //
dü sum / sheg pa / mi yi / seng ge kün //
dag gi / ma lü / de dag / tam che la //
lü dang / ngag yi / dang we / chag gyi'o //

sang po / chö pe / mön lam / tob dag gi //
gyal wa / tam che / yi kyi / ngön sum du //
shing gi / dül nye / lü rab / tü pa yi //
gyal wa / kün la / rab tu / chag tsal lo //

dül chig / teng na / dül nye / sang gye nam //
sang gye / se kyi / ü na / shug pa dag //
de tar / chö kyi / ying nam / ma lü pa //
tam che / gyal wa / dag gi / gang war mö //

de dag / ngag pa / mi se / gyam tso nam //
yang kyi / yen lag / gyam tsö / dra kün gyi //
gyal wa / kün gyi / yön ten / rab jö ching //
de war / sheg pa / tam che / dag gi tö //

me tog / dam pa / treng wa / dam pa dang //
il nyen / nam dang / jug pa / dug chog dang //
mar me / chog dang / dug pö / dam pa yi //
gyal wa / de dag / la ni / chö par gyi //

nab sa / dam pa / nam dang / dri chog dang //
che me / pur ma / ri rab / nyam pa dang //
kö pa / kye par / pag pe / chog kün gyi //
gyal wa / de dag / la ni / chö par gyi //

chö pa / gang nam / la me / gya che wa //
de dag / gyal wa / tam che / la yang mö //
sang po / chö la / de pe / tob dag gi //
gyal wa / kün la / chag tsal / chö par gyi //

dö chag / she dang / ti mug / wang gi ni //
lü dang / ngag dang / de shin / yi kyi kyang //
dig pa / dag gi / gyi pa / chi chi pa //
de dag / tam che / dag gi / so sor shag //

chog chü / gyal wa / kün dang / sang gye se //
rang gyal / nam dang / lob dang / mi lob dang //
dro wa / kün gyi / sö nam / gang la yang //
de dag / kün gyi / je su / dag yi rang //

gang nam / chog chü / jig ten / drön ma nam //
jang chub / rim par / sang gye / ma chag nye //
gön po / de dag / dag gi / tam che la //
kor lo / la na / me par / kor war kül //

nya ngen / da tön / gang she / de dag la //
dro wa / kün la / pen shing / de we chir //
kal pa / shing di / dül nye / shug par yang //
dag gi / tal mo / rab jar / söi wa gyi //

In all of the worlds in all ten directions reside the tathāgatas of past, present, and future. Before each and every one of these lions among men, I bow down joyfully with body, speech, and mind.

By the power of wishes of excellent conduct, each Buddha evoked becomes manifest. With as many bodies as atoms in the universe, I bow down deeply to the victorious ones.

Atop one particle, as many Buddhas as particles are settled amidst bodhisattvas, their spiritual heirs. Thus dharmadhātu, the entire sphere of being, abounds with the Buddhas that I have envisioned.

Using every tones of a multitude of melodies I revere them with boundless oceans of acclaim. Singing the praises of those gone to bliss, I honor your qualities, o victorious ones.

Sumptuous flowers, beautiful garlands, precious parasols, fine cymbals and balms, radiant lamps and the most fragrant incense: I offer them to you, o victorious ones.

Such wonderful arrays, all perfectly presented – exquisite apparel and sweet-smelling perfume, jars of scented powder piled high like a mountain – I offer them to you, o victorious ones.

These vast and superlative offerings express my confidence in all of the Buddhas. With the strength of conviction in excellent conduct, I bow and present them to the victorious ones.

Whatever misdeeds I may have committed through body and speech, as well as through mind, all outcomes of passion and anger and ignorance: I openly disclose each and every one.

I rejoice in each occurrence of merit produced by Buddhas and bodhisattvas of all the directions, by pratyeka buddhas, by those training on the path, by arhats beyond training, and by every single being.

O lanterns who illumine worlds in all then directions, by way of the progressive stages of awakening you have become Buddhas, free from attachment. Protectors, I entreat you all : turn the supreme wheel.

Palms joined, I beseech those among you who mean to manifest the state beyond suffering: for as many eons as there are atoms in the universe, remain for the welfare and happiness of all beings.

chag tsal wa dang / chö ching / shag pa dang //
je su / yi rang / kül shing / söl wa yi //
ge wa / chung se / dag gi / chi sag pa //
tam che / dag gi / jang chub / chir ngo'o //

Whatever small merit has been garnered here through prostrating, offering and disclosing, rejoicing, entreating and beseeching, I dedicate it all for the sake of enlightenment.

(This prayer was translated by Pamela Gayle White)

Dorje Sempa mantra

Om Benza Sato Samaya,
Manu Palaya, Benza Sato Tenopa,
Tischta Dri Do Me Bhawa,
Suto Kayo Me Bhawa,
Supo Kayo Me Bhawa,
Anu Rakto Me Bhawa,
Sarwa Siddhi Memtra Yatsa,
Sarwa Karma Sutsa Me,
Tsittam Shri Ya, Kuru Hung
Ha Ha Ha Ha Ho Bhagawen,
Sarwa Tathagata, Benza Ma Me Muntsa, Benzi
Bhawa Maha Samaya Sato Ah //

Mandala offering

Om benza bhumi ah hung

shi nam par / dagpa / wang chen / ser gyi /
sashi //

Om benza reke ah hung

chi chag / ri'i / kor yu gi / ra we / yong su / kor
we / ü su / ri'i gyal po / chog rab //

shar lü / pag po // lho / dsambu ling // nub / ba
lang chö / jang / dra mi nyen //

lü dang lü pag // nga yab dang / nga yab shen //
yo den dang / lam chog dro // dra mi nyen
dang / dra mi nyen kyi dra //

rin po che'i ri wo // pag sam gyi shing // dö jö'i
ba // ma mö pa'i lo tog //

korlo rinpoche // norbu rinpoche // tsün mo /
rin po che // lönpo / rinpoche // langpo /
rinpoche // ta chog / rinpoche // mag pön /
rinpoche // ter chen / pö'i bumpa //

geg mo ma / treng wa ma // luma // gar ma //
metog ma // dugpö ma // nang salma // dri
chab ma //

The pure basis is the powerful golden ground.

The outer rim is encircled by rings of iron mountains.

In the center is Meru, the king of mountains.

In the east is Purvavideha, in the south Jambudvipa, in the west Aparagodaniya, and in the north Uttarakuru. Beside them are Deha and Videha, Chamara and Aparachamara, Shatha and Uttaramantrina, Kuruva and Kaurava;

There is the jewel mountain; the wish-fulfilling tree; the wish-fulfilling cow; the harvest that grows by itself;

The precious wheel; the precious jewel; the precious queen; the precious minister; the precious elephant; the precious excellent horse; the precious general; the vase of great treasure;

The goddess of grace; the goddess of garlands; the goddess of song; the goddess of dance; the goddess of flowers; the goddess of incense; the goddess of light; the goddess of perfume;

The sun; the moon; the precious umbrella; and the royal banner victorious in all directions.

In the center is all the wealth of gods and men, complete and perfect.

All this, as countless as atoms in oceans of

nyima // dawa // rinpo che'i dug // chog le /
nampar gyal we / gyal tsen //

ü su / hla dang / mi'i pal jor / pün sum /
tsog pa / ma tsang / wa me pa // rab jam /
gyamtsö / düi gyi / drang le / de pa / ngön par
kö de // lama / yidam / sangyé / djangtchoub /
sempa / paouo / kandro / tcheukyong / soung-
mai / tso tang / tchépa / namla / bulouar gyio //
tug je / dro we / dön du / she su söl // she ne /
jin gyi / lab tu söl //

sa shi / pö chü / jug shing / me tog tram // ri
rab / ling shi / nyi de / gyen pa di // sang gye /
shing du / mig te / pül wa yi // dro kun / nam
dhag / shen la / chod par shok

chog chu / dü sum / shug pa yi // sang gye /
jang chub / sempa dang // lama dordjé / lob-
peun tang // yidam / lhatso/ kortang tché // dü
sum / déshek / ma lu la / ling shi / ri rab / che
pa tang // ling shi / je wa / trag gya tang // je
wa / bum tang / dung chur te // men dal / chig
tü / dü ne ni // mö lö / gong ma / nam la büi /
tug je / tser gong / she su söl //
she ne / jin gyi / lab tu söl //

OM MANDALA PUDZA MEGA SAMUDRA
SAPARANA SAMAYE AH HUNG

nye je / men dal / sang po / di pül we //
jang chub / lam la / bar che / mi jung shing //
dü sum / der sheg / gong pa / tog pa dang //
si par / mi trül / shi war / mi ne shing //
nam ka / nyam pe / dro wa / dröl war sho //

galaxies, we set out before you and offer to
you, To the lamas, yidams, buddhas, bodhisat-
tvas, dakas, dakinis, Dharma protectors and
guardians. Please accept these offerings with
compassion for the benefit of all beings. Having
accepted them, please grant us your blessings.

This ground, besprinkled with perfumed water,
strewn with flowers and adorned with Mount
Meru, the four continents, the sun and the
moon. Imagining this as a buddha-world I offer
it so that all sentient beings may experience the
perfect realms.

To the buddhas and bodhisattvas who dwell in
the ten directions and the three times, as well
as to the lamas, vajra masters, assembly of the
yidams with your retinue, all the sugatas of the
three times, without exception, I offer the four
continents with Mount Meru.

This one mandala offering includes one hun-
dred million, One billion, and one hundred billion
universes. With devotion, I offer all these to you,
the superior ones. Please consider this offering
with your loving kindness and compassion and
please accept it. Having accepted it, please
grant us your blessings.

By offering this good and pleasing mandala,
may no obstacle arise on the path of enlighten-
ment. may the insight of the buddhas of the
three times be realized. neither deluded in
samsaric existence nor abiding in mere tran-
quility, may all beings, limitless as space, attain
liberation.

Long Life Prayer for Karmapa

kal mang / gong nay / ta yay / dro way dön //
bay par / dam chay / den mön / ma dor way //
kye way / treng war / sag pay / tsog ni tu //
min pay / sug ku / kö pa / tag ten sho //

gang tsay / tub wang / day sung / chö khor lung //
dul jay / shing la / dren pay / tab kyi sang //
dzin la / khyen nu / tsay way / tu nga wa //
ma way / wang po / ngo wor / tso gyur chig //

pen chen / na ro / dam pay / chag gya chay //
sab nay / dutsi / gyun chog / dzin pay pel //
du sum / khyen pa / gang day / trin lay ta //
yong su / dzin shin / shab pay / ten gyur chig //

de tar / dag gi / mön lam / den pay dön //
chog sum / gyam tso / chen ngar / bul way tu //
lu may / ten drel / tsog pay / nu tob lay //
pag sam / shing tar / bay me / drub gyur chig //

Many aeons ago you committed yourself to strive for the benefit of limitless sentient beings. You spoke words of truth and you made wishing prayers. Not abandoning these throughout your line of rebirths, the power of the two accumulations that you gathered ripened as your present manifestation. May you live for a long time! You are the holder of the essential skilful means of guidance and through your power of wisdom and love you water the ground of sentient beings with the stream of dharma teachings enounced by the Buddha. Personification of Manjushri may you enjoy a long life! You are the holder of the ongoing activity of Dusum Khyenpa, the one who possesses the nectar-stream of the essence of Mahamudra that come from the great teacher Naropa. May you have a long life! Through the power of the truth of my wishing prayers offered in front of the ocean of three jewels and through the strength of the infallible coming together of dependent arising, may these wishing prayers be fulfilled effortlessly like wish fulfilling tree!

(This prayer was composed by 14th Kunzig Shamar Rinpoche)

Precise Chronological Prayer to the Red Crown Holders

k'a k'yap nam k'é dor.jé chö kyi ku
long chö dzok ku kar wang dor.jé chang
gyel wa kön chok yen lak trül pé ku
ku sum ngön tu dzé la söl wa dep

ti lö.jé zung.jé tsün k'ol po ga
na rö.jé zung dram sé kün rik chok
mi lé.jé zung chön nu sang tsöl shap
drup pé wang po sum la söl wa dep

da ö chön nü.jé sung tsül trim pel
tü sum k'yen pé.jé zung nam k'a ö
karma pakshi.jé zung tra shi drak
nel jor wang tchuk sum la söl wa dep

rang djung dor.jé.jé zung drak seng wa
röl pé dor.jé.jé zung k'a chö wang
té chin chek pé.jé zung tchö yé pa
sha mar chö pen chen la söl wa dep

chö drak gyam tsö.jé zung chö kyi drak
mi kyö dor.jé.jé zung kön shok bang
wang chuk dor.jé.jé zung chö kyi wang
ten pé k'our chen dek la söl wa dep

Precise Chronological Prayer to the Red Crown Holders
I pray to the three realized bodies:
the *dharmakaya*, indestructible omnipresence,
the *sambhogakaya*, majestic Dorje Chang,
the *nirmanakaya*, victorious Konchok Yenlak.

I pray to the three powerful accomplished ones:
the venerable Kholpo Ga, disciple of Tilopa,
the Brahman Kunrik Chok, disciple of Naropa,
the young Sangtsol Shap, disciple of Milarepa.

I pray to the three mighty ones:
Tsultrim Pel, disciple of Da o Shonu,
Namkha O, disciple of Karmapa Dusum Khyenpa,
Trashhi Drak, disciple of Karmapakshi.

I pray to the holders of the red crown:
Shamarpa Drak Sengwa, disciple of Karmapa Rangjung
Dorje, Shamarpa Kacho Wang, disciple of Karmapa
Rolpe Dorje, Shamarpa Cho Yepa, disciple of Karmapa
Deshin Shekpa.

I pray to those who took on the immense
responsibility of the teaching: Shamarpa Chokyi
Drak, disciple of Karmapa Chodrak Gyamtso,
Shamarpa Konchak Bang, disciple of Karmapa Mikyo

chö ying dor jé jé zung kar gyi wang
yong dzin tam pa sha nak chö pen gyi
gyel wé trin lé shok tu wang kur wa
chö kyi tön drup shap la söl wa dep

je tsün dü tsok dül wé dor jé yi
je zung k'yen tsé nü pé pel nga wa
k'yap dak kyil k'or kün gyi wang chuk chok
mi p'am chö drup gyam tsor söl wa dep

té tar druk pa seng gué karma pé
drup gyü nam k'é t'a lé pel wé chir
trin lé gyün mi ché pé trül ku la
söl wa dep so jin gyi lap tu söl

ring né chö kün zik pé chen yang pa
t'üp ten sel war dzé pé t'ük djé chen
kang chen k'é tang drup pé gyen chik pu
kön chok yen lak shap la söl wa dep

dor jé t'ek pé dru zing la ten né
pak yé si pé tso lé lek drel té
sung juk yi shin nor pü ga tön gyi
dro kün yi kyi ré wa kong war shok

karma pa yi ten pé k'ur chen dek
tsa tang lung tang jang chup sem jong né
dor jé t'ek pé lam zang der drö pa
k'é drup drak pa seng ké shap la dü

té nyi chi mar kyé wé treng wa la
en pa sum gyi gyi wa mi yel wa
nang wa dé war shar wé ngang tsül chen
tok den k'a chö wang pö shap la dü

tang por trö drel ngön sum jen par t'ong
par tu té la shin tu kom shing dri
t'a mar ré dok trang lé ngé dröl wé
nel djor chö pel yé shé shap la dü

p'ung po nga tang nyön mong nga la sok
ku nga yé ché nga ru nam tak ching
kun dzop trül pé wang tu ma song wé
chen nga chö kyi drak pé shap la dü

Dorje, Shamarpa Chokyi Wang, disciple of Karmapa Wangchuk Dorje.

I pray to the venerable Shamarpa Gargyi Wang (Yeshe Nyingpo), disciple of Karmapa Choying Dorje, and the venerable Shamarpa Chokyi Dondrup, he to whom the authentic instructor of the black crown (Karmapa Yeshe Dorje) perfectly conferred the activity of the victorious ones.

I pray to Shamarpa Mipham Chodrup Gyamtso, disciple of the venerable Karmapa Dutsok Dulwe Dorje, supreme lord, sovereign of all mandalas, endowed with the splendors of knowledge, love, and ability.

Thus, I pray to the *nirmanakaya* of uninterrupted activity and request his blessing to increase—as far as the limits of space—the practice lineage of Karmapa, the sixth Buddha.

I pray to the venerable Shamarpa Konchok Yenlak, His vast gaze taking in all phenomena from afar—compassionate, clarifying the Buddha's teachings—the unique ornament of the scholars and accomplished ones of the snow country.

Thanks to the vehicle of the Vajrayana, he perfectly crossed the immeasurable ocean of existence; indissociable from the radiant wish-fulfilling jewel; may it fulfill the hope of all beings!

By the 8th Karmapa.

Furthermore:

Taking on the immense responsibility of the Karmapa's teaching, after having mastered the subtle channels, the internal winds, and enlightened mind, he progressed on the excellent path of the Vajrayana toward felicity; I prostrate before Shamarpa Khedrup Drakpa Senge.

In the garland of his future births, he never breaks from the practice of the three solitudes; he is established in the natural state where manifestation reveals itself as felicity; I prostrate before the realized Shamarpa Khacho Wangpo.

First, he perceived without elaboration—directly and nakedly—then, he became intimately familiar and assimilated this vision; lastly, he definitively liberated himself from the trap of hope and fear; I prostrate before the yogi Shamarpa Chopel Yeshe.

He completely purified the five aggregates and the five afflictions in the five bodies and the five wisdoms, and he was not overtaken by the confusion of the relative; I prostrate before Shamarpa Chen Nga Chokyi Drakpa.

dom pa sum gyi rang gyü lek min né
dé nön sum gyi tsik tön shen la ché
k'or wé pak chak jom pé nying top chen
trül ku kön chok yen lak shap la dü

pak par ka wé dzé trin mé djung war
t'ong wa tsam gyi shen gyü dröl nü shing
nam mang dro wé yi mün drang jin pa
kar wang chö kyi wang chuk shap la dü

té nyi si shi pel tang den pé ku
yé ché dor jé trül pé kur sheng pa
shi lam dré pu nying po dor jé chang
pel den yé shé nying pö shap la dü

t'up wang soung ki lek shé dü tsi tso
lo drö yang pé juk ngok la drang né
lү chen pen dé pé tsel gyé dzé pa
pel shen chö kyi tön drup shap la dü

dé shek kün gyi sang soum dül tsek kyi
yön ten tu mé pel gyi ngön par t'o
si shi dung wa sel wé nyen chik pu
mi p'am chö drup gyam tsö shap la dü

té tar söl wa tap pé jin lap kyi
tsé di nyi la né luk tön tok né
sa tang lam nam rim par drö né ni
nyi su mé pé yé shé chok t'op shok

His mindstream being perfectly ripen thanks to the three types of vows, he explained to others the words and the meaning of the three baskets; courageous, he vanquished the habitual tendencies of samsara; I prostrate before the *nirmanakaya* Shamarpa Konchok Yenlak.

The sight alone of his marvelous enlightened activity—difficult to assess—can liberate the mindstream of others and uproot the mental opaqueness of beings of all horizons; I prostrate before the majestic Shamarpa Chokyi Wangchuk.

Body of suchness, splendor of existence and peace, which emerged like the *nirmanakaya* of indestructible wisdom, Dorje Chang, essence of the basis, the path and the fruit; I prostrate before the glorious Shamarpa Yeshe Nyingpo.

Ocean of nectar that excellently explains the Buddha's words; having led sentient beings to the banks of vast intelligence, he spread the lotus garden of their benefits and their happiness. I prostrate before the splendid Shamarpa Chokyi Dondrup.

Sublimated by the splendor of his numerous qualities—accumulations of the three secrets of all those gone to felicity, he is the sole friend who dissipate the torments of existence and peace; I prostrate before Shamarpa Mipham Chodrup Gyamtso.

Thus, by the blessing arising from this prayer, after having realized in this very life the meaning of the way of being and progressively accomplishing the levels and the paths, may the supreme, non-dual wisdom be realized!

Annexe : Prayer and wishes

Tengye monlams

Om meun lam / yé shé / gyam tseu / p'a reul
tchin //
Top tchu / wang tchouk / gyel wa / tchom den
dé //
Tcheu dang / guen dune / keun tcho / rin po
tché //
Nam soum / t'ouk djé / den pai / djin lap kyi //
Ngé deun / tchir mi / dok pai / k'or lo tché //
Dak gyu / nying po / pel den / kar ma pai //
Ten dzin / tchok gui / kou tsé / ten pa dang //
Ten pa / yun ring / né par / djin gyi lop //

Djin lap / djoung né / ka gyu / nor bu treng //
Nang si / zil neun / pé ma / t'eu treng tsel //
Ka ter / la ma / sang gyé / treng wa yi //
T'ouk kyé / t'ouk djé / den pai djin lap kyi //
Ngé deun / tchir mi / dok pai / k'or lo tché //
Dak gyu / nying po / pel den / kar ma pai //
Ten dzin / tchok gui / kou tsé / ten pa dang //
Ten pa / yun ring / né par / djin gyi lop //

Tchok gui / ngeu droup / ter djoung / yi dam
lha //
Du kyi / kor lo / tchom den / dra wa dom //
Tché tchok / wang tchen / dor djé / p'our pa
so //
Sar nying / yi dam / lha yi / kyil k'or pai //
Nu top / zi dji / bar wai / djin lap kyi //
Ngé deun / tchir mi / dok pai / k'or lo tché //
Dak gyu / nying po / pel den / kar ma pai //
Ten dzin / tchok gui / kou tsé / ten pa dang //
Ten pa / yun ring / né par / djin gyi lop //

Dé tchen / yé shé / kyé dzé / kan dreu tso //
Dor djé / p'ak mo / rik ngai / nel djor ma //
Sang wa / yé shé / t'ing eu / bar ma so //
Né soum / kan dro / ma sing / gyam tso yi //
Trin lé / ngeu droup / tchu kyi / djin lap kyi //
Ngé deun / tchir mi / dok pai / k'or lo tché //
Dak gyu / nying po / pel den / kar ma pai //
Ten dzin / tchok gui / kou tsé / ten pa dang //
Ten pa / yun ring / né par / djin gyi lop //

Bar tché / kun sel / trin lé / droup pai lha //
Ma ha / ka la / tcham drel / ka deu tché //
Yé shé / lé droup / gyu soum / soung mai tso //
Du t'ai / mé tar / bar wai / drak tsel gyi //
Ngé deun / tchir mi / dok pai / k'or lo tché //
Dak gyu / nying po / pel den / kar ma pai //
Ten dzin / tchok gui / kou tsé / ten pa dang //
Ten pa / yun ring / né par / trin lé dzeu //

Deu gu / pel djin / lek so / kyé pai lha //
Seu nam / ter tchang / arya / dzam ba la //
Nor dak / gué nyen / kar tchok / kyong wai dé //
Dam tsik / gyour wa / mé pai / t'ou top kyi //
Ngé deun / tchir mi / dok pai / k'or lo tché //
Dak gyu / nying po / pel den / kar ma pai //
Ten dzin / tchok gui / kou tsé / ten pa dang //
Ten pa / yun ring / né pai / pel kyé tchik //

Lou wa / mé pai / tchok soum / tsa wa soum //
Dam tchen / ter dak / gyam tseu / trin lé kyi //
Djé tsun / la mai / kou tsé / ri wo ten //
Tcheu kyi / gyel si / gyel tsen / si tser treng //
Dou wa / nam zhi / trin lé / k'a tar kyap //
Kyé gou / t'ek tchok / tcheu kyi / ga war tcheu //
P'en dé / djoung né / kar mai / ka gyu kyi //
Ten pa / yun ring / né pai / tra shi tseul //
Den tsik / dor djé / du tsi / t'ou droup pai //
Tcheu nyi / gyour mé / dé tchen / dor djé k'ar //
Tcheu tchen / ten djoung / dor djé / nyi ma
tché //
Rap bar / du soum / tra shi / tcham del sho //

Pel den / la ma / dam pai / dor djé soung //
Drip drel / né gyé / dak pai / dra yang tchen //
Dul djai / lo la / sel por / tchar wa yi //
Min tching / dreul wai / ro tchok / nyong gyour
tchik //
Du zhi / lé gyel / gyel wai / trin lé pa //
Kar ma / pa ten / ten pai / nying po di //
Tchok t'ar / kun kyap / kyap tching / gyun mi
tché //
Tak par / rap p'el / p'el wai / tra shi sho //

Du tsok / lé gyel / gyel wai / ten dzin / dzin
mai / kyeu dir / drak pai / ba den / nam par
gyel //
Gyel kun / kyab dak / dak nyi / tché tchok /
tchok nyé / gueun po / kar ma / pa ten / nying
po tchok //
Tchok tou / min gyour / gyour mé / rap p'el / p'el
wai / tra shi / noup pa / mé pai / ga teun tché //
Tché tcher / kun kyap / kyap del / gué lek /
lek pai / p'un tsok / yong droup / pel dou / bar
gyour tchik //

Nam par / nang dzé / tcheu kyi / k'or leu gyel //
Ka ter / do ngak / ten pa / gyam tseu so //
Ngo tsar / yong dzok / dzeu tchen / nam nga
yi //
Ka seul / si t'ar / né shing / gyé gyour tchik //

Dhagpo

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Out of respect for the sacred nature of the Dharma, please do not place this text on the ground; place it somewhere elevated. If you choose not to keep this text, rather than throwing it away, please burn it

Dhagpo, september 2019