

*Prayer of Auspiciousness
from the Mani Kabum*

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སློན་ཚིག་བརྒྱུགས་སོ།།

By Dharma King Songtsen Gampo

Translated by Lama Zopa Rinpoche

FPMT



Lama Zopa Rinpoche
Practice Series

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Prayer of Auspiciousness from the Maní Kabum

DÜ SUM SANG GYÄ KÜN GYI KU SUNG THUG

**You, the holy body, speech, and mind of all the buddhas of
the three times,**

DRO DRUG KÜN LA THUG JEI CHÄN GYI ZIG

**Look with compassionate eyes at all six types of
transmigratory beings,**

JAM DANG THUG JEI THUG KYI KYOB DZÄ PÄI

And guide us with loving kindness and compassion:

PHAG PA CHÄN RÄ ZIG KYI TRA SHI SHOG

**May there be the auspiciousness of Arya Compassionate-
Eye-Looking One.¹**

YI GE DRUG PA THUG JE TRÜL PÄI KU

**Your six syllables, holy body of transformation of
compassion,**

DRO DRUG DIG JONG KHOR WÄI YANG SA CHÖ

**Purify the negative karmas of the six types of transmigratory
beings, cut off the precipice of samsara,**

JANG CHHUB LAM DREN KU SUM SA LA GÖ

**Lead us in the path to cessation and realization,² and place us
in the state of the three kayas:**

NYING PO YI GE DRUG PÄI TRA SHI SHOG

May there be the auspiciousness of the six heart syllables.

CHÄN RÄ ZIG WANG DRO DRUG YONG LA ZIG

**Powerful Compassionate-Eye-Looking One, you look at all six
types of transmigratory beings;**

THUG JE CHHEN PÖI NYING JE GYÜN MI CHHÄ

Great Compassionate One, your compassion is unceasing;

JIG TEN WANG CHHUG DRO WA YONG KYI GÖN

**Enriched with Power over the World, you are the savior of all
transmigratory beings:**

DRO WÄI KYAB NÄ CHHOG GI TRA SHI SHOG

**May there be the auspiciousness of the supreme object of
refuge of all transmigratory beings.**

LO GYA TSHO ZHING TÖN GYA THONG WA DANG

**Through our living for a hundred years and seeing a hundred
autumns,**

LONG CHÖ GYÄ SHING SAM DÖN DRUB PA DANG

Increasing our enjoyments, succeeding in our wishes,

CHHÖ LA BAR CHHÄ ME CHING DRUB PA THAR CHIN NÄ

**Being without obstacles to Dharma,³ and completing our
practice,**

GYÜ DZIN JIN GYI LAB PÄI TRA SHI SHOG

**May there be the auspiciousness of our preserving and
receiving the blessings of the lineage.**

NYE KA TEN ZANG LÄN CHIG THOB PA DIR

**By our perfect human rebirth, so difficult to find and received
just once,**

NYE CHÖ DIG PÄI NÖ DU MI GYUR WAR

**Not becoming a container of wrong conduct and negative
karma,**

NAM KAR JANG SEM KHO NÄ ZIN PA YI

And by being persuaded only by white bodhichitta,

RANG ZHÄN DÖN NYI THAR CHHIN TRA SHI SHOG

**May there be the auspiciousness of our completing the works
of self and of others.**

Translator's Colophon:

Prayer of Auspiciousness from the Mañi Kabum (Tib. *mañi bka' 'bum nang gi bkra shis kyi smon tshig*): From the *Mañi Kabum* by the Dharma king Songtsen Gampo, the actual Chenrezig. The last verse was written, in a rush, by Thubten Zopa, a beggar monk without Dharma, as a prayer for all beings. May all transmigratory beings be guided by Guru Chenrezig.

Publisher's Colophon:

Translated by Lama Zopa Rinpoche at Kopan Monastery, Nepal, in December 2016. Dictated to and lightly edited by Ven. Ailsa Cameron. Edited based on the Tibetan by Ven. Ailsa Cameron and Ven. Joan Nicell, FPMT Translation Services, August 2018.

Notes

- 1 Phagpa Chenrezig (Tib. *'phags pa spyan ras gzigs*).
- 2 Here Lama Zopa Rinpoche translates *jangchub* (Tib. *byang chub*) literally as “cessation and realization.” It is often translated as “enlightenment.”
- 3 This refers to obstacles not only to your own Dharma practice but also to the holy Dharma existing for a long time and spreading throughout the world.

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Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ॐ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪṀ or the *Heart Sutra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



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