

*Prayers, Mantras,  
and Teachings to Accompany*

# *Recitations to Alleviate Pain*



*Recorded by Lama Zopa Rinpoche*



*Foundation for the Preservation of the Mahayana Tradition  
Education Services*

## FPMT Education

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The aim of the Education Department at FPMT International Office is to serve the needs of Dharma centers and individuals in the area of Tibetan Buddhist educational and spiritual materials. This includes prayers and practice texts, retreat sadhanas and other practice materials, a variety of study texts and translations, deity images for meditation, and curricular materials for study programs in FPMT Dharma centers.

One of our principal objectives is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those authored or translated by Lama Zopa Rinpoche and Lama Thubten Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archive, Boston, Massachusetts, which serves as a repository for the commentaries and transcripts of teachings by Lama Zopa Rinpoche and Lama Yeshe.

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*The materials included in this booklet are a very lightly edited transcript of the recording of mantras, prayers, and commentary by Lama Zopa Rinpoche on the accompanying CD. The teachings have been left in their original form and are provided so that listeners may have a better understanding of the material to which they are listening. Some mantras and prayers have not yet been identified to include here; however, we hope to include them in a later publication of this document.*

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## CD 3

### Track 1 : Sutra for Entering the City of Vaishali

This CD contains five repetitions of this sutra. See pp. 7–15 for the phonetics to this sutra.

### Track 2 : Dedications

The dedication prayers here are extremely difficult to hear. They have been included for the blessing; however, no transcript is available.



#### Colophon:

This recording of prayers, mantras, and sutra recitation was initially recited by Lama Zopa Rinpoche for his devoted student, Diana Olander, at a time when she was in the hospital and in great pain due to sickness caused by spirit harm. Lama Zopa Rinpoche then advised that these recitations be made available on CD to benefit and relieve others of pain.

Recordings took place at Dominican Hospital, Santa Cruz, CA; at Jangchub Gepel Ling in Boulder Creek, CA; and at Kachoe Dechen Ling, Aptos, CA from October to December 2002.

The *Sutra for Entering the City of Vaishali* was originally given by Shakyamuni Buddha to Ananda to remove spirits from the city. It is a very powerful sutra to help people suffering from spirit harm.

Transcription of teachings, compilation of prayers, and initial editing was done by Kendall Magnusen, FPMT Education Services, June 2004. Final editing by Ven. Constance Miller, August 2004. Original recording made by Bobby Olander. Digital editing by Ed Gibson.

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## CD 3

Track 1: *Sutra for Entering the City of Vaishali*  
 Track 2: Dedications

### Track 12: Mantras for Multiplying the Merit

To increase by 100,000 times the merit created, recite these special mantras at the end of the session:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG  
 PAR DZOG PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL PO  
 LA CHHAG TSHÄL LO (1x or 3x)

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA  
 CHHAG TSHÄL LO (1x or 3x)

TADYATHA OM PÄNCHA GRITÄ AVA BODHANI SVAHA  
 OM DHURU DHURU JÄYA MUKHE SVAHA (7x)

To actualize all our prayers as well as to multiply the benefits by 100,000:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG  
 PAR DZOG PÄI SANG GYÄ NGO WA DANG MÖN LAM [THAM  
 CHÄ RAB TU] DU PÄ GYÄL PO LA CHHAG TSHÄL LO (1x or 3x)

Due to the power of the blessings of the eminent buddhas and bodhisattvas, the power of infallible dependent arising, and the power of my pure special attitude, may all my pure prayers succeed immediately.



*Colophon:*

From the instructions of Lama Zopa Rinpoche.



May this pure teaching of Lama Tsongkhapa spread in all directions and flourish forever.

Because of all the merits of the three times created by me and all the buddhas, bodhisattvas, and other sentient beings,  
 May there be no wars, famines, disease, quarreling, fighting, or unhappy minds.

May there be great prosperity, and may everything needed be easily obtained.

May all the human beings in the world be guided by spiritual leaders teaching only Dharma, and  
 May everyone enjoy the happiness of Dharma.

May everyone have perfect conditions and have only compassion and love for each other in their mindstreams,  
 And may they only benefit and never harm each other.

May I and all others be able to live lives of pure moral conduct (like Lama Tsongkhapa himself),  
 Train the mind in bodhichitta, and live in pure view and conduct.  
 On the way, may we be able to complete our lives without corrupting the pure wisdom of the second Buddha's teachings.

Due to the merits of the three times created by myself and others and by the buddhas and bodhisattvas,  
 May I, my family members, all the students and benefactors of the organization, and all sentient beings be able to meet perfectly qualified Mahayana virtuous friends in all our future lives.  
 From our side may we always see them as enlightened and always perform only actions most pleasing to their holy minds.  
 May we always fulfill their holy wishes instantly.



#### Colophon:

Extracted from *A Daily Meditation Practice*, by Lama Zopa Rinpoche, FPMT Education Department, 2001. Additional prayers from the oral instructions of Lama Zopa Rinpoche.



## Introduction



The materials contained in this booklet are to assist the listener in gaining the best benefit from the prayers, mantras, and recitations contained on the accompanying *Recitations to Alleviate Pain* CD. Due to the poor quality of the original recording, some aspects of the transcript were difficult or impossible to identify, such as dedication prayers. In addition, the original texts containing Mantras A, B, C, and D have not yet been located, so we have been unable to provide the phonetics for these mantras at this time.

The main blessing from the mantras and sutras on the CD are received by way of listening to the recitations. However, as Lama Zopa Rinpoche has explained at great length the benefits of reciting both, we have included phonetics for what we have been able to identify and locate thus far so that those who are inspired may follow along with the CD or recite them on your own. We hope to be able to provide a more complete written accompaniment to the audio recording in the future.

We apologize that we were unable to transcribe the extensive dedication prayers. The sound recording proved too difficult to be able to do this. Still, for the blessing and because Rinpoche's dedications are so amazing and inclusive (and for those with better karma than ourselves), we have left the dedication prayers on the CD and included a first attempt at transcribing at least a some of these prayers. For those who wish to make a dedication of their own, we have included a collection of dedication prayers that Rinpoche often does at public events.



We hope that this booklet enhances your listening pleasure and inspires you to recite these amazing and blessed words for others.

With prayers for the relief of all pain and suffering for all beings,

Merry Colony  
Director

Kendall Magnussen  
Editor

Ven. Connie Miller  
Editor



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## *Additional Dedications*

*from Lama Zopa Rinpoche*



Due to the merits accumulated over the three times by myself and all the buddhas and bodhisattvas, which are empty from their own side,

May I, who is empty from its own side,  
Achieve the state of enlightenment, which is empty from its own side,  
And lead all sentient beings, who are empty from their own side,  
To that state as quickly as possible by myself alone.

Because of these merits may my actions never cause  
Even the slightest harm to any sentient being.  
Instead, may they bring only the greatest of benefit.

Whatever suffering or happy life I experience,  
May it be only of the greatest benefit to others,  
Causing them to achieve enlightenment as quickly as possible.

Like Lama Tsongkhapa,  
May I be able to offer extensive benefits equaling the limitless sky to  
all sentient beings and the teachings of Buddha,  
From now on in all future lives,  
By having all the qualities of Lama Tsongkhapa within me.

Because of the past, present, and future merit created by me and by  
the buddhas, bodhisattvas, and sentient beings,  
May I, my family, disciples, and all sentient beings be able to actual-  
ize completely in this very lifetime  
Lama Tsongkhapa's path of unified sutra and tantra, which is pure  
like refined gold.



Dag gi ji nye sag päi ge wa di  
 Tän dang dro wa kün la gang phän dang  
 Khyä par je tsün lo zang drag pa yi  
 Tän päi nying po ring du säi je shog

I dedicate whatever virtues I have ever collected,  
 For the benefit of the teachings and of all sentient beings,  
 And, in particular, for the essential teachings  
 Of perfect, pure Losang Dragpa to shine forever.



*“Additional Dedications from Lama Zopa Rinpoche” on pp. 35–6 are not part of the CD recordings, but are included here so that listeners may dedicate the merits in a way similar to what has been recorded on the CD.*

For Track 12: Mantras to Multiply the Merit, please see p. 38.



## CD 1 – Sutra for Entering the city of Vaishali and other Mantras

### Track 1 : Sutra Recitation

This sutra is recited three times through. The Tibetan phonetics are included here for those who are inspired to recite the sutra.

ཡངས་པའི་གྲོང་ཁྱེད་དུ་འཇུག་པའི་ལོ་ཤོ་

*Yang päi drong khyer du jug päi do*

Gya gar kä du / arya bi pu le pra be sha ma ha sutra na  
 Pö kä du / phag pha yang päi drong khyer du jug päi do chhen po  
 Sang gyä dang / jang chhub sem pa tham chä la chhag tshäl lo  
 Di kä dag gi thö pa dü chig na / chom dân dä dam büi thro na  
 Zing päi dug nä na zhug te  
 De nä chom dân dä kyi tshé dang dân pa kün ga wo la ka tsäl pa  
 Kün ga wo yang päi drong khyer ga la bar dong ngo  
 Tsün pa de tar gyio zhe söl nä  
 Tshé dang dân pa kün ga wö chom dân dä kyi tar nyän nä  
 De nä chom dân dä yül li dri dzar gyu zhing shég te  
 Yang päi drong khyer du jön nä  
 Yang päi drong khyer gyi ah ma sung wäi tshäl na zhug so  
 De nä chom dân dä kyi tshé dang dân pa kün ga wo la ka tsäl pa



Kün ga wo yang päi drong khyer du song la chhin nä göi them pa la  
kang pa zhog te

Sang ngag kyi zhi di dag dang / tshig su chä pa di dag mö shig

VISARATA / VISARATA / VISARATA / VISARATA

Sang gyä jig ten la thug tse wa chän gyi ka tsäl to

Sang gyä tham chä kyi gong pa / rang sang gyä tham chä kyi sam pa

Dra chom pa tham chä kyi sam pa / lob pa tham chä kyi sam pa

Nyän thö tham chä kyi sam pa / den päi tshig dang dân pa tham chä  
kyi sam pa

Chhö kyi sam pa / tshang päi sam pa / tshang pa so söi sam pa

Dö päi wang chhug gi sam pa / wang pöi sam pa / lhäi sam pa

Lha ma yin gyi wang pöi sam pa / lha ma yin tham chä kyi sam pa

Lha ma yin gyi ngag zhug päi sam pa / chung po tham chä kyi sam pa

VISARATA / VISARATA / VISARATA / VISARATA

Sang gyä jig ten la thug tse wa chän gyi ka tsäl pa

MUNGHATA / MUNGHATA

Ma dug chig yam kyi nä nam par zhi wa gyur chig

NIRGACCCHATA / NIRGACCCHATA / NIRGACCCHATA /

NIRGACCCHATA

Sang gyä lha chen po / lhäi yang lha / lhäi la ma sheg shing

Wang po dang chä päi lha nam dang / tshang pa dang chä pa nam  
dang

Wang dag dang chä pa nam dang / kye güi dag po dang chä pa nam  
dang

Jig ten kyong wa zhi po dag kyang ong / lha bum thrag du ma dag  
dang

Lha ma yin gyi wang po nam dang / lha ma yin bum thrag du ma dag  
kyang ong

Chom dân dä la ngön par dä päi jung po bum thrag du ma dag kyang  
sem chän tham chä kyi dön gyi chhir ong te

De dag khye nam la nö pa chhen po chä par gyur du ong gi



ordinary happiness of temporary pleasure, but the ultimate happiness  
of liberation and enlightenment.

[May they be] liberated from the whole entire samsaric suffering and  
the causes of suffering...and may the three lower realms' beings be  
free forever from those sufferings. May they be empty.

Wherever there are bodhisatvas may all their prayers be fulfilled.  
Whatever they pray ...

May their prayers succeed ... May they be able to cause all this ...

Due to all the three times' merits collected by me, all the buddhas and  
bodhisatvas, and all sentient beings, may anyone who hears these  
mantras or makes a place for healing ... be able to meet the unified  
teachings of Lama Tsongkhapa in this very lifetime and completely  
actualize ...

Due to all the past, present, and future merits accumulated by myself  
and others, whatever actions I do ...

Whatever sufferings sentient beings have, may they ripen upon me.  
Whatever happiness I have accumulated, may it ripen upon others.

May my actions be most beneficial to all sentient beings, which is to  
help them achieve enlightenment as quickly as possible by myself alone.

Due to all the three times' merit accumulated by myself, all the buddhas  
and bodhisatvas, and all sentient beings ... whichever ... (inaudible) ...

So that nothing becomes a cause for negative karma. Wherever there  
is so much famine and poverty ... then all those become meaningful,  
[a] means to cause happiness to all the sentient beings ...

Due to all the three times' merit accumulated by myself, all the buddhas  
and bodhisatvas, and all sentient beings – that which exists, but is  
empty – may the I, who exists but is empty, achieve Guru Shakyamuni  
Buddha's enlightenment, which exists but is empty, and lead all sen-  
tient beings, who exist but are empty, to that enlightenment, which  
doesn't exist from its own side, that which is totally empty, by myself  
alone, who exists but does not exist from its own side.



generation stage or subtle generation stage, or special completion stage, like [somebody] who has clear light realization, illusory body, of course there is no question. So of course, bodhicitta is best, is the most successful or beneficial for prayer ... but at least strong faith in the Buddha, that is very important. Depending on that, how much faith one has, then the practice, the mantra you are chanting whether you are doing it for healing or to solve the problems, for success, whatever, it gives it power. It helps very much for success to have faith.

### Track 10: Sutra Recitation with Mantra “D”

I recited the benefits in Tibetan so I will just recite the mantra maybe two more times.

*Sutra and mantra are not yet identified.*

### Track 11: Dedication Prayers

*Rinpoche's dedication prayers are very difficult to hear. Still, for the power of the blessing and for those who have the karma to hear them, we have left them on the CD. A very rough attempted transcript follows. However, so that others may have the benefit of dedicating this merit, we include below dedication prayers from Lama Zopa Rinpoche, extracted from Essential Buddhist Prayers, Vol. 1. See pp. 35–36.*

#### Rough Attempted Transcript

However many sentient beings that are sick that there are, may they be immediately recovered. May the transmigrator beings, may they ... forever ...

*Sem chen ... (Tibetan) me par shog (dedication from Bodhisattva-charyavatara).*

How the ... when you get requests to pray for other people who are sick, then you recite this prayer ...

Due to all the past, present, and future merits accumulated by myself and others, all the buddhas and bodhisatvas, and all mother sentient beings, may all sentient beings have all the happiness – not only the



NIRGACCCHATA / NIRGACCCHATA / NIRGACCCHATA /  
NIRGACCCHATA

Nyur du jer chig

Khye chag lä gang dang wäi sem dang dân pa de dag ni phung war gyur chig

Gang dag jam päi sem dang dân zhing nye par mi dö la

Sung war jug par dö pa de dag ni khö chig / lü la yang jug par gyi shig

Sang gyä jig ten la thug tse wa chän gyi ka tsäl pa

SU MU SU MU SU MU SU MU /  
SU MU RU SU MU RU / SU MU RU / SU MU RU / SU MU RU /  
SU MU RU / SU MU RU / SU MU RU /  
MU RU / MU RU / MU RU / MU RU / MU RU / MU RU / MU  
RU / MU RU / MU RU /  
MI RI /  
MU RU / MI RI / MU RU / RI MI / MU RU / RI MI / MU RU / RI  
MI / MU RU / RI MI /  
MU RU / MI RI /  
MU RU / RI MI / MU RU / RI MI / MU RU / RI MI /  
MU RU / MI RI / MU RU / MI RI / MU RU / MI RI / MU RU / MI  
RI /  
MI RU RI TI / RI RI RI RI RI RI / RI RI RI RI RI / TI MI RI /  
MI RI MI RI MI RI MI RI MI RI /  
MI RI TI / HA SI MI RI TI / MI RI TI / MI TI / SI SI SI MI /  
KAM KA RA / KAM KA RA TA / KAM KA RA / KAM KA RA CHA /  
KAM KA RA / KAM KA RA / KAM KA RA / KAM KA RA / KAM KA  
RA / KAM KA RA / KAM KA RA / KAM KA RA / KAM KA RA /  
KAM KA RA / KAM KA RA / KAM KA RA / KAM KA RA / KAM KA  
RA / KAM KA RA / KAM KA RA / KAM KA RA / KAM KA RA /  
KAM KA RO TI TI / KU RI SHO KAM KA RA / KAM KA RI SHI /  
RI RI RI RI RI / TI RI TE PHU SVA /  
RI PHU RI PHU / RI PHU RI PHU / RI PHU RI PHU / RI PHU RI  
PHU / NA THA / NA NA THA THA / RI PHU RI PHU / NA THA  
THA /  
NIRGACCCHATA / RI PHU RI PHU / NIRGACCCHATA / PA LA YA  
TA / RI PHU RI PHU / PA LA YA TA

Sang gyä jig ten la thug tse wa chän

Sem chän tham chä la phän par lhag par gong pa dang dân pa

jam pa la nä pa / thug je dang dân pa / ga wa la nä pa



Tang nyom la nä pa sheg kyi

KSHI PHRAM NA NIRGACCCHATA SVAHA

Sang gyä kyi yeshé kyi chhog dang chhö nyi kyi  
Lha tham chä dang jung po tham chä la ka tsäl päi sang ngag kyi zhi di  
dag ni

Drub pa o / tshig su chä pa di dag ni drub pa o

Gang la ser na nam chhag pa / nam jom dri ma me dzä ching  
Thug zhi nö pa mi nga de / khye la de leg dzä par gyur

Dren pa gang zhig dro wa nam / thar päi lam du dzü dzä ching  
Chhö nam tham chä rön pa de / khye la de leg dzä par gyur

Tön pa gyug pa nam kyi ten / sem chän kün gyi dön gyi chhir  
Gang gi de wa nga dzä de / khye la de leg dzä par gyur

Kyob pa gang zhig jam pa yi / thug kyi dro wa di dag kün  
Bu chig zhin du tag kyang de / khye la de leg dzä par gyur

Gang zhig khor war khor wa yi / sem chän kün gyi ten gyur ching  
Ling dang pung nyen gyur pa de / khye la de leg dzä par gyur

Gang zhig chhö kün ngön sum gyur / tsang zhing lu wa mi nga la  
Sung tsang tsang mar dzä pa de / khye la de leg dzä par gyur

Pa wo chhen po gang kye pa / phün sum tshog dön jor gyur ching  
Dön drub tshog kyang drub pa de / khye la de leg dzä par gyur

Gang zhig kye pä sa nam ni / nag tshäl chä par rab yö shing  
Sem chän tham chä rab ga de / khye la de leg dzä par gyur

Jang chhub nying por sheg pa na / sa dag nam drug yö gyur ching  
Dü yi mi der gyur pa de / khye la de leg dzä par gyur

Chhö kyi khor lo kor wa na / phag päi den pa nam sung wa  
Thub päi nyän pa gang jung de / khye la de leg dzä par gyur



that the person who recites the mantra, [for] that person, all the lower realms will be stopped [for] that person who recites this mantra. That person (which means in all the lower realms) has created so many negative karmas to be born in the lower realms. So it means those negative karmas get purified. That is how all the lower realms get stopped.

### Track 6: Motivation

Due to all the past, present, future merits collected by myself, all buddhas and bodhisattvas, and all sentient beings, may anybody who hears this mantra (this tape), who hears and whomever this mantra (this tape) is played for, may all that person's sickness get immediately healed, and may they be free from spirit harms and be purified of all the negative karma and find ... and actualize compassion and bodhicitta in that very lifetime, immediately, without delay of even a second. May they achieve enlightenment, and [may they] be able to fulfill all their wishes.

### Track 7: Mantra Recitation (Mantra A)

Not yet identified.

### Track 8: Sutra Recitation

Phonetics are not yet available for this sutra.

### Track 9: Additional Commentary

It says, "If you recite this mantra in the presence of the person who has lost their memory, then the person will find their memory." If a person has fainted, or is unconscious, this might be one mantra to recite for someone who is in a coma ...

Usually, when you do puja or recite mantras for healing – pujas, whatever – even if one doesn't have realization of bodhicitta, of course that is the best. Also, somebody who has tantric realization of gross



... if you recite this mantra, the water will come back.

“All the sicknesses, you wipe off with your hand. If you recite this mantra, the person will be healed ...”

The person's sickness will be healed.

“[For] a person who has lost consciousness ...”

I think coma, things like that, or who fainted ...

“... if you recite this mantra in the presence of that, the person will find remembrance.

“[For] persons who are hungry and thirsty, if you recite this mantra in the face of that person, food and drink will come.

“If there is a great danger happening, then you write this mantra on cloth and put it on top of a banner, then you will be protected from your places up to the distance of one *parchay*.”

A *parchay* is a certain measurement of distance. I think, I am not sure, there is a Kalachakra way of counting and an Abhidharma way of counting, and other ways of counting the *parchay*. Maybe just to give some rough idea (maybe this belongs to ... but I am not 100 percent sure ... ?) Five hundred arm-lengths is one *gyantrak*. Eighty *gyantraks* is one *parchay*. So, from your house that much distance will be protected. So, this mantra – the mantra what is called, “Exalted Beautifying the Shape of the Body” – this is from the Kangyur. So, examples like this, there are so many. Unbelievable. Even if you listen, or even if you keep the text, even if you don't read, but you keep the text, your luck is unbelievable.

#### Correction:

There is one which I translated before. Before, I translated that, “You will be enchanted by all sentient beings, all sentient beings will see you as wonderful ... or beautiful.” Before I said, “then the lower realms get stopped.” But I think, when I think about it, I think the meaning is



Yi throg gang gi mu teg che / tham chä chhö kyi pham dzä ching  
Tshog kün wang du dzä pa de / khye la de leg dzä par gyur

Sang gyä khye la de leg dzä / gya chin lhar chä de leg dang  
Jung po kün gyi de leg ni / khye la tag tu chin gyur chig

Sang gyä sö nam thu dag dang / lha nam kyi ni sam pa yi  
Khye nam dö dön gang yin pa / dön de de ring drub gyur chig

Kang nyi khye chag de leg shog / kang zhi khye chag de leg shog  
Khye chag lam dro de leg shog / chhir ong dag kyang de leg shog  
Nyin mo de leg tshän de leg / nyin mä gung la de leg shing

Khye chag kün du de leg shog / khye chag dig par ma gyur chig  
Sang gyä lha nam tong dag gi / yong su kor teg shog dzä kyi

Dang sem dän pa nam jer chig / nying jei dag nyi chän nam khö  
Sang gyä rang sang gyä nam dang / dra chom lob päi den tshig gi

Jig ten mi phän je pa nam / drong khyer dir ni tong gyur chig  
Sem chän kün dang sog chag kün / jung po kün dang khye chag kün  
De wa ba zhig dän gyur chir / thann chä nä nam me par shog

Kün gyi zang nam thong gyur chig / gang yang dig par ma gyur chig  
Jung po gang dag dir ni lhag gyur te / sa dang war nang dag na nä pa  
nam

Kye gu nam la tag tu jam che shog

Nyin dang tshän du chhö kyang jö gyur chig / de kä che ka tsäl nä

Tshe dang dän pa kün ga wö / tsün pa de zhin gyio zhä söl te  
Chom dân dä kyi tar nyan nä / yang päi drong khyer du song te

Göi them pa la kang pa zhag nä / sang ngag kyi zhi di dag dang  
Tshig su chä pa di dag kyang ma so

VISARATA / VISARATA / VISARATA / VISARATA



Sang gyä jig ren la thug tse wa chän gyi ka tsäl to  
 Sang gyä tham chä kyi gong pa  
 Rang sang gyä tham chä kyi sam pa / dra chom pa tham chä kyi sam  
 pa  
 Lob pa tham chä kyi sam pa / nyän thö tham chä kyi sam pa  
 Den päi tshig dang dân pa tham chä kyi sam pa / chhö kyi sam pa  
 Tshang päi sam pa / tshang pa so söi sam pa  
 Dö päi wang chhug gi sam pa / wang pöi sam pa  
 Lhäi sam pa / lha ma yin gyi wang pöi sam pa  
 Lha ma yin tham chä kyi sam pa / lha ma yin gyi ngag zhug päi sam pa  
 Jung po tham chä kyi sam pa

VISARATA / VISARATA / VISARATA / VISARATA

Sang gyä jig ren la thug tse wa chän gyi ka tsäl to

MUNCHATA / MUNCHATA

Yam kyi nä tham cha zhi war gyur chig

NIRGACCCHATA / NIRGACCCHATA / NIRGACCCHATA /  
 NIRGACCCHATA

Sang gyä lha chen po lhäi yang lha / lhäi la ma sheg shing  
 Wang po dang chä päi lha nam dang / tshang pa dang chä pa dang  
 Wang dag dang chä pa nam dang / kye güi dag po dang chä pa nam  
 dang  
 Jig ten kyong wa zhi po dag kyang ong / lha tong thrag du ma dag  
 dang  
 Lha ma yin gyi wang po nam sam / lha ma yin tong thrag du ma dag  
 kyang ong  
 Chom dân dä la ngön par dä päi jung po gya tong mang po dag kyang  
 sem chän tham chä kyi dön gyi chir ong te  
 De dag khye la nö pa chhen po je par gyur gyi

NIRGACCCHATA / NIRGACCCHATA / NIRGACCCHATA /  
 NIRGACCCHATA

Nyur du cher chig /



In Tibetan [it] is called *tsam me*, which means “no break of another life.” After you have committed the negative karma, you are immediately reborn in the lower realm, in the hot hells, even that, the very heavy hot hell, the great hot hell, and the unbearable – the hell realm in which you suffer for one (?) eon.

What are those negative karmas [with] no break [of] another life? [Those which] immediately make [you] to be reborn in the very heavy hot hell realms? [They] are having killed father, killed mother, killed arhat, harmed Buddha (caused blood to flow from Buddha), caused disunity in the Sangha. Those are the five negative karmas which have no break. So, even those negative karmas get purified.

Here in the text it says,

“Even the negative karmas which have no break get purified ...”

Then ...

“Your mental continuum becomes extremely completely pure ...”

Then you will have body, speech, mind conduct completely pure. Then,

“The tathagaras, gone to bliss ones – the buddhas – always they will cause you to achieve the power of concentration, power of initiation, power of the bhumis, power gone beyond, and then the power of the extraordinary transcendental wisdom.

“If you recite this mantra by looking in the sky, rain will come. If you recite this mantra looking at the ground, crops will grow. If you recite this mantra looking at waterfalls ...”

Ponds, something else, I am not sure ... *tse gyi* (?) ...

“... then water will come up. Where there used to be waterfalls, where there used to be ponds ...”

Maybe what is [called] a “stream,” where there used to be this, but now it is dry ...

The Tibetan fifteenth, full moon ...

“... you do Nyung nä.”

That is, fasting: Nyung nä of the body – fasting; Nyung nä of the speech – silence; Nyung nä of the mind – keeping the mind in virtue.

“You wear the white dress, then in the presence of a stupa or Buddha’s holy body, which contains a relic, Buddha’s relic ...”

It could be also relic, these precious mantras, like the Secret Relic, the Dharmakaya relic, which means these mantras which we have been putting into the stupas, tsatsas, statues, and stupas. It gives incredible power to purify negative karma and inconceivable merit. So, this could be another meaning of relic: those mantras.

“You put white sandalwood to the stupa, or [to] the statue of the holy body containing relics, or [to] the mandala ...”

The mandala of Chenrezig ... [it] might be that. It seems [to be] talking [about] this practice [that] is related to Compassion Buddha.

“You sprinkle flowers to the mandala and the Destroyer Qualified Gone Beyond, Chenrezig ...”

Alay! So here, it separates: “Destroyer Qualified Gone Beyond” is Shakyamuni Buddha and the “Exalted Compassionate Arya Guru Lord” [is Chenrezig].

“Also offer incense, light, and scented smell ...”

Offer scented smell, light, also lit incense ... it could be scented smell, any perfume, anything that which is scented smell. Then offer incense, lit incense.

“Then sit there and you recite this mantra 128 times, then you will be free of all the negative karmas. Even if you have done negative karma which has no break ...”

Khye chag lä gang dag dang wai sem dang dân pa de dag ni phung war  
gyur chig  
Gang dag jam päi sem dang dân zhing nye par mi dö la  
Sung war jug par dö pa de dag ni khö chig  
Lü la yang jug par gyi shig / sang gyä jig ten la thug tse wa chän gyi ka  
tsäl pa

SU MU SU MU / SU MU SU MU /  
SU MU RU / SU MU RU / SU MU RU / SU MU RU / SU MU RU /  
SU MU RU / SU MU RU / SU MU RU / MU RU / MU RU / MU  
RU / MU RU / MU RU / MU RU / MU RU /  
MI RI / MI RI / MI RI / MI RI / MI RI / MI RI /  
MU RU MI RI / MU RU MI RI / MU RU MI RI / MU RU MI RI /  
MU RU MI RI / MU RU MI RI / MU RU MI RI /  
MU RU MI RI / RI RI RI RI / RI RI RI RI / DI RI RI DI / MI RI MI  
RI / MI RI MI RI / MI RI MI RI TI / HA SI MI RI TI / MI RI SI SI  
MI /  
KAM KA RA / KAM KA RA TA / KAM KA RA / KAM KA RA TSA /  
KAM KA RA / KAM KA RA / KAM KA RA / KAM KA RA / KAM KA  
RA / KAM KA RA / KAM KA RA / KAM KA RA / KAM KA RA /  
KAM KA RA / KAM KA RA / KAM KA RA / KAM KA RA / KAM KA  
RA / KAM KA RA /  
KAM KA RO /  
TI TI KU RI SHO KAM KA RA / KAM KA RI SHI /  
RI RI / RI RI / RI RI TI / RI PHU SVA /  
RI PHU / RI PHU / RI PHU / RI PHU / RI PHU / RI PHU / RI  
PHU / RI PHU /  
NA NA THA / NA NA THA / RI PHU RI PHU / NA NA THA /  
NIRGACCHATA / RI PHU RI PHU / NIRGACCHATA / PA LA YA  
TA / RI PHU RI PHU / PA LA YA TA

Sang gyä jig ten la thug tse wa chän  
Sem chän tham chä la phän par lhag par gong pa dang dân pa / jam  
pa la nä pa  
Thug je dang dân pa / ga wa la nä pa  
Tang nyom la nä pa sheg kyi

KSHI PHRAM NA NIRGACCHATA SVAHA



Sang gyä kyi chhog dang  
 Chhö nyi kyi lha tham chä dang jung po tham chä la ka tsäl päi sang  
 ngag kyi zhi di dag ni drub pa o / thsig su chä pa di dag ni drub pa o  
 Gang la ser na nam chhag pa / nam jom dri ma me dzä ching  
 Thug zhi nö pa mi nga de / khye la de leg dzä par gyur

Dren pa gang zhig dro wa nam / thar päi lam du dzü dzä ching  
 Chhö nam tham chä tön pa de / khye la de leg dzä par gyur  
 Tön pa gyug pa nam kyi ten / sem chän kün gyi dön gyi chhir  
 Gang gi de wa nga dzä de / khye la de leg dzä par gyur

Kyob pa gang zhig jam pa yi / thug kyi dro wa di dag kün  
 Bu chig zhin du tag kyang te / khye la de leg dzä par gyur

Gang zhig khor war khor wa yi / sem chän kün gyi ten gyur ching  
 Ling dang pung nven gyur pa de / khye la de leg dzä par gyur

Gang zhig chhö kün ngön sum gyur / tsang zhing lu wa mi nga la  
 Sung tsang tsang mar dzä pa de / khye la de leg dzä par gyur

Pa wo chhen po gang kye pa / phün sum tshog dön jor gyur ching  
 Dön drub tshog kyang drub pa de / khye la de leg dzä pa gyur

Gang zhig kye pä sa nam ni / nag tshäl chä pa rab yö shing  
 Sem chän tham chä rab ga de / khye la de leg dzä par gyur

Jang chhub nying por sheg pa na / sa dag nam drug yö gyur ching  
 Dü yi mi der gyur pa de / khye la de leg dzä par gyur

Chhö kyi khor lo kor wa na / phag päi den pa nam sung wa  
 Thub päi nyan pa gang jung de / khye la de leg dzä par gyur

Yi throg gang gi mu teg je / tham chä chhö kyi pham dzä ching  
 Tshog kün wang du dzä pa de / khye la de leg dzä par gyur

Sang gyä khye la de leg dzä / gya jin lhar chä de leg dang  
 Jung po kün gyi de leg ni / khye la tag tu jin gyur chig



Then,  
 “By looking at the face of the Lotus in the Hand, the Compassionate Buddha’s face, then you recite this mantra, you will see the exalted Compassionate Lord who is always smiling, the Destroyer Qualified Gone Beyond Always-smiling One.”

(*New translation*.)

“By looking at the face of the Lotus in the Hand, the Compassionate Buddha, then recite this mantra. You will see the Destroyer Qualified Gone Beyond Always-smiling One, the exalted Compassionate Arya Being, Great Lord.

“You will achieve the clear appearance of Dharmā, the first ...”

which means the first bhumi. Bodhisattvas have ten bhumis.

“And in that life you will achieve the remembrance of the Buddha.”

Probably, I am not 100 percent sure, but at the time of death, remembering Buddha at that time, those crucial times in your life, you will remember Buddha and then you are free from the problems. You are saved, guided. It could have that meaning.

“While your mind is in equipoise meditation, then at the time of death will ...”

It means when you pass away, you won’t pass away in an ordinary way with non-virtuous thoughts. You will die in a meditative state.

In all the lifetimes, you will remember the lives ...”

Many lives.

“Exactly as you wish, all the karma [and] obscurations, (it) will cease. Exactly as you wish, if you want to cease all the karma obscurations, then on the fifteenth ...”



this mantra – the easiest job – collects [the same] great collections of merit [as those] collected by one thousand wheel-turning kings.

“And you will be born in the great race of the Lotus from life to life ...”

[I’m] not sure, but I think it might be ... [from] life to life you are a practitioner, yourself, of Chenrezig. The lower tantra – you know there are outer, inner, and secret Chenrezig – the lower tantra of Chenrezig, Kriya tantra, that Chenrezig, like Thousand-Arm Chenrezig, Four-Arm Chenrezig, like that. These are lower tantras of the Lotus type. In lower tantra, there are three types: Lotus type, Vairo type, and Tathagata type. So, Chenrezig is the Lotus type. So, it might mean that. My guess is that from life to life you become a practitioner of Chenrezig.

“You will be instructed by extraordinary, exalted beings.

“If you hold a scented flower in both hands, then recite this mantra seven times, you will achieve thousands of great qualities.

“The appearance of the ultimate reality of great compassion will be generated within that person ...”

This means, it helps to realize that things are empty. By seeing things as empty, then you see things do not exist from their own side. You see things as illusion.

“The appearance of the ultimate reality of great compassion will be generated within that person ...”

[I am] not sure of the relation to the compassion, but in highest tantra, it is translated as non-dual great bliss. It is translated as “great bliss,” that is called “compassion.” There is meaning that is expressed by that. But here, I am not sure if it means this compassion related to that.

And that,

“You will possess great holy beings’ qualities.”



Sang gyä sö nam thu dag dang / lha nam kyi ni sam pa yi  
Khye kyi dö dön gang yin pa / dön de di ring drub gyur chig

Kang nyi khye chag de leg shog / kang zhi khye chag de leg shog  
Khye chag lam dro de leg shog / chhir dog dag kyang de leg shog

Nyin mo dä leg tsän de leg / nyi mäi gung laang de leg shing  
Khye chag tag tu de leg shog / khye chag dig par ma gyur chig  
Sang gyä lha nam tong dag gi / yong su kor teg shog dzä ching  
Dang sem dân pa nam cher chig / nying jei dag nyi chän nam khö

Sang gyä rang sang gyä nam dang / dra chom lob päi den tshig gi  
Jig ten mi phän che pa nam / drong khyer dir ni tong gyur chig

Sem chän kün dang sog chag kün / jung po kün dang khye chag kün  
De wa ba zhig dân gyur chig / tham chä nä nam me par shog

Kün gyi zang nam thong gyur chig / gang yang dig par ma gyur chig  
Jung po gang dag dir ni lhag gyur te / sa dang bar nang dag la nä pa  
nam

Kye gu nam la tag tu jam che shog

Nyin dang tshän du chhö kyang chö gyur chig

Phag pa yang päi drong khyer du jug päi do dzog so

(*Sutra recitation ends here.*)

Gya gar gyi khän po su ren dra wo dhi dang

Zhu chhen gyi lo tsa wa pä ö ün de yeshe de gyur ching zhü te tän la  
phab pa o

NOTE: Vāishali is famous as the place where a monkey offered a bowl of honey to the Buddha. Vāishali is where the third Turning of the Wheel of Dharma took place and also where the Buddha ordained his last disciple, a very beautiful dancer who requested to become a nun. It was from Vāishali that Lord Buddha made his way to Kushinagar where he manifested parinirvana at the end of his life.



Those sentient beings ... the lower realms get stopped.

(*Later, this was clarified to mean: ... For the person who recites the mantra, all the lower realms will be stopped, for that person who recites this mantra. That person, who has created so many negative karmas to be born in the lower realms, those negative karmas get purified. That is how all the lower realms get stopped.*)

“Just for a little while, if you sit (there is one word of which I am not sure) and you recite, in your mind, this will purify negative karmas collected for a hundred thousand of ten million eons.”

So, it means, not just ten million, but ten million one, two, three, four, like that, to one hundred thousand. Even that much is one, but so many. [In such a] short while, by sitting, you see, recite this mantra, and it purifies negative karma collected for so many ... a hundred thousand of ten million eons.

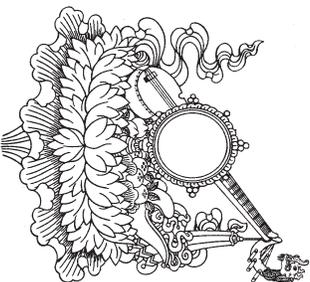
“You will be enriched with [the] great collections of merit that (of) thousands ...” –

Not just one wheel-turning king, but *thousands of wheel-turning kings*. How much merit they collect, you will be enriched with a great collection of merit [like that].

Just to make commentary on that. [For a] wheel-turning king, in one continent, like this southern continent where we live, there is no other king that can [be] matched by power or wealth. One who has the most power, the greatest wealth ... there is no other that can compare to that. That one is a wheel-turning king. So, there are wheel-turning kings who control one continent, two continents, three continents, four continents, and the wheel-turning king who controls even the deva realms. So, to be [born] as a wheel-turning king even one time, you have to collect inconceivable merit, just to be born one time. So, can you imagine with all that wealth and power, one who has the most wealth and power, how much merit a wheel-turning [king] collects? Immense. Now here, we are talking about one thousand wheel-turning kings, how much merit they collect. So that much, by reciting

### Colophon:

This sutra was recited by Lama Zopa Rinpoche in October 2003 for Diana Olander to help stop her pain, as well as to a group of animals at Kopan Monastery in November 2003. The Tibetan phonetics were originally created by Ven. Tenzin Namdrol. They were modified to accord with FPMT standard phonetics and checked against the Tibetan by Rachel Ryer and Ven. Connie Miller, FPMT Education Services, May–July 2004.





## Track 5: Benefits of the Mantra Called, “Beautifying the Shape of the Body of the Lotus in the Hand, the Holy Celestial Mansion of the Bodhisattvas”

NOTE: Rinpoche’s translation of the text is indented. For ease of following the teachings as recorded on the CD, this transcript has been only lightly edited. Words in “[ ]” have been added by the editor for ease of reading.

“These are some benefits of the mantra called, ‘Beautifying the Shape of the Body of the Lotus in the Hand, the Holy Celestial Mansion of the Bodhisattvas.’

“This is the teaching that cracks by the vajra. It is praised by devas, nagas, the giver (the mother’s son), *nyam chi* and asuras – those great beings. This perfects all the wishes.

“Anyone who has great defilements, whose mind is obscured – anyone who listens to this, even keeps this text, even recites this text, reads it, or sees it, actualizes it well ... anyone who does this, all their karma, all defilements – the disturbing thoughts – will become completely purified.

“If one gets up in the morning and recites this one time, then the Buddha Holding the Lotus in the Hand will follow after you.”

I think it means ... usually “Lotus in the Hand” refers to the Compassionate Buddha, Chenrezig.

“Whatever wishes you have in the heart, [whatever] needs, just by thinking ...”

While abiding in an isolated place, alone, visualize the Buddha in your mind and then by remembering ... then you recite this mantra seven times. Then, whatever you wish will be achieved. Then ...

“You will be attractive to all the sentient beings. You will become wonderful, enchanting to all the sentient beings.”



We have not yet identified the following mantras on the CD and will provide them at a later date.

Track 2: Mantra A

Track 3: Mantra B

Track 4: Mantra C

Track 5: Auspicious Prayer from the Sutra Enjoying Exalted Expansiveness

This auspicious prayer in verses was taught by Lord Buddha in the Sutra Enjoying the Exalted Expansiveness, the “Chapter of the Trader Khakun and Sangpo.”

*Chanting prayer with tingshas (small cymbals). Original text not yet found.*

This is an auspicious prayer that Buddha spread, not only to heal all the sicknesses, but also to actualize all the wishes by pacifying all the obstacles.

Track 6: Auspicious Prayer of the Three: Chenrezig, Manjushri, and Vajrapani

The next one is the auspicious prayer of the three natures: Chenrezig, the embodiment of all the buddhas’ compassion, Manjushri, the embodiment of all the buddhas’ wisdom, and Vajrapani, the embodiment of all the buddhas’ power.

Manjushri is in the nature of wisdom, Chenrezig is in the nature of compassion, Vajrapani is in the nature of power.

Kön chhog sum la chhag tshäl lo ...

*Chanting prayer with tingshas (small cymbals). Original text not yet found.*



### Track 7: Auspicious Verses of the Three Rare Sublime Ones

These are auspicious verses of the Three Rare Sublime Ones. Buddha taught this to Buddhas' benefactors.

*Chanting prayer with tingshas (small cymbals). Original text not yet found.*



### Track 3: Requests

Päl dän la mäi khye ku chi dra dang  
 Khor dang du tshe tshä dang zhing kham sog  
 Khyö kyi shän chhog zang po chi dra war  
 De dra kho nar dag sog gyur war shog

Päl dän la mäi nam par tar pa la  
 Kä chig tsam yang log ta mi kye shing  
 Chi dze leg par tong wä mo go kyi  
 La mäi jin lab sem la jug par shog

#### Translation:

In whatever way you appear, glorious guru,  
 With whatever retinue, lifespan, and pure land,  
 Whatever noble and holy name you take,  
 May I and others attain only these.

May I not arise heresy even for a second  
 In the actions of the glorious guru.  
 May I see whatever actions are done as pure.  
 [With this devotion,] may I receive the blessings of the guru in  
 my heart.

### Track 4: Request to the Lama

Jam phel düi lama la söl war deb söl jin gyi lob  
 Gang ri tob par kül wa nga ku shi tob par zab tu söl

*(English translation not yet available.)*



## CD 2

### Track 1: Instructions for Listening to Calling the Guru From

#### *Afar*

When one does this prayer, *Calling the Guru from Afar*, one should visualize the guru above one's crown and think that [the guru] encompasses all the Buddha, Dharma, and Sangha. Then, when chanting, meditate on the meaning of the prayer, the first part of which is the kindness of the guru ... meditating on the kindness of the guru. The meaning is to meditate on the kindness of the guru.

### Track 2: Calling the Guru From *Afar*

See the following pages for Tibetan phonetics and English translation of this prayer.

#### *Colophon:*

His Eminence Shyalpa Rinpoche informed us that the original text for “Calling the Lama From Afar” was composed by Zarongtu Sangyā Ngawang Tenzin Rinpoche, whom His Eminence thinks “must have been very close to the previous reincarnation of Lama Zopa Rinpoche.”

Translated by Lama Zopa Rinpoche in 1985. Transcribed and edited by Ven. Thubten Dondrub. The two final verses following the main prayer were also translated by Lama Zopa Rinpoche. Lightly edited by Ven. Constance Miller. Revised January 2003 by Kendall Magnusson, FPMT Education Department. Colophon updated December 2003.





## calling the GURU from Afar

(abbreviated version)



La ma kyen  
La ma kyen  
La ma kyen

Ma rig mün sel päl dân la ma  
Tar päl lam tön päl dân la ma  
Kor wäi chu dröl päl dân la ma  
Dug ngäl nä sel päl dân la ma  
Yi zhin nor bu päl dân la ma  
Kye la söl deb jin gyi lob shig  
Mi tag chi wa nying nä dren pa  
Päl dân la mäi jin gyi lob shig  
Gö me lo na gyu la kye pa  
Päl dân la mäi jin gyi lob shig  
Ben par tse chig drub la nä pa  
Päl dân la mäi jin gyi lob shig  
Drub la bar che gang yang me pa  
Päl dân la mäi jin gyi lob shig  
Kyen ngän tam chä drog su char wa  
Päl dân la mäi jin gyi lob shig  
Dag zhen dön nyi lhün gyi drub pa  
Päl dân la mäi jin gyi lob shig  
Dan ta nyur du jin gyi lob shig  
Nyur wa nyur du jin gyi lob shig  
Den tog dir ru jin gyi lob shig  
Tün tog dir ru jin gyi lob shig



After reciting these verses, recite any requesting prayers to your own guru that you wish.

Track 3 begins on p. 23.



## calling the GURU from Afar

(abbreviated version)



Lama, think of me!  
Lama, think of me!  
Lama, think of me!

Magnificently glorious guru, dispelling the darkness of ignorance;  
Magnificently glorious guru, revealing the path of liberation;  
Magnificently glorious guru, liberating from the waters of samsara;  
Magnificently glorious guru, eliminating the diseases of the five  
poisons;  
Magnificently glorious guru, who is the wish-granting jewel:  
I beseech you, please grant me blessings.  
Magnificently glorious guru, please grant me blessings to remember  
impermanence and death from my heart.  
Magnificently glorious guru, please grant me blessings to generate  
the thought of no-need in my mind.  
Magnificently glorious guru, please bless me to abide one-pointedly  
in practice in isolated places.  
Magnificently glorious guru, please bless me not to have any  
hindrances to my practice.  
Magnificently glorious guru, please bless me so that all bad condi-  
tions appear as a support.  
Magnificently glorious guru, please bless me to accomplish effort-  
lessly the two works of self and others.  
Magnificently glorious guru, please bless me soon, very soon.  
Please grant me blessings on this very cushion.  
Please grant me blessings in this very session.

After reciting these verses, recite any requesting prayers to your own guru that you wish.

Track 3 begins on p. 23.