

# Explanation of the short Long-Life Practice of Drenpa Namkha Yab-Yum Tsedrub

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First, I will give you the *lung*<sup>1</sup> transmission for this sadhana, then I will tell you how to do the visualisation and recite the mantra.

## Visualising Drenpa Namkha and his consort

The visualisation is like this picture, except that Drenpa Namkha<sup>2</sup> is holding a lasso in his left hand and a swastika in his right hand. His consort, Wöden Barma, is holding a bumpa<sup>3</sup> in her left hand. This bumpa is very important as it contains the amrita of long life.<sup>4</sup>

Like that.

## Visualising the Seed Syllables

Drenpa Namkha and Wöden Barma<sup>5</sup> are in union, yab-yum.<sup>6</sup>

You transform into this yab-yum, and visualise in the centre of your heart – Drenpa Namkha’s heart – a small sun disc. On top of the sun disc, visualise a moon disc, and in the centre of the moon disc, visualise a blue syllable **A / ཨ** and a red syllable **MA / མཎ** in the centre of your heart. These are the syllables of Drenpa Namkha and his consort.

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<sup>1</sup> Tib. rlung / ལྷུང་།

<sup>2</sup> Tib. Dran pa nam mkha' / དྲན་པ་ནམ་མཁའ་ལྷ་སྐྱེ།

<sup>3</sup> Tib. bum pa / བུམ་པ།

<sup>4</sup> Tib. thse yi bdud rtsi / ཚེ་ཡི་བདུད་རྩི།

<sup>5</sup> Tib. 'Od ldan 'bar ma / འོད་ལྡན་འབར་མ།

<sup>6</sup> Tib. yab yum / ཡཔ་ཡུམ།

## Visualising the mantra

Around the syllables, visualise the mantra:

བསྐྱོ་ཁོ་དོ་རི་མོ་རྩུ་ཡེ་དྲུམ་དྲུམ་ཧཱུ་ཧྲུང་གའུ་ཧཱེ་ཉི་དཌ།

SO KHO DO RAM MO REDNA YE DRUM DRUM TSEI YUNG DRUNG GAWU TSE NI DZA

The letters are very small, bright and clear. They are made of blue lights, and they are facing inwards, towards the syllables.

## Visualisation as you recite the mantra

Many, many rainbow lights and rays appear from the seed syllables and the mantra, spinning out as the mantra turns anticlockwise around the seed syllables. These rays and lights are like a rainbow, they are all five colours: white, red, blue, yellow and green.

As you recite the mantra, these 5-coloured rays and lights spread upwards and outwards from the spinning mantra and reach the ‘pure state realm’ – paradise.<sup>7</sup> They invoke all the Buddhas, bodhisattvas, dakinis, Awareness Holders – we call them rigdzins.<sup>8</sup> There are very very many of these rigdzins, they are bodhisattvas who practise the Awareness of the Natural State.<sup>9</sup>

So, visualise that these lights and rays reach the Pure Realm with all these beings there.

Visualise that as the rays and lights return to you, they collect the siddhi of long-life, the long-life nectar or amrita from all these Buddhas, bodhisattvas, rigdzin Awareness Holders, dakinis, peaceful and wrathful deities.

The rays and lights bring the amrita of long-life to you.

The rays and lights dissolve into you, and so you receive the blessings of long-life, ordinary siddhis and supreme siddhis.

Imagine that you have received the blessings of a long life – 100 years, maybe hundreds and hundreds.

Then again, on the sun and moon disc in the centre of your heart, five-coloured rays and lights spread from the seed syllables and the mantra.

The rays and lights spread outwards and dissolve into all universes. There are so many universes, and the visualisation depends on your capacity.

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<sup>7</sup> Tib. zhing khams / ཞིང་ཁམས།

<sup>8</sup> Tib. rig ‘dzin / རིག་འཛིན།

<sup>9</sup> Tib. gnas lugs / གནས་ལུགས།

If you have a very great capacity, you can visualise these lights and rays dissolving into countless universes in space.

If you are of medium capacity, you can visualise them dissolving into one billion universes.

If your capacity is small, then you can visualise just one universe.

So the five-coloured lights and rays dissolve into countless universes in space, and so the universes are transformed into pure realms, like paradise or heaven. All the universes are like paradise, and all houses, temples and so on transform into immeasurable palaces.

Then again, more and more rays and lights spread out, and this time they dissolve into all sentient beings. This also depends on your capacity. If you have a large capacity, they dissolve into the beings who live in countless universes throughout space. If you have medium capacity, they dissolve into the beings of one billion universes. If you have small capacity, the rays and lights dissolve into the beings of one universe. There are all kinds of sentient beings, not just humans. This includes all the insects, there are so many!

As the lights dissolve into these beings, they transform into gods and goddesses. That means that they become Awareness Holders, male and female. They have bodies of light, not of flesh.

Like that.

This is very important for you, and for everyone.

So now everyone, all beings, are transformed into countless Awareness Holders, rigdzins and khandro, dakinis, and they are all reciting this mantra together with us. This is Drenpa Namkha's mantra of long-life.

## Receiving siddhi

Then again, the mantra is spinning and multi-coloured lights are spreading out everywhere in the ten directions. They collect the siddhi of long-life, in the form of rays and lights.

The rays and lights spreading from the syllables and the mantra are like a kind of hook – they bring back the essence of the elements, the lustre of life of sentient beings, the siddhis of the Buddhas, the power of the dakinis, the long-life siddhis of the rigdzins – all these essences are brought to you and dissolve into you.

So now you visualise that you are like a siddha of long life,<sup>10</sup> and your energy, your essential energy, is very strong; your energy develops as you need.

Then recite the mantra བསྐྱེད་ལོ་རྩེ་མོ་རྩེ་མོ་ཡེ་དྲུམ་དྲུམ་ཧེའི་ཡུང་དྲུང་གམུ་ཧེ་ལི་ཇཱ།

SO KHO DO RAM MO REDNA YE DRUM DRUM TSEI YUNG DRUNG GAWU TSE NI DZA

as many times as you can.

Don't let your mind wander. Don't get distracted.

Focus on the syllables A and MA in your hear, encircled by the mantra.

Visualise the lights as the essence of the elements, the lustre of life of sentient beings, the siddhis of the Buddhas and so forth as before, appearing again and again and they dissolve in you again and again.

Visualise that all sentient beings are reciting this mantra with you.

## The Meaning of the Mantra

བསྐྱེད་ལོ་རྩེ་མོ་རྩེ་མོ་ཡེ་དྲུམ་དྲུམ་ཧེའི་ཡུང་དྲུང་གམུ་ཧེ་ལི་ཇཱ།

SO KHO DO RAM MO REDNA YE DRUM DRUM TSEI YUNG DRUNG GAWU TSE NI DZA

བསྐྱེད་ / **SO** – this represents the body, speech and mind of the Awareness Holder Drenpa Namkha.

ལོ་རྩེ་ / **KHÖD DO** – KHÖ is like in KHÖPUNG,<sup>11</sup> it means ‘subduing,’ subduing teacher.

It is Zhang Zhung language. Tönpa<sup>12</sup> is great teacher, great master, and Rinpoche<sup>13</sup> is spiritual master, or ‘precious.’

རྩེ་མོ་ / **RAMMO** – represents the body, speech and mind of the dakini Wöden Barma, Drenpa Namkha’s consort. Drenpa Namkha was from Tibet, or Zhang Zhung, West Tibet. Nowadays this area is called Ngari.<sup>14</sup> In the seventh century there was a very powerful

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<sup>10</sup> Tib. tshe dbang rig ‘dzin / ཚེ་དབང་རིག་འཛིན།

<sup>11</sup> Zzng. khod spungs / ལོ་རྩེ་སྤུངས།

<sup>12</sup> Tib. ston pa / ལྷོན་པ།

<sup>13</sup> Tib. rin po che / རིན་པོ་ཆེ།

<sup>14</sup> Tib. Mnga’ ris skor gsum / མངའ་རིས་སྐོར་གསུམ།

king in Tibet, King Srongtsan Gampo<sup>15</sup> and he controlled all of Zhang Zhung and Tibet, and now the place names have changed, and this place is called Ngari. The main place is Mount Kailash.

རྩྭ་ / **REDNA** – this is Zhang Zhung and Sanskrit language, in Tibetan we call it Rinchen, and it represents owner of siddhi treasure, Ngödrub,<sup>16</sup> this means siddhi; it is similar to amrita. Here, Drenpa Namkha and Wöden Barma are the owners of the siddhi treasure of long-life.

ཡེ་ / **YE** – this means unceasing, indestructible, inexhaustible; the rays and lights are the inexhaustible long-life siddhi.

ལྷ་ལྷ། / **DRUM DRUM** – this protects us the practitioners. It protects our life, our lifespan. It protects those who practise the teachings of Tönpa Shenrab, who are called Drubshen.<sup>17</sup>

ཚེ་ / **TSE** – means long-life, lifespan. We get the long-life siddhi from the five elements, all the Buddhas, bodhisattvas, Awareness Holders, dakini, protectors.

གཡུང་རྩུང་ / **YUNG DRUNG** – in this case, this means Empty Nature. Real long-life is Dharmakaya,<sup>18</sup> it is inside, it is the Natural State. If you can practise this and remain in the Natural State, that is the best long-life practice, the absolute long-life practice.

Visualising, reciting the mantra and so on, that is very important, but practising the Natural State is the most important.

གཡུ་ / **GAWU** – this is like your heart, or in Tibetan it means a locket. You can get one from Boudha! They sell so many different ones – gold, silver, so many different lockets! But now, here, it is not like that. Here, GAWU means your heart, because inside your heart are the syllables and the mantra, like an immeasurable palace or gawu full of the immeasurable siddhi of long-life.

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<sup>15</sup> Tib. Srong btsan sgam po /

<sup>16</sup> Tib. rin chen dngos grub / རིན་ཆེན་དངོས་གྲུབ།

<sup>17</sup> Tib. grub gshen / གྲུབ་གཤེན།

<sup>18</sup> Tib. bon sku / བོན་སྐུ།

ཚེ་ལྷོ་ / **TSE NI** – means lifespan. In general, this is the syllable that represents humans but here it represents the life syllable and it nourishes lifespan.

ཇོ་ / **DZA** – this is like an invitation. It means that we invite all the long-life siddhi. The Tibetan syllable DZA looks like a hook. Sometimes we say that our lifespan has been reduced or is decreasing or decaying somehow, and this may be because a ghost or spirit has stolen it. So DZA is like a hook to bring it back. It is brought back and dissolves into you so your lifespan is increased, or prolonged.

This is the long-life mantra of the Awareness Holders.

## Praise of the Mantra

After you have finished reciting the mantra many, many times, you offer praise to Khöpung, who is Drenpa Namkha, and his retinues.

As I said before, Khöpung means ‘subduing lama’, and you ask: please give me power, initiation, energy and radiance. If you have this, then you have a clear complexion, and you look young.

So you ask Drenpa Namkha: Please bless me with the siddhi of long-life.

[Then recite the Dedication prayer as usual.]

So now I have given you the *lung*-transmission and explained the practice, and now you can do it your whole life, and finally you will have long life!

When you recite the mantra, just focus on the syllables. Many many rays and lights amass there.

Sometimes they radiate out in the ten directions and dissolve into all the universes, transforming them into nirvana and transforming all sentient being into gods and goddesses.

Then the rays and lights return back to you and bring back the essence of the five elements, all possessions, wealth and so on, which dissolve into you.

## Mantra recitation and the Natural State

The mantra is turning slowly at first, but it begins to spin faster and faster, faster and faster, and finally it is whirling very fast, and it can make you dizzy. You may get an experience of *hedewa*,<sup>19</sup> a state without thoughts.

At that moment, all your thoughts disappear, and then you can remain in the Natural State. Keeping in the Natural State is very, very important. If thoughts appear, you may become distracted. If that happens, you should look at your mind, look at the thought, and at that moment both subject and object, watcher and watched both liberate themselves, and everything dissolves into Nature. Maybe you can gaze into space, in front of you, just where you are. So your eyes are gazing into space, and your mind follows your gaze. When thoughts appear, don't care, just leave them as they are, don't care.

If you do this, this is the most secret initiation according to Drenpa Namkha's long-life *sadhana*.

This is the final or absolute way. This is practising Awareness.<sup>20</sup>

In ancient times, there were many people like Drenpa Namkha – Tsewang Rigdzin, many, and they all had long life and were Awareness Holders, *rigdzins*.

## How to practise in daily life

After reciting Guru Yoga, Refuge and Bodhicitta, do the visualisation and then recite the mantra as much as you can. Then keep in the Natural State for maybe 3 or 5 or 15 minutes. If you want to, you can do it for longer – 1, 2, 3 hours, if there are no obstacles to your meditation, then you can. Then you can integrate this State with your activities – eating, drinking, walking, sleeping. But not driving, otherwise you might forget something! So you can practise with Awareness, with any activities you do with your body, speech and mind. Any activities, positive, negative or neutral.

Like that.

Transcribed and edited by Carol Ermakova and Dmitry Ermakov, FPYB.



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<sup>19</sup> Tib. *had de ba* / ཧྲད་དེ་བ།

<sup>20</sup> Tib. *rig pa* / རིག་པ།