Opening Prayers

Altruistic Motivation

DHAG-LA DANG WAR JYE-PAY DRA/
NÖ-PAR JYE-PAY GEG/
THAR-PA DANG THAM-CHE KHYEN-PAY BAR-DU
CHÖ-PAR JYE-PA TAM-CHE KYI TSO JYE-PAY/
MA NAM-KHA DANG NYAM-PAY SEM-CHEN
TAM-CHE DE-WA DANG DEN/
DHUG-NYAL DANG DREL NYUR-DU LA-NA ME-
PA YANG DAG-PAR DZOG-PAY CHANG-CHUB
RIN-PO-CHE THOB-PAR JYA/

All mother sentient beings, especially those
enemies who hate me,
Obstructers who harm me, and those who create
obstacles on my path to liberation and
omniscience.
May they experience happiness, be separated
from suffering, and
Swiftly I will establish them in the state of
unsurpassed, perfect, complete and precious
Buddhahood.

(Repeat 3 times)

Action Bodhicitta Prayer

DEI CHE-DU SANG MA-GYE KYI BAR-DU LU-NGAG
YI-SUM GE-WA LA KOL/
MA SHEI BAR-DU LU-NGAG YI-SUM GE-WA LA KOL/
DU DE-RING NE SUNG-TE NYI-MA SANG DA
TSAM-GYI BAR-DU LU-NGAG YI-SUM GE-WA LA KOL//

Thus, until I achieve enlightenment, I perform virtuous
deeds with body, speech and mind.
Until death, I perform virtuous deeds with body,
speech and mind.
From now until this time tomorrow, I perform virtuous
deeds with body, speech and mind.
Long Refuge Prayer

DRIN-CHEN TSA-WA DANG GYU-PAR CHE-PA’I
PEL-DEN LA-MA DAM-PA NAM-LA KYAB-SU CHI-O
YI-DAM KYIL-KHOR GYI LHA-TSHOG NAM-LA
KYAB-SU CHI-O
SANG-GYE CHÔM-DEN DE NAM-LA KYAB-SU CHI-O
DAM-PA’I CHÔ NAM-LA KYAB-SU CHI-O
PHAG-PA’I GEN-DUN NAM-LA KYAB-SU CHI-O
PA-WO KHAN-DRO CHÖ-KYONG SUNG-MA’I
TSHOG YE-SHE KYI CHEN-DANG DEN-PA NAM-LA
KYAB-SU CHI-O

We take refuge in the kind root and lineage lamas.
We take refuge in the deities of the mandalas of the yidams.
We take refuge in all the exalted Buddhas.
We take refuge in the perfect Dharma.
We take refuge in the excellent order of the Sanghas.
We take refuge in all the noble dakas, dakinis and dharma-guardians — possessors of the eye of wisdom.

(Repeat 3 times)

Taking The Bodhisattva Vow

JANG-CHUB NYING-POR CHI-KYI-BAR
SANG-GYE NAM-LA KYAB-SU CHI
CHÔ-DANG JANG-CHUB SEM-PA YI
TSHOG LA-YANG DE-SHIN KYAB-SU CHI
JI-TAR NGON-GYI DE-SHEG-KYI
JANG-CHUB THUG-NI KYE-PA DANG
JANG-CHUB SEM-PA’I LAB-PA-LA
DE-DAG RIM-SHIN NE-PA-TAR
DE-ZHIN DRO-LA PHEN-DON-DU
JANG-CHUB SEM-NI KYE-GYI-ZHING
DE-ZHIN DU-NI LAB-PA-LA
RIM-PA ZHIN-DU LAB-PAR-GYI

Until I attain the heart of enlightenment,
I take refuge in all the Buddhas.
I take refuge in the Dharma and likewise in the assembly of the Bodhisattvas.
As the previous Buddhas embraced the enlightened mind and progressed on the Bodhisattvas’ path,
I too, for the benefit of all sentient beings,
give birth to Bodhicitta and apply myself to accomplish the stages of the path.

(Repeat 3 times)
**Short Refuge Prayer**

SANG-GYE CHÖ DANG TSOG KYI CHÖG NAM LA/
CHANG CHUB BAR-DU DAG-NI KYAB SU CHI/
DAG-GI JYIN-SOK GYI PAY SO-NAM KYI/
DRO-LA PEN-CHIR SANG-GYE DRUB-PAR SHOG//

In the Buddha, the Dharma and the Sangha most excellent,
I take refuge until enlightenment is reached.
By the merit of generosity and other good deeds,
May I attain Buddhahood for the sake of all sentient beings.

(Repeat 3 times)

**The Four Immeasurables**

MA NAM-KHA DANG NYAM-PAY SEM-CHEN
TAM-CHAY DE-WA DANG DE-WAY GYU-DANG
DEN-PAR GYUR CHIK/
DUG-NGAL DANG DUG-NGAL GYI GYU DANG
DRAL-WAR GYUR CHIK/
DUG-NGAL ME-PAY DE-WA DANG MI DRAL-WAR
GYUR CHIG/
NYE-RING CHAK-DANG NYI-DANG DRAL-WAY
TANG NYOM-LA NE-PAR GYUR CHIK//

May all mother sentient beings, boundless as the sky, have happiness and the causes of happiness.
May they be liberated from suffering and the causes of suffering.
May they never be separated from the happiness that is free from sorrow.
May they rest in equanimity, free from attachment and aversion.

(Repeat 3 times)
The Eight Auspicious Symbols

100-Syllable Purification Mantra of Vajrasattva

OM! Vajrasattva Samaya.
Help to protect my vow to purify myself.
May you remain firm with me.
Grant me the complete satisfaction.
Grow with me.
Be loving towards me.
Grant me the attainments to master the powers beyond body and nature.
Show me all the deeds of body, speech and mind.
Make my mind-heart good, virtuous and auspicious.
Revel in the bliss of the four joys,
Oh Blessed One! who embodies the essence within me!
Do not abandon me.
Grant me the realizations of the Indestructible Nature.
Make me one with you.
Thus I signify my unity with non-duality – AH!
100-Syllable Purification Mantra of Vajrasattva

OM BAZRA SATTVA SAMAYA/
MANU PALAYA/
BAZRA SATTVA TENOPA/
TISHTA DRIDO ME BHAVA/
SUTO KHYO ME BHAVA/
SUPO KHYO ME BHAVA/
ANU RAKTO ME BHAVA/
SARVA SIDDHI ME PRAYATSHA/
SARVA KARMA SUTSAME/
TSI TAN SHRIYA KURU HUNG /
HA HA HA HA HO / BAGAWAN /
SARVA TATHAGATA /
BAZRA MAME MUNTSA/
BAZRI BHAVA/MAHA SAMAYA/ SATTVA AH //
(Repeat 3 times)

Seven Limb Prayer

Refuge
I bow down respectfully with my body, speech and faithful mind to all Tathagatas in the ten directions: Those who have already reached the Tathagata state, those who are reaching it at present, and those Tathagatas still to come.

Through the power of Samantabhadra’s prayers, may all the Buddhas manifest vividly in my mind. I prostrate to them, multiplying my body as many times as there are atoms of the Earth. In each atom, I visualize as many Buddhas as there are atoms, surrounded by countless Bodhisattvas. Thus, all space is filled with Buddhas and Bodhisattvas.

I praise all Buddhas through magnificent chanting, expressing the great ocean of their excellent qualities.

Offerings
To all Buddhas I make offerings of various pure flowers, flower garlands, of music, anointing oils, magnificent light and fragrant incense.
I make offerings to them of fine garments, perfume, and potpourri piled high as Mount Meru and arranged in a most beautiful way.
I visualize the highest and most extensive offerings and offer them with great faith to all Buddhas.
I prostrate to the Buddhas and make offerings to them, following the deeds of the great Bodhisattva Samantabhadra.
Confession
I confess to all Buddhas whatever negative actions I have committed due to the power of anger, desire and ignorance.

Rejoice
I rejoice in the merit of all the Buddhas in the ten directions, of the great Bodhisattvas and Pratyek-abuddhas, those who have attained Arhatship, those who have entered the path to Arhatship, and all other beings.

Requesting
I request all great Protectors and Buddhas to turn the highest wheel of Dharma as the light dispelling the darkness of the beings in the ten directions and lead them gradually to the enlightened state.

Supplication
I supplicate those Buddhas intending to pass into parinirvana to live long, for as many eons as there are atoms of the Earth, in order to benefit all beings.

Dedication
Whatever merit I have gathered through prostrations, offerings, confession, rejoicing, beseeching and praying — for the sake of the enlightenment of all sentient beings. All this I dedicate.

Sagaramati Requested Sutra
TADYATHA SHAME SHAMA WATI SHAMITA SAT RU AM KURE MAM KURE MARA ZI-TE KAROTA KE-YURE TEZO WATI O-LO YANI VISHUDDHA

Likewise be extinguished!
Extinguish all enemies to my purpose!
Whatever evil forces are in me - be defeated!
Do this, so that when I am victorious all pure radiance melts into me completely purified.
Take all this (knowledge), food and drink peacefully, enjoy it, and be satisfied so that all obstacles may be destroyed.
Be liberated from all obstacles, all general obstacles. Maras are defeated by this gesture of the Buddha.
By reciting this mantra, may all the maras be purified.
As a result, may all the maras be defeated.
Food Offering

TON-PA LA-MED SANG-GYE RINPOCHE
KHYOP-PA LA-MED DAM-CHÖ RINPOCHE
DEN-PA LA-MED GE-DUN RINPOCHE
KYAB-NE KON-CHOG SUM-LA CHÔD PA BÛL

The precious Buddha is the supreme teacher.
The precious Dharma is the supreme protection.
The precious Sangha is the supreme guide.
To these Three Jewels, the objects of refuge,
I make this offering of food.

This well-prepared, delightful food with a hundred tastes
I offer with faith to the Buddhas and Bodhisattvas.
Through this, may all living beings
Enjoy the rich food of deep meditation.

By seeing the food as medicine,
I will partake of it without attachment or aversion.
It shall not serve to increase my pride, arrogance or strength,
But will only maintain my body.

OM AH HUNG, OM AH HUNG, OM AH HUNG

To all the great teachers,
To all the beings of the six realms
We offer and dedicate this meal, so that we may have the strength
to carry on the work of love and compassion for the benefit of all sentient beings.

To the animals, insects, and others who suffered for our benefit in order to make this food
We offer our joy and prayers for their liberation from suffering.

Heart Sutra

Beyond words, beyond description, Prajnaparamita:
Unborn, unceasing, the very essence of Space,
Yet it can be experienced as the wisdom of our own awareness.
Homage to the mother of the Buddhas of past, present and future!

In Sanskrit: Bhagavati Prajna Paramita Hridaya
In Tibetan: CHÖMDEN DEMA SHERAB KYI PAROLTU CHINPAY NYINGPO
In English: The Heart Sutra

Homage to the Essence of the Transcendental Knowledge, the Bhagavati.
Thus I have heard: Once the Blessed One was dwelling in the royal domain of the Vulture Peak Mountain together with a great gathering of monks and Bodhisattvas.

At that time, the Blessed One entered the Samadhi which examines the dharmas called “Profound Illumination,” and at the same time noble Avalokiteshvara, the Bodhisattva-Mahasattva, looking at the profound practice of transcendent knowledge, saw the five skandas and their natural emptiness.

Then through the inspiration of the Buddha, venerable Shariputra said to noble Avalokiteshvara, Bodhisattva-Mahasattva: “How should those noble men and women learn, who wish to follow the profound practice of transcendent knowledge?” Thus he spoke.

And noble Avalokiteshvara, Bodhisattva-Mahasattva, answered the venerable Shariputra with these words:

“Shariputra, those noble men and women who wish to follow the profound practice of transcendent knowledge should look at it like this: the five skandas should be seen purely in their natural emptiness.
Form is emptiness; emptiness itself is form; emptiness is no other than form; form is no other than emptiness. In the same way feeling, perception, concept and consciousness are emptiness.

Feeling is emptiness; emptiness itself is feeling; emptiness is no other than feeling; feeling is no other than emptiness.

Perception is emptiness; emptiness itself is perception; emptiness is no other than perception; perception is no other than emptiness.

Concept is emptiness; emptiness itself is concept; emptiness is no other than concept; concept is no other than emptiness.

Consciousness is emptiness; emptiness itself is consciousness; emptiness is no other than consciousness; consciousness is no other than emptiness.

Thus, Shariputra, all dharmas are emptiness and have no characteristics. They are unborn and unceasing; they are not impure or pure; they neither decrease nor increase.

Therefore, Shariputra, since there is emptiness there is no form, no feeling, no perception, no concept, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no sensation, no dharmas. There is no quality of sight and so on until no quality of thought and no quality of mind-consciousness.

There is no ignorance and no wearing out of ignorance and so on until no old age and death, nor their wearing out. In the same way, there is no suffering, no cause of suffering, no ending of suffering and no path, no wisdom, no attainment and no non-attainment.

Therefore, Shariputra, since there is no attainment for the Bodhisattvas, they abide by means of transcendent knowledge. And since there is no obscurity of mind, they have no fear; they transcend falsity and pass beyond the bounds of sorrow.

All the Buddhas who dwell in the past, present and future fully and clearly awaken to unsurpassed, true, complete enlightenment by means of transcendent knowledge.

Therefore, the mantra of transcendent knowledge, the mantra of deep insight, the unsurpassed mantra, the mantra which calms all suffering should be known as truth, for there is no deception. The mantra of transcendent knowledge is proclaimed:

\[
\text{TAYATA/ OM GATE GATE/ PARAGATE/ PARASAMGATE/ BODHI SVA HA/}
\]

Shariputra, this is how a Bodhisattva-Mahasattva should learn the profound transcendent knowledge.”

Then the Blessed One arose from that samadhi and praised the noble Bodhisattva– Mahasattva Avalokiteshvara saying: “Well done, well done, Noble Son; it is so. It is just so. Profound transcendent knowledge should be practiced just as you have taught, and all the Tathagatas will rejoice.”

When the Blessed One had said this, the venerable Shariputra and the noble Bodhisattva-Mahasattva Avalokiteshvara, that whole gathering and the world with its gods, men, asuras and gandharvas rejoiced and praised the words of the Blessed One.

Thus ends the Mahayana Sutra called “The Bhagavati, Essence of Transcendent Knowledge.”

\[
\text{TAYATA/ OM GATE GATE/ PARAGATE/ PARASAMGATE/ BODHI SVA HA/}
\]

(Repeat 3, 5 or 7 Times)

Just as formerly, Indra, lord of the gods, contemplating the profound meaning of transcendent knowledge, recited these words and by that turned back all evil and other disagreeable elements, my I, too, by contemplating the profound meaning of transcendent knowledge and reciting the words, make all evil and other disagreeable elements turn back.

May they be [clap] destroyed.
May they be [clap] calmed.
May they be totally [clap] calmed.

Whatever is inter-dependent, arising from connection, is without cessation and without birth, without end and without permanence, without coming and without going, without division and without unity of meaning; all conditions fully released, teaching release. I bow to the sacred words of the Perfect Buddha.

May there be good fortune.

Dedication Prayers

Lineage Dedication Prayer

DOR-JE CHANG-CHEN TI-LI NA-RO DANG/
MAR-PA MI-LA CHÖ-JE GAM-PO-PA/
PHAG-MO DRU-PA GYAL-WA DRI-KUNG-PA/
KAG-YU LA-MA NAM-KYI TA-SHI-SHOG//

Dorje Chang, Tilopa, Naropa, Marpa, Milarepa, Dharma Lord Gampopa, Phagmo Drupa and Lord Drikungpa, Please bestow upon us the most auspicious blessing of all the Kagyu Lamas.

SO-NAM DI-YI THAM-CHE ZIG-PÁ NYI/
THOB-NE NYE-PAY DRA-NAM PHAM-CHE TE/
KYE-GA NA-CHI BA-LONG TRUG-PÁ YI/
SI-PAY TSHO-LEY DRO-WA DROL-WAR SHOG//

By this virtue, may I achieve the all-knowing state. And may all who travel on the waves of birth, old age, sickness and death cross the ocean of samsara by defeating all enemies—confusion (the cause of suffering).

CHANG-CHUB SEM-CHÖG RIN-PO-CHE/
MA-KYE PA-NAM KYE-GYUR CHIG/
KYE-PA NYAM –PA ME-PAR YANG/
GONG-NE-GONG-DU PHEL-WAR SHOG//

Bodhicitta, the excellent and precious mind: Where it is unborn, may it arise;
Where it is born, may it not decline
But ever increase higher and higher.
I pray that the Lama may have good health.
I pray that the Lama may have long life.
I pray that your Dharma activities spread far and wide.
I pray that I may not be separated from you.

As Manjushri, the warrior, realized the ultimate state,
And as did Samantabhadra, I will follow in their path,
And fully dedicate all the merit for all sentient beings.

By the blessing of the Buddha who attained the three kayas,
By the blessing of the truth of the unchanging Dharma-as-such,
By the blessing of the indivisible Sangha order,
May the merit I share, bear fruit.

By the virtues collected in the three times by myself and all beings in samsara and nirvana
And by the innate root of virtue,
May I and all sentient beings quickly attain
Unsurpassed, perfect, complete and precious enlightenment

May the teachings of the Great Drikungpa, Ratnashri,
Who is omniscient Lord of the Dharma, Master of Interdependence,
Continue and increase through study, practice, contemplation and meditation
Until the end of samsara.
Dedication Prayer
by Lord Jigten Sumgön

Glorious, holy, venerable, precious, kind root and lineage lamas; Divine assembly of yidams and assemblies of Buddhas, bodhisattvas, yogins, yoginis and dakinis dwelling in the ten directions, Please hear my prayer!

May the virtues collected in the three times by myself and all sentient beings in samsara and nirvana and the innate root of virtue,

Not result in the eight worldly concerns, the four causes of samsara, or rebirth as a shravaka or pratyekabuddha.

May all mother sentient beings, especially those enemies who hate me and mine, obstructers who harm, misleading maras, and the hordes of demons,

Experience happiness, be separated from suffering, And swiftly attain unsurpassed, perfect, complete and precious Buddhahood.

By the power of this vast root of virtue, May I benefit all beings through my body, speech and mind.

May the afflictions of desire, hatred, ignorance, arrogance and jealousy not arise in my mind.

May attachment to fame, reputation, wealth, honor and concern for this life not arise for even a moment.

May my mind-stream be moistened by loving-kindness, compassion and Bodhicitta, and through that,

May I become a spiritual master with good qualities equal to the infinity of space.

May I gain the supreme attainment of Mahamudra in this very life.

May the torment of suffering not arise even at the time of my death.

May I not die with negative thoughts.

May I not die confused by wrong view.

May I not experience an untimely death.

May I die joyfully and happily in the great luminosity of the mind-as-such and the pervading clarity of Dharmata.

May I, in any case, gain the supreme attainment of Mahamudra at the time of death or in the bardo.
Purification Practice

First visualize a white *OM* at your forehead, a red *AH* at your throat and a blue *HUNG* at your heart. Recite the mantra *OM AH HUNG.*

As the first mala round is recited, a white fire emanates from the *OM* and burns away all physical obscurations. All the sickness, negative karma and bodily obscurations are consumed by the wisdom fire of the *OM.*

During the recitation of the second mala round, a red fire emanates from the red *AH* at the throat and burns away all the obscurations and negative karma that were made through speech.

During the third mala round, a blue fire emerges from the blue *HUNG* at the heart and envelops the entire body. All the negative karma and obscurations of the mind are consumed and burned away.

During the fourth mala round, the three colored lights emanate from the three syllables *OM AH HUNG* and radiate in all directions, fully purifying the outer universe and freeing all sentient beings from suffering and its causes.

**Dissolution**

After the last mantra recitation, the white *OM* dissolves into the red *AH*, the red *AH* dissolves into the blue *HUNG*, and the blue *HUNG* disappears slowly from the bottom up into emptiness.

Then just relax; rest the mind without investigation or discrimination and be aware.

Get a glimpse into the nature of mind and meditate in that state.

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The Kagyu Lamas

Dorje Chang

Tilopa
Marpa
Dharma Lord Gampopa

Naropa
Milarepa
Phagmodrupa

Lord Drikungpa
Jigten Sungon
### The Tibetan Alphabet: The Thirty Consonants

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<th>Sign</th>
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*Letters in parentheses indicate the English transliteration of Tibetan vowel sounds.*