



## The Meaning of the Long-Life mantra of Tsewang Rigdzin

### The Mantra:

བསྟོ་སྤྱི་ཨ་དཀར་མུ་ལ་ཉིང་ནམ་འོད་འདུ་མུ་ཡེ་ཚོ་རྗེ་ཇོ།

SO DRUM A KAR MU LA TING NAM WÖ DU MU YE TSE  
NRI DZA|

### Praise of the Mantra:

བསྟོ་ནི་མི་འགྱུར་བོན་གྱི་དབྱིངས།

SO NI MI NGYUR BÖN GYI YING

SO is unchangeable Empty Nature.

།སྤྱི་ནི་ལྷ་ཡི་གཞལ་ཡས་ཁང་།

DRUM NI HLA YI ZHAL YE KHANG

DRUM is the immeasurable palace of the Divinities.

།ཨ་དཀར་རྗེ་མིང་ཡེ་ཤེས་ངང་།

A KAR CHYE ME YE SHE NGANG

A KAR is the Nature of Unborn Wisdom.

ལྷུ་ལ་རིག་འཛིན་ས་བོན་ཏེ།

MU LA RIG DZIN SA BÖN TE

MU LA represents the seed syllables of the Siddhas.

ཏིང་ནམ་རང་འབྱུང་བདུད་ཚིའི་ཚུ།

TING NAM RANG JYUNG DÜD TSI'I CHU

TING NAM represents the Self-originated Nectar-Water.

འོད་འདུ་ཚེ་ཡི་དངོས་གྲུབ་བསྐྱེད།

WÖ DU TSE YI NGÖ DRUB DUD

WÖ DU is the collection of *siddhi* of Life.

ལྷུ་ཡི་ཕྱ་དང་གཡང་གི་འཛོལ།

MU YE CHYA DANG YANG GI DZAB

MU YE is the mantra of *yang* and *cha*.<sup>1</sup>

ཚེ་རྗེ་མི་ཡི་སྣང་པོ་སྟེ།

TSE NRI MI YI NYING PO TE

TSE NRI is the essence or mantra of humans.

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<sup>1</sup> Tib. g.yang / གཡང – prosperity in the sense of having many domestic animals and precious possessions; Tib. chya / ཕྱ – prosperity of humans.

།རྩོ་མི་འོད་ཟེར་ལྷགས་རྒྱ་ཡིས།

DZA NI WÖ ZER CHAG KYU YI

DZA is the hook of light.

།ཚོ་ཡི་དངོས་གྲུབ་གནས་ནས་འདྲེན།

TSE YI NGÖ DRUB NE NE DREN

which gathers the *siddhi* of Life

།གནས་འདིར་ཚོ་ཡི་དངོས་གྲུབ་སྣོལ།

NE DIR TSE YI NGÖ DRUB TSOL

Bringing the *siddhi* of all the Force of Life here.

## Explanation of the meaning

Now, has everybody already read the mantra? Is everybody aware of the mantra? Usually it is not possible to translate a mantra, but you have to know what this one represents, why it is a good thing to recite, what the purpose of reciting it is. So I will explain this mantra a little bit, in a short way. Have you already learned the mantra?:

SO DRUM A KAR MU LA TING NAM WÖ DU MU YE TSE

NRI DZA

བསྟོ་བྱི་ཨ་དཀར་ལྷ་ལ་ཉིང་ནས་འོད་འདྲེན་ལྷ་ཡི་ཚོ་རྣམ་པ།

Everybody should have learnt this, and I will explain it. It is in here. The visualization and everything have already been translated, but now I have to tell you about the meaning. You don't need to follow the translation but you have to think about what you are saying. So first of all:

SO NI MI NGYUR BÖN GYI YING

བསྟོ་ནི་མི་འགྱུར་བོན་གྱི་དབྱིངས།

SO means the Natural State. In Tibetan, this syllable has three strokes or seed syllables: B, S and O, and these three represent the Buddha's Body, Speech and Mind. Together, བསྟོ་ means the Natural State; that is the meaning or background.

DRUM NI HLA YI ZHAL YE KHANG

འབྲུ་ནི་ལྷ་ཡི་གཞལ་ཡས་ཁང་།

DRUM is the seed syllable of the palace of the Divinities. That has already been translated here.

A KAR CHYE ME YE SHE NGANG

ཨ་དཀར་རྒྱེ་མེད་ཡི་ཤེས་ངང་།

A KAR means white ཨ་ which is Wisdom. SO is the Natural State, so both of these united makes the house of the Divinities or the mandala. The Divinities themselves all come from the union of Clarity and Nature – Emptiness, Clarity and Unification. 'Unification' means the palace of

the Divinities and the Divinities themselves are the unification of Clarity and Wisdom.

MU LA RIG DZIN SA BÖN TE

ལྷུ་ལ་རིག་འཛིན་ས་བོན་ཏེ།

MU LA is the seed syllable of the Siddha here, Tsewang Rigdzin. Generally it says the seed syllable of Siddhas, but in this particular text, it is Tsewang Rigdzin.

TING NAM RANG JYUNG DÜD TSI'I CHU

ཏིང་ནམ་རང་འབྱུང་བདུད་ཚིའི་ཚུ།

TING NAM means the self-originated nectars which fall from Tsewang Rigdzin onto the practitioner so s/he receives a kind of medicinal nectar which purifies all emotions – that is the main thing – as well as bestowing Long-Life, purifying sickness or disturbances. You can visualize everything; that is the symbol. We wish to receive these *siddhi*.

WÖ DU TSE YI NGÖ DRUB DUD

འོད་འདུ་ཚོ་ཡི་དངོས་གྲུབ་བསྐྱེད།

WÖ DU means the collecting of luminous lights. The lights are the symbol of Long-Life and they are collected by Tsewang Rigdzin, gathered and condensed into Long-Life which the practitioner receives. DU means the practitioner is receiving *siddhi*.

## MU YE CHYA DANG YANG GI DZAB

མུ་ཡེ་ལྷ་དང་གཡང་གི་འཇམ་བཤམ།

MU YE means Chya and Yang. This seed syllable is not only for Long-Life. Chya means prosperity for humans, whatever good things you need – wealth, health and whatever you wish. The symbol for all of this is called Chya. Yang means all objects which belong to a person – jewels, wealth. These are the seed syllables of Chya and Yang, the things which humans need to be prosperous as well as all the objects of wealth. We ask to receive all these through the seed syllables. So this is not only a practice for Long-Life, it is for health, wealth, everything.

## TSE NRI MI YI NYING PO TE

ཚེ་ནི་མི་ཡི་སྤྱིང་པོ་ཏེ།

TSE NRI is usually the seed syllable of Long-Life for humans alone. NRI is the seed syllable of humans, so this is the essence of the seed syllable of humans.

## DZA NI WÖ ZER CHAG KYU YI

ཇོ་ནི་འོད་ཟེར་ལྷགས་རྒྱ་ཡིས།

DZA means luminous lights in the shape of a hook which collects all prosperity. Everything we need to prosper is gathered and amassed by this hook and the practitioner receives it all.

TSE YI NGÖ DRUB NE NE DREN

།ཚེ་ཡི་དངོས་གྲུབ་གནས་ནས་འདྲིན།

NE DIR TSE YI NGÖ DRUB TSOL

།གནས་འདིར་ཚེ་ཡི་དངོས་གྲུབ་སྦྱོལ།

Then in the Praise there are these two lines which mean that everything is gathered together and bestowed upon the practitioner.

That is a kind of prayer, a real prayer and wish. Recite this as much as you can. This is according to the mantra, and it contains the meaning and purpose – the purpose of reciting this mantra is already contained here.

Edited extract from:

Long-Life Practice of Tsewang Rigdzin

from །།ཚེ་དབང་མཚོག་འདུས་ཚེའི་སྐྱབ་གཞུང་བྱ་རི་མ་ཞེས་བྱ་བ་བཞུགས་སོ།།

Tshe dbang mchog 'dus tshe'i sgrub gzhung bya ri ma zhes bya ba bzugs so, Teachings by Yongdzin Lopön Tenzin Namdak Rinpoche, Shenten Dargye Ling, 19-20th December, 2009, Trnscr. & Ed. Carol Ermakova & Dmitry Ermakov, (Blou: Shenten Dargye Ling, 2010), pp. 22-25.

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