



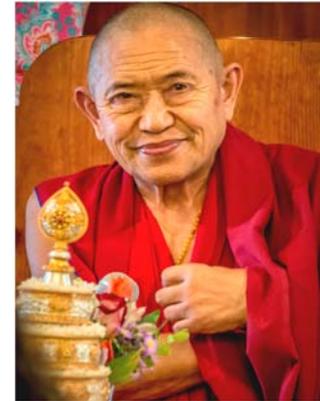
Vajradhara  
Dorje Chang



**Drikung Dharma Surya Center**  
**Buddhism 101**  
**Study Prayer Book**  
2nd edition



His Holiness the Drikung Kyabgon Chetsang



His Eminence Garchen Rinpoche



Venerable Khenpo Samdup

## 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,  
Obstructors 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 CHÖM-DEN DE NAM-LA KYAB-SU CHI-O  
DAM-PA'I CHÖ 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  
CHÖ-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 accom-  
plish 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 MUN TSA/

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

NIRMALE MALA PANA-YE  
KHUK-HURE KHA KHA GRA-SE GRA-SANA  
O MUKHI PARAM MUKHI A MUKHI SHA-MIT-WANI  
SARVA GRA-HA BAN-DHANA-NE NI-GRIHIT-VA  
SARVA PARA-PRA WA-DINA VIMUK-TA  
MARA PASA STHA-VITVA

BUDDHA MUDRA ANUN-GA-TITA  
SARVA MARE PUTSA RITA  
PARI-SUDHE VIGAT-SANTU  
SARVA MARA KAR-MANI

*Page 190 Jewel Ornament of Liberation*

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.

*Page 443 Jewel Ornament of Liberation*

## 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 CHÖD PA BÜL

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 exam-  
ines 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 transcendental 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 transcendental knowledge.

Therefore, the mantra of transcendental 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 transcendental knowledge is proclaimed:

**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.”

**TAYATA/ OM GATE GATE/ PARAGATE/  
PARASAMGATE/ BODHI SVA HA//**

(Repeat 3, 5 or 7 Times)

**Namo!** Homage to the Lama. Homage to the Buddhas. Homage to the Dharma. Homage to the Sangha. Homage to the Great Mother, Transcendent Knowledge. May all my words be accomplished.

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, may 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-PA NYI/  
THOB-NE NYE-PAY DRA-NAM PHAM-CHE TE/  
KYE-GA NA-CHI BA-LONG TRUG-PA 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.

LA-MA KU-KHAM SANG-WAR SOL-WA DEB/  
CHÖG-TU KU-TSHE RING-WAR SOL-WA DEB/  
TRIN-LEY DAR-SHING GYE-PAR SOL-WA DEB/  
LA-MA DANG DREL-WA ME-PAR JIN-GYI LOB//

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.

JAM-PAL PA-WO JI-TAR KHYEN-PA DANG/  
KUN-TU ZANG-PO DE-YANG DE-SHIN TE  
DE-DAG KUN-GYI JE-SU DAG-LOB CHING/  
GE-WA DI-DAG THAM-CHE RAB-TU NGO/

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.

SANG-GYE KU-SUM NYE-PAY JYIN-LAB DANG/  
CHÖ-NYI MI-GYUR DEN-PAY JYIN-LAB DANG/  
GEN-DUN MI-CHE DU-PAY JYIN LAB KYI/  
JI-TAR NGO-SHIN MON-LAB DRUB-PAR SHOG/

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.

## Dakorma Prayer

DAK-DANG KHOR-DAY THAM-CHAY KYI/  
DU-SUM DU-SAG PA-DANG  
YÖ-PAY GE-WAY TSA-WA DI/  
DAG-DANG SEM-CHEN THAM-CHAY  
NYUR-DU LA-NA ME-PA  
YANG DAG-PAR DZOG-PAY CHANG-CHUB  
RIN-PO-CHE THOB-PAR GYUR-CHIG//

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

SHE-LA KUN-ZIG KUN-KHYEN CHÖ-KYI JE/  
TEN-DREL NE-LA WANG-THOB DRI-KUNG-PA/  
RIN-CHEN PAL-GYI TEN-PA SI-TAY BAR/  
SHE-DRUB THO-SAM GOM-PEY ZIN-GYUR CHIG//

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.



### *The Kagyu Lamas*

Dorje Chang

Tilopa

Marpa

Dharma Lord Gampopa

Naropa

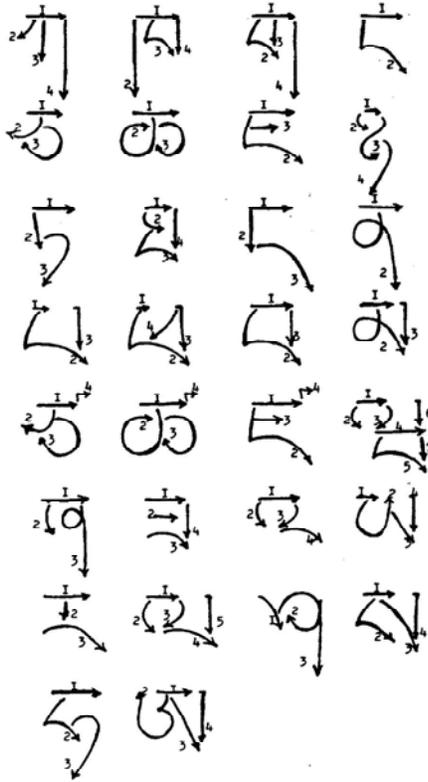
Milarepa

Phagmodrupa

Lord Drikungpa

Jigten Sungon

THE TIBETAN ALPHABET: THE THIRTY CONSONANTS or ཀླུ་ལི་  
KA-LI



ཀ་ KA	ཁ་ K'A	ག་ GA	ང་ NGA
ཅ་ CHA	ཅ་ CH'A	ཇ་ JA	ཉ་ NYA
ཏ་ TA	ཏ་ T'A	ད་ DA	ན་ NA
པ་ PA	པ་ P'A	བ་ BA	མ་ MA
ཅ་ TSA	ཅ་ TS'A	ཇ་ DZA	ཉ་ WA
ཞ་ ZHA	ཞ་ ZA	འ་ 'A	ཡ་ YA
ར་ RA	ལ་ LA	ཤ་ SHA	ས་ SA
ཏ་ HA	ཨ་ A		

THE TIBETAN ALPHABET: THE FOUR VOWEL SIGNS or ལྷུ་ལི་  
A-LI

SIGN	NAME	POSITION	SOUND*	EXAMPLE	PRONUNCIATION
།	གི་གུ་ GI-GU	ABOVE	ee (i)	མི་ [man; person]	"me"
༎	ཞབས་ཀྱུ་ SHAB-KYU	BELOW	oo (u)	ལྱི་ [water]	"chew"
།	དྲེང་བུ་ DRENG-BU	ABOVE	ay (e)	དྲི་ [that]	"day"
༎	ན་རོ་ NA-RO	ABOVE	oh (o)	རོ་ [flavor; corpse]	"row"

\* Letters in parentheses indicate the English transliteration of Tibetan vowel sounds.

