A Rainfall of Benefit and Happiness
ཐོག་དུ་ཁེད་ཀིས་སྐྱོངས་པར་མཛད།
ད་དུང་ཐུགས་རེས་བསྐབ་ཏུ་གསྱོལ།

OṂ jig pa gye kyop ma la chak tsal lo / tra shi pal bar ma la chak tsal lo / ngen song go geg ma la chak tsal lo /
tho ri lam dren ma la chak tsal lo / tag du kye kyi tong par dze / da dung thuk je kyab tu söl

OṂ. Homage to you, the protector who liberates from the eight fears! Homage to you, blazing with auspicious glory! Homage to you, closing the door to evil destinies! Homage to you, guiding to the higher realms! You have always been by my side. Continue evermore to protect me with compassion!

OṂ TĀRE TUTTĀRE TURE MAMA ĀYUR JÑĀNA PUNYE PUṢṬIṂ KURU SVĀHĀ
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Six mantras and six mudrās

The mantra of Shākyamuni

The substances become empty by nature.

The substances are empty by nature.
The mantra of Vairocana

नमः सर्वत्थागते भ्यो विश्वमुखे भ्याह / सर्वथा क्षम उदगते स्पर्शार्णा इमां गङ्गाक्षम स्वाहा (3x)

dō pé yōn ten nga ze mi she pa nam khe dzö du gyur
The five sense objects become an inexhaustible sky-treasury.

The Five Sense Objects are a limitless sky-treasury
The mantra of Amritakundali

OṂ VAJRĀ AMRITA KUNḌALI HANA HANA HŪṂ PHAṬ (3x)

yo je tham che dü tsí gya tso chen por gyur
All the materials become a vast ocean of nectar.

THE MATERIALS ARE A VAST SEA OF NECTAR.
The mantra of Ratnasambhava

NAMAḤ SARVA TATHĀGATA AVALOKITE / ŌṂ SAṂBHARA SAṂBHARA HŪṂ (3x)

yo je tham che drön nam kyi sam pa dang thün par gyur
All the materials come to accord with the wishes of the guests.

All mater’ials come to accord with the guests’ wishes.
The mantra of Amoghasiddhi

The guests receive all the materials without any loss, gain, or conflict.
The mantra of Vajrapāṇi

NAMAḤ SAMANTA BUDDHANĀṂ GRAHEŚVARI PRABHAJÑATI MAHĀ SAMAYA SVĀHĀ (3x)

drön nam tham che dag gi wang du dü par gyur
All the guests are brought under my power.

All the guests are brought under my power
༔ རྒྱུན་ལྷུན་པོ་ལྡན་པའི་བྱི་སྱོན་དགའ་པོ་ལྡན་པའི་བྱིན་སྱོབས་དང་། དེ་བཞིན་གཤེགས་པའི་སྦྱོབས་དང་།།

༄༅། །ན་མྱོ། བདག་གི་བསམ་པའི་སྱོབས་དག་དང་། དེ་བཞིན་གཤེགས་པའི་སྦིན་སྱོབས་དང་།།

Namo! By the force of my intentions, the force of the tathāgatas’ blessings,

NAMO! By force of my intentions, The tathagatas’ blessings,

ཆྱོས་ཀི་དབྱིངས་ཀི་སྱོབས་རྣམས་ཀིས། །འཕགས་པ་རྣམས་ལ་མཆོད་པ་དང་།།

chö kyi ying kyi tob nam kyi / phag pa nam la chö pa dang

and the force of the dharmadhātu, in order to make offerings to the noble ones

AND STRENGTH OF DHARMADHĀTU - To make off’rings to them all
and to benefit sentient beings, all aims and wishes we might have—

AND BENEFIT SEN’TIENT ONES, MAY ALL OUR AIMS AND WISHES,

all of them, whatever they may be, in all of the worlds without exception—may they arise without hindrance.

ALL OF THEM, WHAT E’RE THEY BE, IN ALL WORLDS EXCEPTIONLESS, BE FULFILLED WITHOUT HINDRANCE.
The smoke offering called Source of All Goodness

With a pleasing melody together with the sounds of instruments, chant these words in a single voice:

Emaho! Consider this!
Supreme among the four continents,
dzam ling jang shar ri gyal ta na dzin / de la chi me dü tsí shing sum kye

IS THE SOUTHERN KING, JAMBUDVIPA.
TO ITS NORTH-EAST, ON MOUNT HORSE-EAR, GROW

tsa war khen pa ser gyi me tog chen / ke par shing kye yu shug ral pa dzin

PLANTS WITH IMMORTAL-LIFE E-LIX-IRS.
ARTEMISIA’S GOLD FLOW’RS AT ITS BASE
ཕན་བདེའི་ཆར་རྒྱུན།

11

རེ་མྱོར་བལ་བུ་དུང་གི་མེ་ཏྱོག་ཅན༔ ཡྱོན་ཏན་ལྡན་པའི་ཤིང་མཆྱོག་དེ་གསུམ་ནི༔

TURQUOISE TUFTS OF JUNIPER MID-WAY.
AT ITS PEAK “ROSETREE” WITH CONCH-WHITE BLOOMS.

འཆི་བ་མེད་པའི་དངྱོས་གྲུབ་བདུད་རིའི་གནས༔ ནམ་ཟླ་དུས་བཞི་སྔྱོ་ཞིང་དི་ངད་ལྡན༔

These three plants where sublime siddhis dwell
Flourish, fragrant, all four seasons long.
Such are their excellent qualities.
To dispel sentient ones’ confusion,

Smoke clouds from these plants billow skyward.
Thus, through Three-Times’ Buddhas’ blessing, and
Through interdependence of beings’ aspirations, Karma, and merit

This fragrant elixir clears away dark dullness from gods’, men’s, demons’ minds.
Brilliant garlands of light — blazing rays —
Stream forth, clearing dense dark delusion.

Searing hot flames burn, incinerate
All corruption, impurities and dross.
By pristine dharmadhatu’s blessing,
By the true Three Jewels source of refuge,

By vidyadharas’ attainments’ pow’r,
These three exalted plants pur-i-fy
Mundane, conditioned thoughts and deeds of Gods, men, demons. This Rite is the means.

When conflicts arise, this reconciles;
When pure’s mixed with filth, this cleanses it.
When attainments mix with obstacles;
truth/lies, good/bad get all jumbled up

Better worse, and middling combine, or
when we make mistakes in rituals;
lha dre mi sum je drib sang wé thab / mi te tsen ma ngen na sang wé thab

WHEN BE-INGS CONTAM’NA-TIONS AMASS
THIS RITE IS THE PUR-I-FYING MEANS.

la nye mo tsi ngen na sang wé thab / wang pö go nga gag pa sang wé thab

WHEN THERE`S BAD DREAMS, OMENS, HOROSCOPES;
IF FIVE FACULTIES ARE BLOCKED, OR WHEN
Wealth gods, protective gods weaken, or resentments, fights, Jealousies arise;

Phantasms and fears — this rite clears all.

When we build wrongly upon the land
ཡི་བདེའི་ཆར་རྒྱུན།

sung ma thug dam yel na sang wé thab / sa dag lu nyen trug na sang wé thab

WHEN PROTECTORS' PROMISES FADE OR;
When earth lords, nagas, strong spirits clash;

In bad years, months, days, times, alignments
Of sun, moon or stars, this rectifies.
Through performing this well examined smoke off'ring, all is known, all is seen.

Through rishis' true speech, naught's left undone.

Through auspicious ties with this practice,
gyu kyen tsog pe tham che drub par gyur / lag len je pe tham che dag par sung

AND CAUSES/CONDITIONS, ALL’S COMPLETE.
THROUGH THIS PRACTICE, EVERYTHING’S MADE PURE.

e ma ho de gong su söl / de ring dag chag yön chö khor che kyi

EMaho! Consider this!
TODAY FOR US — MASTER, DISCIPLES
And our circles — to cleanse, pacify
Samaya taints, disease, impurities,

Resentments, jealousies, obstacles,
Divine omniscient ones, please heed me!
Today, planets stars are well aligned.
Earth’s good qualities are all complete.

Time, date, stars and day are auspicious
For this cleansing pacifying rite.
Buddhas Bodhisattvas are stainless.
Buddha, peerless being, is supreme truth.

Desir’less Dharma is supreme truth.
Sangha, chief gath’ring is supreme truth.
By Three Jewels' truth blessing, may this smoke-offering be accomplished perfectly!

Emaho! Consider this!

With Samantabhadra's offering clouds
I cleanse! I offer! With father-wood
Juniper like white sandal I cleanse;

Mother-Cedar-wood like red sandal;
With aloes-wood, king of cures, I cleanse.
བལ་བུ་དཀར་པྱོ་ལ་ཡི་སྱོས་ཀིས་བསང་༔  ཤུག་པ་ལྱོ་བཟང་གཡུ་ལྱོ་འབར་བས་བསང་༔

*With rho-do-den-dron, gods’ fragrance; with Rosewood perfume’s king; with juniper’s*

khen pa kar po tsi zang dri yi sang / phur mong kar mo lang chen nge pe sang

*Turquoise leaves; with ar-te-mis’ia’s scent, And with musky white mugwort I cleanse.*
ལེགས་ོག་ཤིང་དཔེར་འཕགས་པའི་དགེ་འདུན་བསང་༔

To Līn’eage gurus, supreme refuge;
To the supreme buddhas, perfect beings;

To the holy pur’ifying Dharma;
To the noble Sangha, merit’s field;
To yidams of Buddhas’ mandalas;  
To Daka Dakini defenders;  

To Buddha’s teachings’ and termas’ guards;  
Outer tantra’s vajra family guards;
ཁམས་པ་མཐོ་ནི་ད་བང་ཆུབ་བོད་ཐིབས་པའི་མཚན་བརྩེན་པོ་ལྡན་མཁྱེན་པ་ཐོན་མོ།

ka sung gyü sung ter gyi sung ma sang / lob pön pha me gyü kyi sung ma sang

**Tantras’ and forefathers’ lineage guards;**

**Dharma Center guards, Lonely-place guards;**

བདེན་གནས་ཆོས་འཁྱོར་ཡོངས་ཀི་སྲུང་མ་བསང་༔  བསྙེན་སྒྲུབ་སྐལ་ལྡན་ཡོངས་ཀི་སྲུང་མ་བསང་༔

wen ne chö khor yong kyi sung ma sang / nyen drub kal den yong kyi sung ma sang

**Destined approach/accomplishment guards;**

**To gods allied with pow’rful legions;**

Gods who act as watchmen, day and night;
Who aid and act as river bridges;
Steps up rocky cliffs, lamps in the dark;
Gods who watch and warn 'gainst enemies,
Give antidotes to poison, cure ills,  
Destroy mara legions, evil hosts,

Route armies, and escort from the front,  
Who guard from behind, and meanwhile watch
ཕན་བདེའི་ཆར་རྒྱུན།

After our interests and wealth back home, guarding toddlers, and our young livestock,

Protecting our paternal country; hosts defending me and my body.
ཕན་བདེའི་ཆར་རྒྱུན།

Steadfast father-gods, local war gods;
To my forefathers’ ancestral gods,

To goddesses of my foremothers;
To gods of wealth, fortune, abundance;
ཕན་བདེའི་ཆར་རྒྱུན།

To keen gods of sharp weapons; to Earth
Lords of four seasons and elements;

NAGAS, STRONG SPIRITS OF DIFF’RENT REALMS;
Gods of bagua, tri-grams, years, months, dates,
ཕན་བདེའི་ཆར་རྒྱུན།

jung wa nam da dü zhí sa dag dang / par kha me wa lo dang da wé lha

TIMES, STARS, PLANETS; AND EIGHT CLASSES' GODS;
To haughty ones - pow’rful sovereigns of

Ev’ry realm dom’nating all three planes;
To gods, nagas, kinnaras dwelling
In Meru, the four continents, and the Seven golden mountains, pleasure lakes

Ring of iron peaks, rivers, oceans, zodiacal houses of sky, sun, moon,
FORESTS, CHARNEL GROUNDS, AND THE MOUNTAINS;
To ghouls, harm-bringers, garudas, and
Serpent beings, plunderers and their gangs;
To gods, nagas, rishis with pow’rs of
ཕན་བདེའི་ཆར་རྒྱུན།

nö jin jung po trog mé tsog che sang / ri rab khong seng gya tso ling war dang

AUG’RY AND ASP’RATION DWELLING IN
MERU’S CREVASSES, SPACES BETWEEN

rin chen ri wo nor bü ling ne pé / lha lu drang song ngön she mön lam wang

OCEANS AND CONT’NENTS, ON JEWEL MOUNTAINS
AND TREASURE ISLANDS; TO THOSE MAGIC
BEINGS APPEARING IN VARIOUS FORMS;
TO GODS GUARDING UNDERGROUND TREASURES,

ELIXIRS, MEDICINES, TREES AND CROPS;
TREASURE LORDS, KINNARAS, HARMERS AND
Smell-eaters, flesh-eaters and their gangs;
To you all I offer cleansing smoke.

Smoke cleanses god realms above the earth.
Embers cleanse wraiths nagas, below ground.
Phuntsi ngagpo tshegpo bjam po rgyal chos brgyad dbang / nhung dbu kyi kye gyi ston thams cad dbang

**Flames cleanse all the beings in between.**
**Fragrance cleanses the outer world and**

Düs sum pha ma dro wa rig drug dbang / tse rab nga chi len chag dön geg dbang

**All sentient beings contained within.**
**My parents of all three times are cleansed.**
ཕན་བདེའི་ཆར་རྒྱུན།

khed par bo kham kha wa chen ne pe / si pa chag pe lha gu la sog te

HINd’RERS, DEMONS, KARMIC CREDITORS
Of past and future lives, all are cleansed.

‘SPECIALlY TO TibET’S NINE WORLDLY GOlDS,
Thirteen hunting gods, the genyen gods,
bō kham kyong wé ten ma chu nyi dang / yül gyi zhi dag khar gyi tse lha sang

TWELVE TENMA DE-FENDER GODDESSES,
LOCAL OWNER SPIRITS, CASTLE GODS,

go lha tag zag kyim lha ge thung sang / thab lha yu mo zhing lha tsang pa sang

DOOR GOD TAYAG, HOUSE SPIRIT GETHUNG
HEARTH SPIRIT YUMO, FIELD GOD TSANGPA
ལམ་ལ་མགྱོན་པྱོ་རྟ་ལ་དམག་དཔྱོན་བསང །
མགྱོན་པོ་དུང་ལས་ཀྱི་རྒྱལ་པོ་སྐྱེས་

Merchant Dondrub, king of war gods and
To all off’ring worthy guests I give
Fragrant smoke, food, all desirables.
Thus prolong life, expand glory and

Increase family line! Cause good fortune
Strength and fame to flourish for us all!
To you refuge deities I confess
All faults of du’listic grasping mind.
To waters where gods as fish abide,
And mountains where gods as deer abide,
To gods, humans, demons, sun, moon, stars, 
I confess and offer cleansing smoke.

To nagas, harsh-ones, planets and stars; 
To omniscient wisdom deities;
khyen zig ye she lha la thöl te sang / de tar thöl zhing sang wé jin lab kyi

I CONFESSION AND OFFER CLEANSING SMOKE.
By confessing and cleansing this way,

nyön mong bag chag nye kyön dag je ne / mi tsang nyam drib jur yug ngen pa kün

ALL KLESHAS, FAULTS, HABITS AND MISTAKES,
IMPUR’TIES, SAMAYA TAINTS, BAD LUCK,
Faults from tainted body speech and mind —
Veils that dim, like mists 'round mountain peaks;

Poisons, that creep like vines smoth'ring trees;
Samaya stains, like sun/moon eclipsed —
All are cleared by this auspicious rite.
Faults that displease deities and guards —

Hostility, envy, tainted bonds
‘Risen from weak vows, misdeeds, malice
And impure burnt off’rings — all are cleansed.
By pow’r of per forming this great rite

Please pur’fy ig-n’rance, sa-maya taint,
evil spirits, illness, obstacles;
Drive out sorcery, harm, and perfectly accomplish desires and intentions,

Grant long life, health, happiness and wealth.
May goodness prevail everywhere and
la me jang chub thob pé gyur gyur chig

BE THE CAUSE FOR GREAT AWAKENING!

The smoke offering that is the Source of All Goodness was composed by the master Padmasambhava and revealed as a treasure by Drikung Rinchen Phüntsok. Mangalaṃ.
The smoke offering from the Collected Rituals from the Oral Transmission, for the Offering of Smoke, composed by Shamar Könchog Yenlag

When practicing the ultimate smoke offering, bring to mind the meaning which is expressed.
As I have cleansed every stain of immorality with the sweet fragrance of perfect vows, samaya, and ethics,

**AS I’VE CLEANSED IM-MOR-A-LITY’S STAINS**
**WITH FRAGRANCE OF PURE VOWS, BONDS, ETHICS**

thereby pleasing the assembly of noble ones to grant their blessings, may all beings be endowed with the scent of morality

**Noble Ones, thus pleased, bless and endow all beings with morality’s sweet scent.**
As I have cleansed the stains of misdeeds and non-virtue with the pure scent of the conduct of the ten virtues,

**As I’ve cleansed stains of non-virtuous deeds with pure scent of conduct, ten virtues**

may the universe and all beings enjoy well-being and happiness through having pleased the righteous gods and nāgas.

**MAY ALL REALMS AND BEINGS HAVE HAPPINESS THROUGH PLEASING THE RIGHTEOUS GODS, NAGAS.**
As I have cleansed the stains of jealousy and ruthlessness with the fine scent of pure intent,

As I’ve cleansed jealousy, ruthlessness with the fine perfume of pure intent,

may all local gods and owner spirits be infused with the fine scents of love and compassion.

MAY LOCAL GODS, SPIRITS, BE INFUSED WITH LOVE AND COMPASSION’S FINE FRAGRANCE.
May vast offerings of cleansing smoke, incense, and food—pure and arisen from pure causes

May these vast offerings—smoke, incense food —pure and arisen from pure causes

And gathered together with joyful and delightful effort—satisfy the elemental spirits gathered here.

Gathered with delight, joyful effort
Satisfy all spirits gathered here.
By this pow’r may we and our circles
be freed from loss of folk, wealth, livestock,

may perfect fortune increase and expand and may all wishes that accord with the Dharma be accomplished.
These words were spoken by [Shamar Könchok Yenlag], the main disciple of the omniscient, glorious, supreme Könchok Shakya, whose essence is Lord Vajradhara.
Summoning Good Fortune

Wave the silk-arrow and chant while meditating.

Hum Hri In Dewachen, pure land of
Perfect happiness, even
The name of sorrow’s unknown
Grant me the siddhi of long life and regard me with compassion, Amitāyus. In the pure land of Poṭala, Amitāyus grant long life,
regard me kind-hearted.
In Potala, pure land of

even the names of the afflictions, the five poisons, do not exist. It is the fortune of perfect compassion. Grant me the supreme siddhi Perfect compassion, even
five poisons’s names don’t exist.
Chenrezig hold me with love.
Grant me the supreme siddhi!
In Lotus Light, pure land of
Vidyadharas’ deathless life,

Even mis’ry’s’ names are gone.
Lotus-Born grant your blessings,
Sky-faring rainbow body.

and regard me with love, Chenrezig. In the pure land of Lotus Light, even the names of suffering and samsara do not exist.

It is the fortune of the vidyādharas’ immortal life. Bestow the siddhi of the sky-faring rainbow body and grant blessings, Padmasambhava.
In the pure land of Manifest Joy, even the name of delusional hate does not exist. It is the fortune of perfect joy and bliss.

In MANIFEST JOY, LAND OF
Perfect bliss, even the names
For confused hate don’t exist.

Bestow the siddhi of mirror-like wisdom and grant blessings, Vajrasattva. In the pure land Glory-Endowed,

VAJRA SATTTVA GRANT BLESSINGS,
Mirror-like wisdom siddhi!
In GLORY ENDOWED, LAND OF
Perfect splendor, even names
For confused pride don’t exist.
Ratnasambhava bestow

Equanimity wisdom.
In Dewachen, pure land of
Great happiness, even names
For confused de’sire are gone.
Amitabha bless and grant
discerning wisdom siddhi.

In the pure land of Fulfilled Activity, even the names of self-grasping and jealousy do not exist. It is the fortune of perfect buddha activities.

In Fulfilled Activity,
Land of perfect buddha deeds,
There’s no words for “jealousy”.

It is the fortune of perfect happiness. Bestow the siddhi of discriminating wisdom and grant blessings, Amitābha.

Amitabha bless and grant
Discerning wisdom siddhi.
Bestow the siddhi of all-accomplishing wisdom and grant blessings, Amoghasiddhi. In the dharmadhātu sphere of Akaniṣṭha,

**AMOGHASIDDHI BESTOW**

**ALL-ACCOMPLISHING WISDOM.**

**IN THE OGMIN DHARMA SPHERE,**

Endowed with five perfections,

Ignorance does not exist.

Vairochana, grant dharmadhātu wisdom
and grant blessings, Vairochana. Bestow the fortune of the vital essences of the five great mothers - the five pure elements - and the fortune of longevity.

-DHATU WISDOM SIDDHI, GRANT VITAL ESSENCES OF THE FIVE GREAT MOTHERS, AND LONG LIFE.

In the emanated realm of Uddiyāṇa, dwell Yeshe Tsogyal and the assembly of dakinis. Bestow the siddhi of mastering bliss-emptiness.
Fortune of profound mantra.
Guru, who’s all phenomena,
Where all lineage yidams dwell

Grant awakening in one life,—the supreme fortune of mahāmudrā. In the pure sphere of self-display,
Dwell yidams of peace and wrath.
Grant supreme and common pow’rs.
Siddhi fulfilling all aims.

In the twenty-four great, sacred places gathers an ocean of dakas and dakinis. Beslow the siddhi of ripening and liberating others and myself—
the fortune of secret mantra’s blessings. In the palace of the all-pervasive dharmakāya, dwell the dharma lords and the vajra siblings of the Oral Transmission.

Fortune of secret mantra.
In dharmakāya’s expanse
Dwell the lin’ēage lords and kin.

Bestow the siddhi of increasing enlightened activities—the fortune of the unity of development and completion, the deity and mantra.
In the palace of the all-taming nirmāṇakāya,
Grant enlightened-acts’ increase,
Two-stages, mantra deity.
In all-taming tulku’s sphere
ཕན་བདེའི་ཆར་རྒྱུན།

Dwell Mahakala and court
Grant subjugating siddhi
Fortune of enlightened acts.

In the supreme abode of Vaiśravana, dwells the wealth god, noble Dzambhala, who kindly acts for the purpose of all beings.

Hum Hri
In Vaishravana’s abode
Dwells the wealth god Dzambala,
Who acts kindly for all beings.
Master of life, merit, food, wealth, and fortune, together with your main and secondary retinues, unwavering from your former pledges

**MASTER OF LIFE, MERIT, WEALTH**
**FOOD AND FORTUNE, WITH YOUR COURT**
**DON’T WAVER FROM YOUR HEART PLEDGE,**

and considering beings with compassionate love, bring here all fortune of longevity, bring here the fortune of cattle,

**THINK OF US COMPASS’NATELY.**
**BRING HERE ALL LONG-LIFE FORTUNE,**
**BRING HERE FORTUNE OF CATTLE,**
the fortune of swift horses, the fortune of wish-granting livestock, the fortune of fertile sheep,

**Fortune of swift horses, and**

**Wealth of wish-granting livestock,**

**The fortune of fertile sheep**

and within the herd animals: the fortune of goats and the fortune of dzos—the best of cattle, the fortune of wish-granting cows and bulls,

**And of herd animals' fortune**

**Of goats and dzos, best cattle**

**Wealth of wish-granting cows, bulls,**
ཐེག་ཆེན་ཁུར་བ་དེའུའི་གཡང་༔  ཐམས་ཅད་འདི་རུ་གཡང་དུ་ལེན༔  མཛེས་ཤིང་ཡིད་འྱོང་དར་ཟབ་གཡང༔

MULES TO CARRY HEAVY LOADS
ALL THIS GOOD FORTUNE BRING HERE!
FORTUNE OF FINE LOVELY SILK,

-and mules able to carry heavy loads; all these, bring them here as good fortune! The fortune of beautiful, fine silk,

Mules to carry heavy loads
All this good fortune bring here!
Fortune of fine lovely silk,

the fortune of valuable gold and silver, the fortune of fertile soil, and the six kinds of grains, the fortune of precious gems and ornaments,

HIGHLY PRICED GOLD AND SILVER,
FERTILE SOIL AND THE SIX GRAINS,
PRECIOUS GEMS AND ORNAMENTS,
Food and drink of every kind,
Bring them here as good fortune!
Brahma’s fortune from above,
Gods’, ghosts’, spirits’ wealth mid-way,
Nagas’ wishing gem below.
Three worlds’ gods’ and humans’ wealth

Food and drink of every kind,
Bring them here as good fortune!
Brahma’s fortune from above,
Gods’, ghosts’, spirits’ wealth mid-way,
Nagas’ wishing gem below.
Three worlds’ gods’ and humans’ wealth

the fortune of different kinds of food and drink: all these, bring them here as good fortune! From above, the fortune of Brahmā;

Food and drink of every kind,
Bring them here as good fortune!
Brahma’s fortune from above,
Gods’, ghosts’, spirits’ wealth mid-way,
Nagas’ wishing gem below.
Three worlds’ gods’ and humans’ wealth

Food and drink of every kind,
Bring them here as good fortune!
Brahma’s fortune from above,
Gods’, ghosts’, spirits’ wealth mid-way,
Nagas’ wishing gem below.
Three worlds’ gods’ and humans’ wealth
tham che di ru yang du len / lü phag po yi zug zang yang / dzam bu ling gi dam chö yang

all these, bring them here as good fortune! From the continent Superior Body, the fortune of excellent form; from the Jambu continent, the fortune of the holy Dharma;

BRING THEM HERE AS GOOD FORTUNE!

LUPHAGPO’S BODY FORTUNE

DZAMBULING’S HOLY DHARMA

from the continent of Boundless Cows, the fortune of perfect wealth; from the continent of Unpleasant Sound, the fortune of longevity; the life, power, and merit of all beings of the four continents and their subcontinents:

BALANGCHO’S FORTUNATE WEALTH.

DRAMINYEN’S LONGEVITY

BEING’S LIFE, STRENGTH AND MERIT
bring them here as good fortune! The Indian kings’ religious and mundane fortune, the Chinese kings’ fortune of might,

OF ALL LANDS, GRANT THEIR FORTUNE!
INDIAN KINGS’ RELIGIOUS MIGHT,
CHINESE KINGS’ ALL-REACHING FORCE,

the Persian kings’ fortune of wealth, the fortune of King Gesar’s army, the fortune of Ukarhor’s courage:

PERSIAN KINGS’ FORTUNE AND WEALTH,
The army of King Gesar,
The courage of Ukarhor
ཕན་བདེའི་ཆར་རྒྱུན།

tham che di ru yang du len / tho wa gung gi tho yang dang / ma wa sa yi ten yang dang

all these, bring them here as good fortune! The fortune of the distant reaches of the sky; the fortune of the stability of the lower grounds;

As good fortune bring them here!
Fortune of the endless sky,
Fortune of the stable grounds,

mi nor ze gö phün tsog yang / trag dang zi dang long cho yang / go tsön pa tsal dzu trül yang

the fortune of perfect wealth, food, and clothing; the fortune of splendor, radiance, and resources; the fortune of armor, weapons, strength, and miraculous powers;

Perfect wealth, food and clothing,
Radi’ant splendor, riches, strength,
Armor, weapons, mir’cle pow’rs
de nö dzin pa rab jung yang / pa tsal tob shug bu tse yang / dze tsün dzom pa mo tsün yang

the fortune of renunciates upholding the scripture collections; the fortune of brave and strong boys; the fortune of beautiful and virtuous girls;

**Monks who uphold the scriptures**
**Fortune of brave and strong boys**
**Beautiful and virtuous girls,**

kyo rig den pa si kyi yang / tham che di ru yang du len / shar gyi chog ne tse yang nam

the fortune of pure offspring: all these, bring them here as good fortune! All fortune of longevity of the eastern direction,

**Pure off-spring — please all of these**
**Bring them here as good-fortune!**
**Like sun and moon’s eastern rise,**
come here, rising like the sun and moon! All fortune of longevity of the southern direction, come here, swirling like the southern clouds!

Eastern long-life-fortune, come!
Like the swirling southern clouds,
Southern long-life fortune, come!

All fortune of longevity of the western direction, come here, enshrouding like mist! All fortune of longevity of the northern direction,

Like enshrouding mist, Western
Long-life fortune please come here!
Like a river flows, Northern
Long-life longevity please come here!
Like rain falling from above,
Upper long-life longevity, come!

All longevity of the upper direction, come here, descending like rain!
Like six grains rip'ning below,
Lower long-life longevity, come!
Fortune of melodious praise.
ཕན་བདེའི་ཆར་རྒྱུན།

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གཡུ་འབྲུག་བཞིན་དུ་གགས་ཤིང་བྱོན༔  བུ་སླྱོབ་རིགས་རྒྱུད་འདུས་པའི་གཡང༔  སྐར་ཕེང་བཞིན་དུ་བཀྲག་ཅིང་བྱོན༔

yu drug zhin du drag shing jön / bu lob rig gyü dü pe yang / kar treng zhin du trag ching jön
come here, roaring like a turquoise dragon! Fortune of the line of heart-disciples, come here, dazzling like a garland of stars!

Come like turquoise dragon’s roar!
Fortune of heart-student’s line
Come like dazzling star garlands!

ཧཱུྃ་ཧཱི༔  ཤར་ཕྱྱོགས་རྱོ་རེ་མཁའ་འགྱོ་མ༔  ཚེ་གཡང་ཐམས་ཅད་འདིར་ཁུག་ཅིག༔  ནད་གདྱོན་བར་ཆད་ཞི་བར་མཛོད༔
hung hri / shar chog dor je khan dro ma / tse yang tham che dir khug chig / ne dön bar che zhi war dzö
Hūṃ Hṛīḥ. Vajra Dakini of the East, summon all fortune of longevity and pacify disease, demons and hindrances!

Hum Hri
Eastern Vajra Dakini
Bring life’s fortune, pacify
disease, demons, hindrances!
Jewel Dakini of the South, summon the fortune of food, wealth, and resources, and expand life, merit, and riches!

**Southern Jewel Dakini**
**Bring resources, food and wealth**
**Expand life, merit, riches!**

Lotus Dakini of the West, summon the fortune of overpowering samsara and nirvana and subdue everything that appears and exists!

**Western Lotus Dakini**
** Summon pow’r to tame all things,**
**Samsara and nirvana!**
Action Dakini of the North, summon the fortune of the four enlightened activities and annihilate harm-doers, evil spirits, and obstructers!

Northern Action Dakini
Bring the four enlightened acts
Annihilate harm-doers, evil!

Wealth God with your retinue, bring here all fortune of the world! Bring here auspicious objects!

Wealth gods with your retinue
Bring here all the world’s fortune!
Bring auspicious objects here!
Bring here fortunate objects! Always remain at this place and cause these objects of good fortune to be steadfast!

**Bring fortunate objects here!**
**Always remain at this place**
**And make these fortunes steadfast!**

Give potency to these life substances, and in this place, protect wealth! Please remain steadfast and unchanging!

**Potentize life substances**
**And at this place protect wealth!**
**Please remain firm, unchanging!**
Grant eternal life siddhi
Grant endless treasure siddhi
Grant wealth and merit siddhi
Grant two siddhis, let them be accomplished spontaneously and without effort! Sarva siddhi a la la ho!
Thus apply yourself in summoning fortune and recite it a number of times. Thereafter recite it repeatedly as often as possible. Accumulate at least thirteen recitations or recite as many times as you wish. Swiftly attain the two kinds of siddhis! Samaya seal seal seal.

Then take the four empowerments of longevity and fortune. Thereafter perform the dissolution stage. If the session is not closed, perform a long-life ceremony and then take the four empowerments.

Oṃ Ā Hūṃ, three kāyas, lama, deities of longevity, dakinis of Uddiyāna, and assembly of wealth gods, please bestow the four empowerments upon me and other fortunate disciples.
Being bestowed with the supreme form empowerment upon my body, may I attain the indestructible vajra body.

Being bestowed with the supreme speech empowerment upon my speech, may I attain the power of Brahmā’s sixty melodies.

Being bestowed with the supreme mind empowerment upon my mind,

may I attain power over the unborn simplicity. May I obtain the essence-kāya empowerment, the ultimate empowerment that is the spontaneous presence of the three kāyas.
ཕན་བདེའི་ཆར་རྒྱུན།

May I obtain the empowerment of the guru’s three kāyas, which causes the three poisons to manifest as the three kāyas. May I obtain the empowerment of the long-life deities of the five families,

which causes the five poisons to manifest as the five aspects of primordial wisdom. May I obtain the empowerment of the dakinis of Uddiyāna, by which the body of deathless primordial wisdom is attained.

May I obtain the empowerment of White Dzambhala yab-yum, which effortlessly and spontaneously accomplishes ordinary and sublime siddhis. May I obtain the empowerment of wealth gods and treasure lords,
ཕན་བདེའི་ཆར་རྒྱུན།

which perfects the abundance of food, wealth, and riches. May I obtain the empowerment of *mahāmudrā*, which liberates from samsara’s pain.

*ma rig trül nang ye dag pé / rang rig chö kü wang thob shog / khor de chö kün ye dag pé*

May I obtain the empowerment of self-knowing *dharmakāya*, which is the primordial purity of the delusional perceptions of unawareness. May I obtain the empowerment of the Great Completion,

*dzog pa chen pö wang thob shog / tag che tha zhi rang dröl wé / u ma chen pö wang thob shog*

which is the primordial purity of all phenomena of samsara and nirvana. May I obtain the empowerment of the Great Middle Way, which naturally liberates the four extremes of eternalism and nihilism.
May I obtain the empowerment of the Perfection of Wisdom, which is inexpressible, being beyond words and thoughts. May I obtain the empowerment of total openness, free from fixation, which naturally liberates dualistic propensities. May I obtain the empowerment of immortal life, which is the unchanging expanse of awareness.

May I obtain the empowerment of awakening within one lifetime, which is the endless accumulation of merit.
Thus place the torma on the crown and partake of the long life pill and chang. Holding substances of fortune, the faithful disciple should recite the following:

Hūṃ Hṛī, the guru who is the three kāyas, deities of longevity, dakinis of Uddiyāna, and assembly of wealth gods, my own body, speech and mind,

this life, all solid and substantial matter: all these dissolve, like clouds dissolving in the sky, or water pouring into water,
ཕན་བདེའི་ཆར་རྒྱུན།

without reference point, into the all-pervasive open space of Ā.

ma yeng ngang du lhö la zhog / kye me ying su chül gyi thong / trò dral ngang du thal le zhog / zhom zhig dral wé gye dab bo / samaya gya gya gya

Within a state of non-distraction, rest at ease. In the unborn basic space of phenomena, let go of everything. In a state of simplicity, remain free and open.

Seal with steadfastness. Samaya seal seal seal.

Recite the dedication prayer as follows.

Hūṃ Hrī, by this virtue of timelessness beyond the three times, may all beings be relieved from the suffering of poverty, hunger, and thirst,
and may all wishes and enjoyments be fulfilled. At last, may they swiftly attain the most excellent state of the master Padmasambhava

and Amitābha in the buddhafield Great Bliss, and reach the ground of no return.

Thus completes the practice according to the original scripture. Samaya seal seal seal.
The World Peace Prayer

kyab ne lu me kón chog tsa wa sum / kye par gang chen gón po chen re zig
To the unfailing sources of refuge, the Three Jewels and Three Roots, and especially Chenrezig, the protector of the Land of Snows,

je tsün dröl ma gu ru pema jung / söl wa deb so thug dam zhal zhe gong
to Noble Tara and Guru Padmasambhava, I pray: please remember your sacred pledge of former times!
Please grant blessings that this aspiration be entirely fulfilled! In this dark age of decline, the thoughts and actions of beings are corrupted,

and the balance of the outer and inner elements is lost. Through these causes and conditions, humans and animals alike are seized by epidemics and diseases unknown in the past.
They are struck by planetary demons, nāgas, evil spirits, dark forces, and elemental spirits. Crops are damaged by blight, frost, and hail, and there is fighting and dispute.

Untimely rains, heat waves, and droughts in the world; fear of earthquakes, fire, adversaries, and natural catastrophes; and in particular, evil hordes that hurt the teachings, and so forth, cause harm and violence throughout the world.
May these be swiftly pacified and vanquished from their very roots! In the minds of all beings, human and non-human,

may precious and supreme bodhicitta arise naturally. And, free of harmful thoughts and actions,

may the minds of all be filled with love for one another! May the entire world enjoy abundant happiness and wealth!
ཕན་བདེའི་ཆར་རྒྱུན།

May the Buddha’s teachings spread far and endure long! By the truthful power of the Three Roots, the buddhas, and bodhisattvas,

by whatever virtuous roots there are in samsara and nirvana, and by the power of our highest pure intention,

may this aspiration be fulfilled!

This prayer [was written by Jamgön Kongtrül Rinpoche] for the peace and welfare of Tibet. To suit present times, Gar Tülku Könchog Gyaltsen changed the wording slightly and confesses all faults and transgressions to the guru and the yidam.
Your thousand arms are the thousand wheel-turning kings. Your thousand eyes are the thousand buddhas of this fortunate eon.

Your thousand arms, the wheel-turning kings; Thousand eyes, this blessed eon’s buddhas.
Your love is boundless like space. I supplicate to the Bodhisattva Chenrezig.

Your love is as vast as boundless space.
Arya Chenrezig, I beseech you.

The heart essence of the Six Perfections that frees from the six classes of samsara:

OṂ MAṆI PADME HŪṀ HRĪ
By this virtue may I swiftly accomplish Lord Chenrezig

MAY I SWIFTLY ACCOMPLISH
CHENREZIG THROUGH THIS VIRTUE,

and may I bring every being without exception to that state.

AND BRING, WITHOUT EXCEPTION,
ALL SENTIENT ONES TO THAT STATE.
Emaho! Consider this!

Supreme among the four continents is the Southern King, Jambudvīpa. To its north-east, on Horse-Ear Mountain, grow three plants with the elixir of immortality. At its base are artemisias with golden flowers. In the middle are junipers with turquoise tufts. At its peak are rhododendrons with conch-white flowers. These three plants, endowed with sublime qualities, are where the elixirs of immortal siddhis dwell. Throughout the four seasons they flourish and are fragrant. Such are the exceptional qualities of these fine plants.

In order to dispel the confused thoughts of sentient beings, through the blessings of the three times’ buddhas, in accordance with the interdependence of the karmas, merit, and aspirations of gods, men, and demons, fragrant clouds of sweet-smelling smoke from these plants—an elixir of immortal qualities— billow into the sky. Thus, the darkness and dullness in the minds of gods, men, and demons are cleared away.
As brilliant light and garlands of blazing light rays stream forth, the dense darkness of ignorance and delusion is cleared away. The searing hot and burning flash of fire incinerates all contamination, impurities, and dross.

By the blessings of the perfectly pure dharmadhātu, by the truthfulness of the Three Jewels—the source of refuge—and by the power of the accomplishment of the vīshis and awareness holders, these three plants endowed with such exalted qualities purify the thoughts and deeds conditioned by the mundane traditions of god, men, and demons. Thus reconciling them, this is the means to clear away conflict among gods, men, and demons.

When purity gets mixed with impurity and filth, this is the means to cleanse it. When spiritual accomplishments get mixed with obstacles, this is the means to clear them. When the truth and lies, good and bad, get mixed up, this is the means to clarify them. When better, worse, and middling get mixed, this is the means to clarify them. When mistakes in ritual practices occur, this is the means to clear them. When contamination of gods, men, and demons accumulates, this is the means to cleanse it. When there are negative signs in dreams, this is the means to clear them. When omens, divinations, and horoscopes are negative, this is the means to clear them. When the five sense faculties are obstructed, this is the means to clear them. When gods of protection and abundance
weaken, this is the means to renew them. When resentment, quarreling, and jealousy arise, this is the means to clear them. When apparitions and superstitions arise, this is the means to clear them. When mistakes occur in the building of homes and houses, this is the means to clear them. When the commitments of protectors fade, this is the means to revive them. When earth lords, nāgas, and powerful spirits clash, this is the means to resolve it. When there are bad years, months, days, and times, this is the means to cleanse them. When the alignments of sun, moon, planets, and stars are unfavorable, this is the means to rectify them.

Through performing this profound clearing and cleansing rite, since it has been well examined, there is nothing left unknown or unseen. Through the truthful speech of the rishis, there is nothing left undone. Through the auspicious connection of this practice, nothing at all is left incomplete. When causes and conditions come together, everything will be accomplished. It is said that when this practice is done, everything will be purified.

*Emaho!* Consider this!

Today, in order for us – master and disciples with our circles – to pacify and cleanse impurities, samaya taints, resentment, jealousies, infectious disease, and obstacles: all-knowing and all-seeing divine assembly, please consider me!
Today, the planets and stars in the sky are auspicious, so when the ground is examined well, all desirable qualities will be seen as complete within it. Further, the time and date are auspicious. It is a perfect day and the stars are auspicious for performing this cleansing and pacifying rite.

The buddhas, bodhisattvas, and arhats are devoid of defilement. The Buddha—foremost among two-legged beings—is the supreme truth. The Dharma free of attachment is the supreme truth. The Sangha—the foremost assembly—is the supreme truth. By the blessings of the Three Jewels’ truth, may this cleansing smoke offering be accomplished perfectly.

Emaho! Consider this!

With Samantabhadra’s clouds of offerings, I cleanse, I offer! With the father, juniper wood like white sandal, I cleanse. With the mother, cedar wood like red sandal, I cleanse. I cleanse with aloeswood, the king of medicines. I cleanse with rosewood, the king of fragrances. I cleanse with white rhododendron, the fragrance of the gods. I cleanse by burning the turquoise leaves of fine juniper. I cleanse with the aromatic scent of white artemisia. I cleanse with musk-scented white mugwort.
To the gurus of the Oral Transmission Lineage—the unsurpassed refuge—I offer cleansing smoke. To the perfect buddhas—supreme among two-legged beings—I offer cleansing smoke. To the holy Dharma Jewel that purifies habitual propensities, I offer cleansing smoke. To the noble Sangha—the field of merit—I offer cleansing smoke. To the mandala of the buddhas—the assemblies of yidams—I offer cleansing smoke. To the dakas and dakinis who defend all realms, I offer cleansing smoke.

To the protectors and guardians who defend the Buddha’s teachings, I offer cleansing smoke. To the vajra-family guardians of the outer tantras, I offer cleansing smoke. To the guardians of the Buddha-words, the tantras, and treasure teachings, I offer cleansing smoke. To the guardians of the lineage of the master and forefathers, I offer cleansing smoke. To the guardians of every isolated place and Dharma center, I offer cleansing smoke. To the destined guardians of the practices of approach and accomplishment, I offer cleansing smoke.

To the gods allied with powerful legions, I offer cleansing smoke. To the gods who watch over us, master and disciples, by day, I offer cleansing smoke. To the gods who act as our watchmen at night, I offer cleansing smoke. To the gods who come to our support, I offer cleansing smoke. To the gods who act as bridges over water, as steps up cliffs, and as lamps in the darkness, I offer cleansing smoke.
To the gods who keep watch against enemies, who warn our friends, who give antidotes for poison, who cure illness, who destroy the legions of māra, who oppress evil spirits, and who rout armies in battle, I offer cleansing smoke. To the gods who escort us in front, who guide us from behind, who meanwhile look after our interests, who at home protect our children and wealth, who watch over the offspring of people and animals, and who protect the country of our paternal relations; to the powerful legions who defend me and protect my body; to steadfast father-gods and regional war gods; to my forefathers’ ancestral gods and to the goddesses of female descent; to the fortune gods of abundance and wealth; to the keen gods of sharp weapons; to the earth lords of various regions; to the nāgas and powerful spirits of different realms; to the earth lords of the elements and the four seasons; to the gods of trigrams, astrological squares, years, and months; to the gods of planets, stars, days, times, and dates; and to the powerful outer and inner eight classes of gods and spirits: I offer cleansing smoke.

To all the powerful, haughty spirits—sovereigns of the three realms—in the billionfold universe, who dominate the three planes of existence; to the gods, nāgas, and kinnaras who inhabit Mount Meru, the four continents, the seven golden mountains, the seven pleasure lakes, the ring of iron mountains, oceans and rivers, the zodiacal houses of the sky, sun and moon, the charnel grounds, forests, and mountains; to the smell-eaters, ghouls, garudas, serpent beings, harm-bringers, elemental spirits, plunderers and their gangs: I offer cleansing smoke.
To the gods, nāgas, and rishiś with powers of clairvoyance and aspiration, who inhabit the crevasses of Mount Meru and the spaces between the oceans and continents, and who live on jewel mountains and treasure islands; to those with magical powers who appear in various forms: I offer cleansing smoke.

To gods who protect underground treasures, the essences of accomplishment, essential medicines, trees, and crops; and to all the treasure masters, harm-bringers, kinnaras, smell-eaters, and flesh-eating demons with their bands: I offer cleansing smoke.

Above the earth, the worlds of the gods are cleansed with the smoke. On the earth and in the air, gods and spirits are cleansed by the flames. Below the ground, the nāgas and powerful spirits are cleansed by the flash of fire. The outer, physical world in the ten directions is cleansed by the fragrance. All the inner sentient beings contained in this world are cleansed. My parents in the three times—the six classes of beings—are cleansed. Demons and obstructing spirits—my karmic creditors of past and future lives—are cleansed.

In particular, to the nine gods attached to worldly existence who live in the snowy land of Tibet and so forth, the thirteen great hunting gods of Tibet, and the twenty-one great genyen gods, I offer cleansing smoke.
To the twelve tenma goddesses who defend Tibet, to local owner-spirits, and the gods who live on the peaks of castles, I offer cleansing smoke. To the door god Tayag and the house spirit Gethung, I offer cleansing smoke. To the hearth spirit Yumo and the field god Tsangpa, I offer cleansing smoke. To the road spirit Gönpo and to the horse spirit Magpön, I offer cleansing smoke. To the herd god Magyang and the wealth god Gyalpo, I offer cleansing smoke. To the merchant god Döndrub, the king of war gods, and so forth, to the various guests worthy of this offering, I offer powdered incense, fragrant, scented smoke, a variety of food, and all that is desired.

Thus, prolong life! Expand glory! Increase fine family lines! Cause good fortune, personal strength, ability, and fame to flourish!

Confessing to the deities—the refuges who protect us, master and disciples—all undiscovered faults that were made with a conceptual mind grasping at a subject-object duality, I offer cleansing smoke. Confessing to the waters where gods seen as fish abide, I offer cleansing smoke. Confessing to the mountains where gods seen as deer abide, I offer cleansing smoke. Confessing to the gods, humans, and demons; the sun, moon, and stars; the nāgas underground; the violent spirits on the ground; and to the planets and stars above the ground: I offer cleansing smoke. Confessing to the all-seeing and knowing wisdom deities, I offer cleansing smoke.
Through the blessings of having confessed and cleansed in this way, afflictions, habitual propensities, faults, and mistakes are purified. Thus, all impurities, taints to samaya, misfortune, and negative states are cleared away by the truthfulness of this clearing and cleansing rite. The faults that come from tainted body, speech, and mind—the obscuring veils which are like the mist that envelops mountain peaks, the contaminants which are like creeping vines that suppress treetops, taints in samaya which are like solar and lunar eclipses—are cleared away by the auspicious rite of clearing and cleansing. The faults that displease the deities and protectors, our sources of refuge: hostility, jealousy, and impure samaya that have arisen due to unsteady vows, misdeeds, obscurations, malice, and burning impure substances, are cleansed.

By the power of having performed this profound clearing and cleansing rite, please purify contaminations, taints in samaya arisen from ignorance; pacify negative conditions, obstacles, illness, and evil spirits; and drive out opponents, sorcery, and harm. In doing so, perfectly accomplish everything desired and all intentions; grant long life and freedom from illness; and increase happiness and riches. May goodness and auspiciousness prevail in all places and regions of the world.

May it become the cause of attaining unsurpassed awakening.

The smoke offering that is the Source of All Goodness was composed by the master Padmasambhava and revealed as a treasure by Drikung Rinchen Phüntsok. Mangalam. At the request of H.E. Garchen Rinpoche this was translated into English by Ina Trinley Wangmo, edited by Kay Candler, and versified by Juanita Brigid McCarron in 2017. Copyright 2017 © All Rights Reserved.
THOUSAND-ARMED, THOUSAND-EYED CHENREZIG

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