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ଶ୍ରୀରାମିନ୍ଦରଶ୍ରୀଷ୍ଟବ୍ରାହ୍ମଣମାତ୍ରାଙ୍କଣାଙ୍କା ।

The Ruby Garland  
A Means for Accomplishing the Mandala  
of the Transcendent and Victorious  
LORD AMITABHA



TIBETAN MEDITATION CENTER



ଓা | ନର୍ତ୍ତମା ଭୂତ ସଦ୍ବିନ୍ଦୁ ନାମଶବ୍ଦ ଯତ୍ତା ଶୁଣୁତ୍ବ ପରିଚ୍ଛିନ୍ଦ୍ରିୟ କଷା ପଞ୍ଚ ରୂପ ଗଦି ପ୍ରେତ ନ  
ବାହୁଦାସ ଶିଖି ।

CHOM DEN DE NANG WA TA' YE KYI KYIL 'KOR GYI CHO GA  
PE MA RA GA'I TR'ENG WA SHE JA WA SHUG SO

The Ruby Garland  
A Means for Accomplishing the Mandala  
of the Transcendent and Victorious  
L O R D A M I T A B H A



ऋ॒क्ष्मी॑गृ॒ण्या॑अ॒क्षी॒हृ॑ये॑

NAMO DHARMAKAYA AMITABHAYE

— To the Dharmakaya Buddha, Amitabha, I bow down.

धर्मद्वासार्पित्वा शूष्मा शूष्मा | एतद्वासदेवा शैवाल्पेष्वाद्वासद्वासा | एतद्वासदेवा  
त्रुष्ट्वा मेदक्षेत्वा शूष्मा | एतद्वासद्वासद्वासा शैवाल्पेष्वाद्वासा | एतद्वासदेवा शैवाल्पेष्वाद्वासा  
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*Dharmakaya beyond all mental contrivance, perfectly pervading  
all of samsara and nirvana from the beginning,  
Amitabha, primordial insight into pure awareness from the very  
first, stainless dharmakaya, Buddha Great Bliss,  
to the Bhagavan Amitabha I bow down.*

When entering the mandala of Buddha Amitabha, in the midst of a pleasant and delightful place of retreat, on a table, let the yogin or yogini of pure tantric commitment set up a mandala on a tripod support, arranging on it nine heaps of rice soaked in saffron water. To the right of this is placed the vase of victory filled with its ingredients, and, to the left, the activity vase, filled with water. In front of it is placed the torma with lotus petals acting as support for the life-force surrounded on all sides by eight smaller torma with ornaments of white and red. Prepare the amrit-nectar and rakta, the seven offering bowls, a torma for the removal of obstacles adorned with changbu and the various items of the feast.

एतद्वासदेवा शैवाल्पेष्वाद्वासदेवा ।

*Settled upon a comfortable seat, what then follows is the purification  
of the mind-stream.*



唵 ତ୍ରି ତ୍ରି ଶନୁମା ଗୁରୁ ଦ୍ୱାନ ନର୍ତ୍ତମ ଭୂର୍ବୁନ ମହା ଯନ୍ମା ।  
 ତ୍ରି ଶନୁମା ଗୁରୁ ଦ୍ୱାନ ନର୍ତ୍ତମ ଭୂର୍ବୁନ ମହା ଯନ୍ମା ।  
 ନନ୍ଦା ସନ୍ଦା ପର୍ବତ କମଳା ହଙ୍ଗା ଚନ୍ଦ୍ର ଶନୁମା ଶୁଣ ଏକା ।  
 ଶୁଣ ଏକା ନନ୍ଦା ସନ୍ଦା ପର୍ବତ କମଳା ହଙ୍ଗା ଚନ୍ଦ୍ର ।

NAMO TSA SUM KÜN 'DÜ CHOM DEN NANG T'A YE/  
 NYE SE GYE DANG JANG SEM DRA CHOM TS'OG/  
 DAG SOG 'DRO NAM TAG TU KYAB SU CHI/  
 MA GYUR SANG GYE T'OB PAR SEM KYE DO/

At all times I and all living beings go for refuge  
 to the Transcendent Lord Amitabha, embodiment of the three roots,  
 to the eight close sons, and to the host of bodhisattvas and arhats.  
 I generate the enlightened attitude so that all who have been my mothers  
 attain buddhahood.

**ବୈଶାଶକ ଶନୁମା** Recite this three times.

ବୈଶାଶକ ଶନୁମା ରୀତିରେ ପାଇଲା ରୀତିରେ ପାଇଲା  
 Sprinkling the torma for the removal of obstacles, recite  
 RAM YAM KHAM and OM AH HUNG three times.

ଦୁଃଖନ ନଶନ ପାଇଲେ ନର୍ତ୍ତମା । ଦୁଃଖନ ନଶନ ପାଇଲେ ନର୍ତ୍ତମା ।  
 ନର୍ତ୍ତମା ନଶନ ପାଇଲେ ନର୍ତ୍ତମା । ନର୍ତ୍ତମା ନଶନ ପାଇଲେ ନର୍ତ୍ତମା ।  
 JANG CHUB DRUB LA 'TSE WA'I GEG/  
 'DÖ YÖN NGA DEN TOR MA LONG/  
 NÖ SEM PONG LA CH'IR DENG SHIG/  
 KA' LE 'DE NA DÜL DU LAG/

Spirits of obstruction hostile to the accomplishment of  
 the enlightenment,  
 take and rejoice in this torma of the five desirable substances.  
 Relinquishing your harmful attitude, please leave this place.  
 If you disobey my command, I shall crush you to dust.



ॐ नविदे श्वास नहु

*Recite the mantra of the four HUNG.*

ॐ श्वेतं हृषीकेशं ॐ श्वेतं हृषीकेशं ॐ श्वेतं हृषीकेशं ॐ श्वेतं हृषीकेशं  
हृषीकेशं श्वेतं हृषीकेशं

OM SUMBHANI SUMBHANI HUNG PHAT/

OM GHIRHANA GHIRHANA HUNG PHAT/

OM GHIRNAPAYA GHIRNAPAYA HUNG PHAT/

OM ANAYA HOH BHAGAVAN BIDYARADZA HUNG PHAT/

अकंक्षसा नहु

*Cutting the boundaries*

ॐ श्वेतं हृषीकेशं श्वेतं हृषीकेशं । श्वेतं हृषीकेशं श्वेतं हृषीकेशं ।  
श्वेतं हृषीकेशं श्वेतं हृषीकेशं । श्वेतं हृषीकेशं श्वेतं हृषीकेशं ।

HUNG HRIH/ RANG NYI WANG CHEN PA MA YI/

T'UG LE RIG NGA'I CH'AG TSÄN 'TRÖ/

TENG 'OG CH'OG TS'AM RAB TAM NE/

MI 'DA DOR JE'I GUR DU GYUR/

I am the Mighty Lotus Lord,

with the symbols of the five families streaming from my heart.  
Completely filling the zenith, nadir, primary and secondary directions,  
they transform into an impenetrable *vajra* tent.

ॐ चक्र वज्र रूप गम्भीरा नहु

OM CHAKRA VAJRA RÄTNA PEMA KARMA  
RAKSHA RAKSHA HOH



མக்஦-'ස୍ତୁ'ལ-'ନଶା'କ-'ମର୍ତ୍ତବ୍ୟା

*Sprinkling the offerings with cleansing water, ...*

ଆଃ ଶ୍ଵର୍ଦ୍ଧ-'ଗପି'ନହିଁ'ଶବ୍ଦ-'ଦର୍ଶନ-'ନାମଶା'ମକ୍ଦ-'ନଦୀ'କ୍ଷୁଣ୍ଣା ।  
ଜୀ'ଜ୍ଞାନ୍ମୂଳୀ'ଶା'ଯେ'ରଶ-'ନ୍ତ୍ରଦ୍ଵାରା'ଶବ୍ଦି'ଶା ।

AH/ TONG SÄL JÖ DRÄL NGÖ SHAM CHÖ PA'I DZE/  
OM AH HUNG GI YE SHE DÜ TSIR GYUR/

The offerings, the inexpressible union of appearance emptiness,  
materially laid out is transformed into the nectar of primordial awareness  
by the syllables OM AH HUNG.

ଜୀ'ନହ୍ୟ-'ଆଶ୍ଚର୍ମଜ୍ଞାନ୍ମୂଳୀ'କଶ-'ନଦୀ'ନହିଁ'ନହିଁ'ନହିଁ'

Recite from OM VAJRA ARGHAM (PĀDYAM, PUSPHAM, DHŪPAM,  
ĀLOKAM, GÄNDHAM, NAVIDYAM) AH HUNG  
on downas far as SHAPDA

ଜୀ'ଜ୍ଞାନ୍ମୂଳୀ' ଶଶ-'ଶକ୍ତି'ଆ'ଶ୍ଵି'ନ୍ତି'ଶା'ନ୍ତ୍ରଦ୍ଵାରା'ଶବ୍ଦି'ନ୍ତି'ଫ୍ଲିଙ୍ଗଃ  
ବୈଶା'ଶନୁମା'ଶ୍ରୀ'ଶା'ମକ୍ଦ-'ନହିଁ'ଶବ୍ଦି'ଶା'ନହିଁ'ଶା'ଯା

Reciting OM AH HUNG SARVA PÄNTSA AMRITA  
MAHA RAKTA BALINGTA HUNG HRIH TR'AH

*three times, consecrate the offering tormas.*



# དརྡ ສ ສ ໄ ອ ເ ອ

*The main practice*

अः शूद्धीदृष्टिरुद्दर्शकसंक्षेपं । इत्येतत्प्रदीप्तशूद्धीदृष्टिरुद्दर्शकसंक्षेपं ।  
हृदयकाव्यवद्दर्शकसंक्षेपं । सद्व्याप्तिशूद्धीदृष्टिरुद्दर्शकसंक्षेपं ।

AH/ NANG SI 'KOR 'DE CHÖ NAM TONG/  
MIG ME NYING JE'I CH'OG LHUNG DRÄL/  
ZUNG 'JUG TSÄL DANG MA 'GAG NGANG/  
PE DA'I TENG DU RANG SEM HRIH/

All phenomena of the universe of appearance and becoming—  
both cyclic existence and ultimate peace—are empty.

Nonconceptual compassion is free of all partiality or bias.

Never-ending manifestation of the continuum of primordial unity,  
my own mind appears upon a lotus and lunar disc as the syllable *HRIH*.

हृदयकाव्यवद्दर्शकसंक्षेपं । शूद्धीदृष्टिरुद्दर्शकसंक्षेपं ।  
ब्रिद्धकाव्यवद्दर्शकसंक्षेपं । क्षमा शूद्धीदृष्टिरुद्दर्शकसंक्षेपं ।

'TRO 'DÜ YONG GYUR DAG NYI NI/  
T'UG JE CHEN PO KU DOG KAR/  
SHI 'DZUM CHÄN NYI 'DRO LA ZIG/  
TSA CH'AG T'ÄL JAR NOR BU DANG/

By the complete transformation of light radiating from and  
gathering back into this,

I arise as the Great Compassionate One, my body white in color,  
smiling peacefully, my two eyes gazing on all living beings.  
My two lower hands, their palms joined before my breast,  
are holding a jewel



गयना यर्द्गे वेशा ब्रिन्दावना । अर्द्दसा शृद्धक्षेत्रा शुभे कुरुक्षेत्रा हृषीकेशा ।  
सद्व्याप्ते वार्द्गे व्याप्ते शृद्धवासना । शुभे वर्द्गे व्याप्ते शृद्धवासना ।

YE YÖN SHEL TR'ENG PE MA 'DZIN/  
LONG CHÖ DZOG KU'I GYÄN NAM DZOG/  
PE DA'I DEN LA KYIL TRUNG SÄL/  
BUM DÜN MI MIG TONG PA'I NGANG/

while the upper pair, hold a crystal mala and a lotus to the right and left,  
and, with the sambhogakaya ornaments perfect and complete,  
I am clearly visualized seated in vajra posture on a throne of lotus and  
In the vase before me, in a state of nonconceptual emptiness,

शृद्धक्षेत्रा व्याप्ते वार्द्गे व्याप्ते शृद्धवासना । शुभे वर्द्गे व्याप्ते शृद्धक्षेत्रा व्याप्ते शृद्धवासना ।  
लुक्ष्मी वर्द्गे व्याप्ते वार्द्गे व्याप्ते शृद्धवासना । फ्रिक्षेत्रा व्याप्ते वार्द्गे व्याप्ते शृद्धवासना ।

NA TS'OG PE MA 'DAB GYE Ü/  
MA JE TEG PA'I RIN CHEN TR'I/  
CHU KYE RI BONG 'DZIN PA'I Ü/  
HRIH MAR 'TRÖ DÜ YONG GYUR LE/

in the center of a variegated lotus  
on a jeweled throne supported by peacocks,  
in the center of a lunar disc in the heart of a lotus  
is the red syllable HRIH. Streaming forth and gathering back rays of light,

वर्द्गे लुक्ष्मी वर्द्गे व्याप्ते वार्द्गे व्याप्ते शृद्धवासना । वर्द्गे व्याप्ते वार्द्गे व्याप्ते शृद्धवासना ।  
लुक्ष्मी वर्द्गे व्याप्ते वार्द्गे व्याप्ते शृद्धवासना । फ्रिक्षेत्रा व्याप्ते वार्द्गे व्याप्ते शृद्धवासना ।

CHOM DEN GÖN PO Ö PAG ME/  
MAR SÄL PE MA RA GA'I DOG/  
U LA TSUG TOR ZHAB 'KOR LO/  
TSÄN ZANG PE JE MA LÜ DZOG/

it transforms into the Transcendent Lord, the Protector Amitabha.  
Brilliant red, the color of a ruby,

he is complete in all major and minor marks without exception  
from the ushnisha crest on the crown of his head down to the imprint  
of wheels on his feet



ହେବ୍ ଶ୍ରୀ ଶକ୍ତି ଗଣ୍ୟ ମୁଦ୍ରା ଶିଳ୍ପ ବସୁନ୍ଧା | ଶ୍ରୀ ଶକ୍ତି ପଦ୍ମମ ନବନିଶ୍ଚିଲ୍ଲମ୍ବନ ମହାମୁଦ୍ରା ପଦ୍ମମା ।  
ବସୁନ୍ଧା ଶକ୍ତି ହୃଦୟ ଶିଳ୍ପ ବସୁନ୍ଧା ଶକ୍ତି ମହାମୁଦ୍ରା ପଦ୍ମମା ।

CHÖ GÖ NAM SUM GYÄN GYI LUB/  
CH'AG NYI NYAM SHAG LHUNG ZE 'DZIN/  
SHAB NYI DOR JE'I KYIL TRUNG SHUG/  
TA' KOR PE MA 'DAB GYE LA/

and is wearing the three dharma robes as his adornment.  
Holding a mendicant's bowl, his two hands are in the gesture of  
even-minded meditative contemplation  
and he is seated with his two legs crossed in vajra posture.  
Surrounding him on lotuses with eight petals

ମହାମୁଦ୍ରା ଶ୍ରୀ ଶକ୍ତି ହୃଦୟ ଶିଳ୍ପ ବସୁନ୍ଧା | ଶିଳ୍ପ ଶକ୍ତି ମହାମୁଦ୍ରା ।  
ମହାମୁଦ୍ରା ଶ୍ରୀ ଶକ୍ତି ହୃଦୟ ଶିଳ୍ପ ବସୁନ୍ଧା | ମହାମୁଦ୍ରା ଶ୍ରୀ ଶକ୍ତି ହୃଦୟ ଶିଳ୍ପ ବସୁନ୍ଧା ।

'JAM YANG CH'AG DOR CHEN RE ZI/  
SA NYING DRIB SEL NAM KA'I NYING/  
JAM PA SANG GYE KÜN TU ZANG/  
RANG DOG CH'AG TSÄN YONG SU DZOG/

are Mañjushri, Mahasthamaprapta, Avalokita,  
Kshitigarbha, Nivaravishkambhin, Akashagarbha,  
Maitreya and buddha Samantabhadra,  
each one perfect in their own particular color and symbolic gesture  
and hand-held symbol.

ଶକ୍ତି ହୃଦୟ ଶିଳ୍ପ ବସୁନ୍ଧା ଶକ୍ତି ହୃଦୟ ଶିଳ୍ପ ବସୁନ୍ଧା | ବସୁନ୍ଧା ଶକ୍ତି ହୃଦୟ ଶିଳ୍ପ ବସୁନ୍ଧା ଶକ୍ତି ହୃଦୟ ଶିଳ୍ପ ବସୁନ୍ଧା ।  
ଶକ୍ତି ହୃଦୟ ଶିଳ୍ପ ବସୁନ୍ଧା ଶକ୍ତି ହୃଦୟ ଶିଳ୍ପ ବସୁନ୍ଧା ଶକ୍ତି ହୃଦୟ ଶିଳ୍ପ ବସୁନ୍ଧା ।

LONG CHÖ DZOG KU'I GYÄN NAM TRE/  
SHAB NYI KYIL TRUNG PE DAR SHUG/  
DE T'AR JANG SEM RANG GYÄL DANG/  
NYÄN T'Ö GE LONG TS'OG KYI KOR/

Adorned with the sambhogakaya ornaments,  
they are seated in vajra posture on lotuses and lunar discs.

Surrounding these are the hosts of the sangha,  
bodhisattvas, self-enlightened ones, pious listeners and monks,



འདို့<sup>၁</sup> གྲྱྴ རྒྱླ བྲྱྴ གྲྱྴ གྲྱྴ | དྲྲ གྲྱྴ གྲྱྴ གྲྱྴ གྲྱྴ གྲྱྴ |  
ସ୍ତୁ གྲྱྴ གྲྱྴ གྲྱྴ གྲྱྴ གྲྱྴ གྲྱྴ | གྲྱྴ གྲྱྴ གྲྱྴ གྲྱྴ གྲྱྴ གྲྱྴ |

'DÖ YÖN DRUG GI LHA MO'I TS'OG/  
PAG ME TRIN TS'OG TA BUR TIB/  
NANG LA RANG ZHIN ME PAR GOM/  
TSO 'KOR NE SUM 'DRU SUM LE/

and there is a countless host of goddesses of the six sense pleasures  
like a vast gathering of clouds.

Meditate on these as mere appearance lacking inherent existence.  
From the three syllables in the three centers of the primary deity and  
his retinue,

କ୍ଷଦ୍ରୀ ପ୍ରକାଶ ନଦୀ ହେତୁ ବିନା ମଧ୍ୟ ମଧ୍ୟ ମଧ୍ୟ | ଏକାକ୍ଷର ମଧ୍ୟ ମଧ୍ୟ ମଧ୍ୟ |  
ଦ୍ୱାରା ପ୍ରେତ ହେତୁ ମଧ୍ୟ ମଧ୍ୟ ମଧ୍ୟ | ଏକାକ୍ଷର ମଧ୍ୟ ମଧ୍ୟ ମଧ୍ୟ |

'Ö 'TRÖ DE CHEN SHING K'AM NE/  
GOM PA TA BU'I YE SHE LHA/  
PAG ME TIL GONG K'A CH'E TAR/  
T'OG PA ME PAR CHÄN DRANG GYUR/

light radiates forth and, from the Realm of Great Bliss,  
deities of primordial awareness, jñanasattvas identical to those  
visualized, are invited without obstacle  
in countless number, like the bursting open of a pod of sesame seed.



শুণ্ড শুণ্ড নন্দ নন্দ নন্দ নন্দ

Burning mixed incense and with the sound of music, ...

হৃষি হৃষি রূপ পূর্ণ পূর্ণ পূর্ণ পূর্ণ পূর্ণ | পূর্ণ পূর্ণ পূর্ণ পূর্ণ পূর্ণ পূর্ণ পূর্ণ |  
নন্দ নন্দ নন্দ নন্দ নন্দ নন্দ নন্দ নন্দ নন্দ | নন্দ নন্দ নন্দ নন্দ নন্দ নন্দ নন্দ |

HUNG HRIH/ NUB CHOG DE CHEN DAG PA PE MA KÖ/  
KY'AB DÄL P'ÜN TS'OG NGA DEN SHING CHOG NE/  
DE SHEG CHÖ KU DRI ME ZI JI GYÄL/  
GÖN PO NANG WA TA' YE SHEG SU SÖL/

From Padmavyuha, ‘Lotus Array’, the western realm of purest great bliss,  
the supreme realm of all-pervading fivefold perfection,  
glorious and immaculate king of the dharmakaya of all sugatas,  
Lord Protector Amitabha, please come.

বুদ্ধা বুদ্ধা দেবতা দেবতা দেবতা দেবতা দেবতা | শশৈন্দ্র শশৈন্দ্র শশৈন্দ্র শশৈন্দ্র শশৈন্দ্র |  
গুরু গুরু গুরু গুরু গুরু গুরু গুরু | গুরু গুরু গুরু গুরু গুরু গুরু |

JAM GÖN ‘PAG PA ‘JAM PÄL T’U CHEN T’OB/  
SA NYING DRIB SEL NAM NYING JAM PA GÖN/  
KÜN TU ZANG PO NYÄN RANG DRA CHOM TS’OG/  
‘DÖ YÖN LHA MO TRÜL PA JE WA ‘BUM/

Protector Maitreyanatha, noble Arya Mañjushri and mighty  
Mahasthamaprapta, Kshitigarbha, Nivaranyishkambhin,  
Akashagarbha, Maitreyanatha and Samantabhadra,  
the hosts of pious listeners, self-enlightened ones and victorious arhats,  
the hundreds of thousands of millions of emanation goddesses of the  
sensory pleasures,



ସନ୍ଦେଶେ କେନ୍ତିରୀ ଖୁଲ୍ଲାହେତୁ ଶାଶ୍ଵତ ପ୍ରମାଣା । ସୁଧାଶାହେ ଶାନ୍ତିର୍ଦ୍ଦଶାଶ୍ଵତ ପ୍ରମାଣା ।

DE CHEN SHING GI LHA TS'OG MA LÜ NAM/  
T'UG JE GONG LA NE 'DIR SHEG SU SÖL/

all the assembled divine hosts of Sukhavati without exception,  
thinking of me with compassion, please come to this place of power.

ଶାର୍ଣ୍ଣା । ଅଜେ ତୁ କୁଣ୍ଡଳ ଗନ୍ଧି ଗନ୍ଧି ଶ୍ଵାସ ଆୟ ହୁଃ ଶାମା ଆୟ ହୁଃ  
E HYA HI MAHA KARUNIKA DRISHAYA SAMAYA HOH  
SAMAYA STAM

ବୈଶାଖ ପୂର୍ଣ୍ଣବିହାରୀ ଏବା ଶାର୍ଣ୍ଣା ଏବା ଶାର୍ଣ୍ଣା

*Having invited them in this way, next comes the request to remain*

ଫ୍ଲୋଃ ସୈର କେନ୍ତି ଶାଶ୍ଵତ ଆୟ ଶାନ୍ତି ଶାନ୍ତି ପ୍ରମାଣା ।  
ସନ୍ଦେଶେ କେନ୍ତି ରୀ ଖୁଲ୍ଲାହେତୁ ଶାଶ୍ଵତ ଆୟ ଶାନ୍ତି ଶାନ୍ତି ପ୍ରମାଣା ।  
ଶାନ୍ତି ଶାନ୍ତି ଶାନ୍ତି ଶାନ୍ତି ଶାନ୍ତି ଶାନ୍ତି ଶାନ୍ତି ଶାନ୍ତି ।

HRIH/ RIN CHEN SHÄL YE PE 'DAB DZE TRI'I Ü/  
DE CHEN SHING GI LHA TS'OG MA LÜ PA/  
DAM YE YER ME TÄN PAR SHUG SU SÖL/  
DAG SOG GO SUM GÜ PE CH'AG TSÄL LO/

In this limitless jeweled mansion, upon these beautiful thrones  
of spreading lotuses,

you divine hosts of the Realm of Great Bliss, all, without exception,  
please be seated and take up your abode, conventional, visualized forms  
and deities of primordial awareness inseparable.

I and all others make respectful obeisance with body, speech and mind.

ହୁଃ ଶ୍ଵାସ ଆୟ ଗନ୍ଧି ଖୁଲ୍ଲାହେ ଅଜେ ତୁ ହୁଃ

DZAH HUNG BAM HOH SAMAYA TIKTRA' LHÄN ATIPU HOH



॥ མ ཀ ཚ ཎ ད ན མ ཏ ཉ ॥

Making offerings

ਕੁੰਝੈ ਗੁਰੂ ਨਾਨਾ ਦੁਲਾ ਪਿਨ ਸ਼੍ਰਵਣ | ਧਰ ਮਾਨ ਤੁਹਾਨ ਭੁਨੀ ਬਾਨੇ ਦੁਲਾ |  
ਨਾਨ ਮਿਸ ਛੁ ਤੁਹਾਨ ਬਾਨੇ ਦੁਲਾ | ਪੜ੍ਹੋ ਗੁਰ ਨਾਨ ਮਿਸ ਸੁਨ ਸੁਨ ਹੋਸ ਸਾਨ ਰੰਗ |

HUNG HRIH/ DÖ NE NAM DAG NGÖ NANG YI TRÜL DZE /  
YÄN LAG GYE DEN DRI MA ME PA'I CHAB/  
TRA SHI CHU GYÜN GYÄL WA'I SHÄL DU 'BÜL/  
'DRO KÜN TRA SHI P'ÜN SUM TS'OG PAR SHOG/

Utterly pure from the very first, this essence, physically present or  
mind-created,

offering-water, utterly pure, and perfect in its eight qualities,  
I offer to the mouth of the Victorious Lord as the streaming waters of  
auspiciousness.

May all living beings attain the utter perfection of all that is auspicious.

ਖੇਤ ਦੁਲ ਤੁਹਾਨ ਨੀ ਕਿਸ ਦੁਲ ਭੁਨ ਗੁਰਾ | ਪੁਸ ਗੁਰ ਵੇਦ ਸਦੀ ਛੁ ਤੁਹਾਨ ਦੁਲ ਸਾਨੀ |  
ਤੁਹਾਨ ਸਦੀ ਸੁਨ ਪਨੇ ਸੁਨ ਨੀ ਬਾਨ | ਛੁ ਬਦ ਪਿਨ ਸ਼੍ਰਵਣ ਮਦੀ ਸ ਸੁਨ ਗੁਰਾ |

PÖ DANG TSÄN DEN DRI SHIM NGE DEN KÜN/  
LÜ KÜN JE PA'I CHU TSANG DAM PA 'DI/  
GYÄL WA'I KU NYE LO BUR DRI MA DAG/  
CHU T'ANG YI KYE ME TOG DZE JE KÜN/

Made fragrant incense, sandalwood and all sweet-smelling substances,  
this pure and sanctified water

I offer to bring pleasure to the body of the Victorious Lord and wash away  
temporary stains.

All the beautiful flowers of the lakes and meadows and those that are  
mind-born,



শ্রী সদৈচন্দনবিন্দুসূর্যসুষমাঙ্গল শুভেন্দুর্ভোগ।  
ভুবনেশ্বরক্ষিতেন্দুসুস্মৃতি পুরুষেন্দু।

JIN PA'I RANG ZHIN GYÄL WA'I CHÄN LA 'BÜL/  
'DRO KÜN PÄL JOR P'ÜN SUM TS'OG PAR SHOG/  
LHÄN CHIG KYE JOR TS'IM JE DUG PÖ KÜN/  
TS'ÜL TR'IM RANG ZHIN GYÄL WA'I SHANG LA 'BÜL/

I offer to the eyes of the Victorious Lord as the very essence of generosity.  
May all living beings attain the utter perfection of wealth and prosperity.  
All delightful perfumes, those that arise spontaneously and those that are  
manufactured,

I offer to the nostrils of the Victorious Lord as the very essence of morality.

শ্রী গুরুপ্রেরণচন্দনবিন্দুসূর্যসুষমাঙ্গল শুভেন্দুর্ভোগ।  
বৈদ্যনাথবিন্দুসূর্যসুষমাঙ্গল।

'DRO KÜN YÖN TÄN P'ÜN SUM TS'OG PAR SHOG/  
SÄL SHING MI YO MÜN SEL DRÖN ME 'DI/  
ZÖ PA'I RANG ZHIN GYÄL WA'I CHÄN LA 'BÜL/  
'DRO KÜN TS'ÄN PE YONG SU GYÄN GYUR CHIG/

May all living beings attain the perfection of enlightened qualities.

This lamp of unwavering radiance that dispels all darkness

I offer to the eyes of the Victorious Lord as the very essence of patience.

May all living beings become perfectly adorned with the auspicious  
marks and characteristics of a great being.



गुरुमागासुन्तत्त्वक्मामन्त्रै । नर्त्तेव्यसुन्नन्नविन्द्रिष्टिष्वासाप्यद्वया ।  
श्वेषुक्त्वाप्यन्तेष्वामक्षेष्वाभूत्त्वाप्यन्तेष्वा । र्त्तेष्वामक्षेष्वाभूत्त्वाप्यन्तेष्वा ।

GUR GUM GA PUR TSÄN DEN NAM MANG DRI/  
TSÖN 'DRÜ RANG ZHIN GYÄL WA'I T'UG LA 'BÜL/  
'DRO KÜN JANG CHUB SEM CHOG DEN GYUR CHIG/  
RO CHOG GYA DEN SHÄL ZE DÜ TSI CHOG/

Perfumed waters of saffron, camphor, sandalwood and many other sorts  
I offer to the heart-mind of the Victorious Lord as the very essence  
of diligence. May all living beings come to have the purity and  
perfection of the supreme enlightened attitude.

Foodstuffs of a hundred supreme savors, the most supreme of nectars,

वसामाहर्वन्नविन्द्रिष्टिष्वाप्यद्वया । श्वेषुक्त्वाप्यन्तेष्वामक्षेष्वाभूत्त्वाप्यन्तेष्वा ।  
अठाप्यन्तेष्वाभूत्त्वामक्षेष्वाभूत्त्वाप्यन्तेष्वा । विषेषान्नन्नविन्द्रिष्टिष्वाभूत्त्वाप्यद्वया ।

SAM TEN RANG ZHIN GYÄL WA'I JAG LA 'BÜL/  
'DRO KÜN TING 'DZIN ZE KYI 'TSO WAR SHOG/  
YÄN LAG NGA DEN SIL NYEN RÖL MO'I DRA/  
SHE RAB RANG ZHIN GYÄL WA'I NYEN LA 'BÜL/

I offer to the tongue of the Victorious Lord as the very essence of  
meditative stability. May all living beings be nourished by the food of  
profound meditative concentration. Symphonies of sound from musical  
instruments in fivefold combination I offer to the ears of the Victorious  
Lord as the very essence of perfect insight.



‘श्रीगुरुवत्तमामेदक्षेष्वाप्यशूद्धसद्वर्णा। इन्द्रंश्चक्षेष्वाप्यशूद्धसद्वर्णा।  
शृणुप्रद्वन्विक्तुष्वाप्यक्षमाप्यद्वया। इश्वर्गुरुवत्तमामेदक्षुद्धसद्वर्णा।

‘DRO KÜN ZAG ME CHÖ LA CHÖ PAR SHOG/  
WANG PO TS’IM JE ‘DÖ PA’I YÖN TÄN NGA /  
T’AB KYI RANG ZHIN GYÄL WA NAM LA ‘BÜL/  
‘DRO KÜN ZAG ME P’UNG PO NGA T’OB SHOG/

May all living beings practice the immaculate Dharma.

The five desirable qualities so pleasing to the senses

I offer to all Victorious Ones as the very essence of skilful means.

May all living beings attain the five immaculate psycho-physical aggregates.

विन्द्युषास्पृष्टिष्वाप्यसद्विष्वाप्यक्षेष्वाप्य। शृणुप्रद्वन्विक्तुष्वाप्यक्षमाप्यद्वया।  
‘श्रीगुरुवत्तमामेदक्षेष्वाप्यशूद्धसद्वर्णा। इन्द्रंश्चक्षेष्वाप्यशूद्धसद्वर्णा।

SHING NGAG LHÄN KYE TRÜL PA’I LHA MO’I TS’OG/  
TOB KYI RANG ZHIN GYÄL WA’I ZUG LA ‘BÜL/  
‘DRO WA KÜN GYI DEM CHOG T’OB PAR SHOG/  
DAG SHÄN MA LÜ GE WA LÜ SOG KÜN/

The host of emanated goddesses arisen from the realms of pure experience,  
from mantra and from spontaneous generation

I offer to the physical form of all Victorious Lords as the very essence  
of power. May all living beings attain supreme bliss.

The merit, bodies and life-force of myself and all others

शृणुप्रमाप्यद्वन्विक्तुष्वाप्यक्षमाप्यद्वया। इन्द्रंश्चक्षेष्वाप्यशूद्धसद्वर्णा।  
शृणुप्रमाप्यद्वन्विक्तुष्वाप्यक्षमाप्यद्वया। इश्वर्गुरुवत्तमामेदक्षुद्धसद्वर्णा।

MÖN LAM RANG ZHIN GYÄL WA NAM LA ‘BUL/  
DAG SOG ‘DRO KÜN SANG GYE T’OB PAR SHOG/  
KYE ‘GAG NE DRÄL KA DAG CHÖ KYI KU/  
YE SHE RANG ZHIN GYÄL WA NAM LA ‘BÜL/

I offer to all Victorious Ones as the very essence of aspiration.

May I, myself, and all other beings attain pure and perfect buddhahood.

The primordially pure dharmakaya beyond all arising, cessation or remaining

I offer to all Victorious Ones as the very essence of primordial awareness.



ਵੰਸ਼' ਵਾਨੁ ਸ੍ਰੀ ਸਾਂਕੋ ਛੇਨੁ ਹੰਗਾ ਸਾਂਚੇਣਾ | ਛੁਟੁ ਕੱਸਾ ਨਾਵੈਨਾ ਫੌਂਦਾ ਸਾਨੁ ਮਾ ਮਲਾ ਸਦੈਕੰ |  
ਕਾਂਤੁਨੁ ਫੌਂਦਾ ਸਾਨੁ ਨੁਕੁਮੁ ਕੈ ਆਂਖੀ ਜਾ | ਬਦੀ ਕੇਵ ਕੈਵ ਸੀ ਤ੍ਰਿਅ ਸਾ ਕੁਮਸਾ ਸਾ ਦੁਆ |

'DRO WA KÜN GYI CHÖ NYI TOG PAR SHOG/  
BHÄN DHA CHÖ YING TONG SUM NYAM PA'I NANG/  
TSA GYE TONG JAR DÜ TSI AM RI TA/  
DE CHEN SHING GI GYÄL WA NAM LA 'BUL/

May all living beings realize the ultimate nature of reality.  
Nectar of immortality compounded of eight primary and  
one thousand secondary substances  
in a skull-cup vessel the size of the entire universe,  
the ultimate space of all and everything,  
I offer to all Victorious Ones of the Realm of Great Bliss.

ਯਾ' ਮੇਦ' ਬਦੀ' ਸਦੈਘੇ ਪੇਸਾ' ਦਕਾਨ' ਸਾਂਚੇਣਾ | ਫੌਂਦਾ' ਆਂਖੀ ਸਤਸਾ' ਸਦੈਗ' ਸਾ' ਚੀਕੰ |  
ਹੰਗਾ' ਹੰਗਾ' ਕੁਦਾ' ਗਾਂਡੁ' ਨਾਵੈਨਾ' ਸਾਨੁ' ਸਾਨੁਆ | ਬਦੀ' ਕੇਵ ਕੈਵ ਸੀ' ਤ੍ਰਿਅ ਸਾ' ਕੁਮਸਾ' ਸਾ' ਦੁਆ |

ZAG ME DE WA'I YE SHE 'CHAR WAR SHOG/  
CHANG LO CHE PA'I KA PA LA YI NANG/  
LOG TOG TSA CHÖ 'KOR WA'I RAKTA KYIL/  
DE CHEN SHING GI GYÄL WA NAM LA 'BUL/

May the primordial awareness that is unconditioned bliss arise.  
The swirling rakta of samsara—the destruction of wrong views—  
in a skull-cup with matted locks attached  
I offer to all Victorious Ones of the Realm of Great Bliss.



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ZAB MO TONG NYI TING 'DZIN TOG PAR SHOG/  
RIN CHEN NGA DEN PE NÖ YANG PA'I NANG/  
'DRU CHÜ NGA DEN MA HA BA LING TA/  
DE CHEN SHING GI GYÄL WA NAM LA 'BUL/

May I realize deep concentration on the profundity of emptiness as such.  
The great torma of the quintessence of five grains :  
in a broad lotus-petal vessel of the five precious materials  
I offer to all Victorious Ones of the Realm of Great Bliss.

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DAG SOG KU SUM YE SHE T'OB PAR SHOG/  
GYÄL SI NA DÜN TRA SHI TAG DZE GYE/  
LING SHI RI RAB MÄN DREL TS'OM BUR TRAM/  
DE CHEN SHING GI GYÄL WA NAM LA 'BUL/

May I and all beings attain realization of the primordial awareness  
that is the three kayas. The seven attributes of a universal monarch the  
eight auspicious signs and substances, the four continents  
and supreme mountain arranged in groups as a mandala  
I offer to all Victorious Ones of the Realm of Great Bliss.

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'KOR 'DE YER ME YE SHE NGA T'OB SHOG/

May I attain the fivefold primordial awareness of the inseparability  
of samsara and nirvana.

ཉེ མ ན ད བ ཕ ད བ ཕ ད བ ཕ ད བ ཕ ད བ ཕ ད བ ཕ ད བ ཕ ད བ ཕ ད བ ཕ ད བ ཕ ད བ ཕ

Thus make offering.



རྩ ལ ନ ର କ ି ଯ ତ ର ଲ ନ ର ା ନ ର ର ା ନ ର ା

Circling the vajra-scepter and ringing the bell, next come the praises.

ସ୍ତୋତ୍ରାଦ୍ୟାମନ୍ତରାନୁଷ୍ଠାନିକାରିତାକୁ ପରାମରଶିତାରେ ଅନୁଷ୍ଠାନିକାରିତାକୁ ପରାମରଶିତାରେ ।  
ଅନୁଷ୍ଠାନିକାରିତାକୁ ପରାମରଶିତାରେ ।

HUNG HRIH/ KYE ME CHÖ YING TSÄL NANG MA 'GAG PA/  
KYE WA'I CHÖ 'TRÜL CHÖ KU NANG TA' YE/  
PE MA RA GA'I DANG DEN TSÄN PE DZOG/  
GÖN PO 'Ö TSÄN 'BAR LA CH'AG TSÄL TÖ/

The unceasing manifestation of the birthless ultimate space of all and everything; is dharmakaya Amitabha, the miraculous display of coming into existence, lustrous ruby red in color and complete in all the marks and signs of a great being to the Lord Whose Major Characteristic is Blazing Light I bow down and make praise.

ଶୁର୍ଯ୍ୟ ରାତରି ରାତରି ରାତରି ରାତରି ରାତରି ରାତରି ।  
ହରି ହରି ହରି ହରି ହରି ହରି ।

KU YI NE DRUG T'UB PA RIG DRUG SHAR/  
P'UNG NGA RIG NGA K'AM NGA YUM CHEN NGA/  
TS'OG GYE NE DAG JANG CHUB SEM PA' GYE/  
'DRO WA'I DE PÖN TS'OG LA CH'AG 'TSÄL TÖ/

In the six centers of his enlightened body the sages of the six spheres appear, the five psycho-physical aggregates are the buddhas of the five families, the five elements their five great consorts and the natural purity of the eight modes of consciousness the eight bodhisattvas—to the host of guides for living beings I bow down and make praise.



འਵੰਗ'ਨ੍ਕ'ਨਗ'ਲੁਣ'ਏਵ'ਨਗ'ਵਸੁ'ਕੇਵ'ਰਾ | ਸ'ਸ਼੍ਵੰਦ'ਸ਼੍ਵੰਨ'ਸੀਵ'ਕੁਮ'ਸ਼੍ਵੰਦ'ਗੁਸਨ'ਵ'ਮਾਰਾ |  
ਗੁਰ'ਨਗੁਨ'ਤੁ'ਨ'ਨਗ'ਲੈ'ਵ'ਨ'ਲੁਣ' | ਨਵ'ਨਗੁਮਸ'ਕੈਂਚੀ'ਕੁਵ'ਸ਼੍ਵੰਦ'ਭੁ'ਵ'ਨਗੁਨ' |

'JIG TEN WANG CH'UG 'JAM PÄL T'U CHEN T'OB/  
SA NYING DRIB SEL NAM NYING JAM PA GÖN/  
KÜN ZANG NYÄN RANG GE LONG JE WA 'BUM/  
RAB 'JAM SHING GI DÜL NYE LHA LA TÖ/

To Lokeshvara, Mañjushri and Mahasthamaprapta,  
Kshitigarbha, Nivarana Vishkambhin, Akashagarbha, Maitreyanatha  
and Samantabhadra, the pious listeners, self-illuminated ones and the  
hundreds of thousands of millions of monks—  
to deities as many as there are atoms in the whole infinite universe  
I bow down and make praise.

ਨੰਦ'ਘੁ'ਗ'ਨੀ'ਭੁ'ਸੈ'ਸ਼੍ਵੰਨ'ਲੁਦ'ਗਹਿਨਸਾ | ਪੁਨ'ਕੱਗ'ਸਾ'ਲੁ'ਭੁ'ਨ'ਗਾਦ'ਨਦੇਸ'ਨੁਰੁੰਦ'ਨਦੀ'ਕਿਨ' |  
ਲੈ'ਵ'ਸ'ਏਂਦ'ਸ'ਲੁਨ'ਕੁ'ਵ'ਨਦੀਨ'ਗੁਰੁ'ਵ'ਪ੍ਰਤੰਦ'ਵਾ | ਨਦਗ'ਨੰਗਸ'ਕੇ'ਸਾਡੇ'ਗੁਨ'ਵਾ'ਨਾ'ਨੁਰੁੰਦ'ਵਾ'ਨਾ'ਗੁਨ' |

'DO YÖN DRUG GI LHA MO TRIN TAR TIB/  
P'ÜN TS'OG NGA DEN GA DE 'JOR WA'I SHING/  
MÖN LAM YONG DRUB GYÄL WA'I KYIL 'KOR LA/  
DAG SOG TSE CHIG GÜ PE TÖ PAR GYI/

To the goddesses of the six sensory pleasures like a gathering of clouds  
and the mandala of Victorious Ones of the perfection of aspiration,  
the realm of fivefold perfection replete in happiness and bliss,  
I and all others bow down and make praise with single-pointed  
devotion.

ਕ੍ਰਿਸ'ਨਾਨੁਰੁੰਦ'ਗੁ

*Thus make praise.*



བྱନ୍ଧା ཤ୍ରୀ ମହା ଦ୍ୱିଷିତା ଦେଵୀ

*The visualization for recitation as the self-generated deity*

ଫୁଲେ ପଦମା ହେତୁ ପଦମା ଶୁଣା ଶୁଣା ଗା ନୁ | ସଦା ଦାନା ଶୁଣେ ଫୁଲେ ଜ୍ଞାନମର୍ଯ୍ୟିଷା ହୁଣା ହର୍ଷିତ୍ୟା |  
ହର୍ଷିତ୍ୟା ହର୍ଷିତ୍ୟା ହର୍ଷିତ୍ୟା ହର୍ଷିତ୍ୟା ହର୍ଷିତ୍ୟା ହର୍ଷିତ୍ୟା | ସିଂହା ହୁଣା ଶ୍ରୀନାଥୀ ହର୍ଷିତ୍ୟା ହର୍ଷିତ୍ୟା ହର୍ଷିତ୍ୟା |

HRIH/ DAG NYI JIG TEN WANG CH'UG T'UG KA RU/  
PE KAR DA TENG HRIH T'AR YIG DRUG KOR/  
'Ö TRÖ GYÄL WA KÜN CHÖ JIN LAB DÜ/  
RIG DRUG DRIB JANG CH'I NÖ DE CHEN SHING/

I am Lokeshvara and in my heart-centre on a white lotus and  
moon disc is the syllable HRIH surrounded by the six syllables.

Light streams forth, making offerings to the Victorious Ones, gathering  
back their blessings and purifying the sins of the beings of the six realms.

The outer world is the Realm of great Bliss,

କୁଳେ ନାଥୁ ନାଥୁ ନାଥୁ ନାଥୁ ନାଥୁ ନାଥୁ | ଶୁଣା ଶୁଣା ଶୁଣା ଶୁଣା ଶୁଣା ଶୁଣା |  
ଶୁଣା ଶୁଣା ଶୁଣା ଶୁଣା ଶୁଣା ଶୁଣା |

NANG CHÜ SEM CHEN 'PAG PA CHEN PO'I KU/  
DRA DRAG NGAG DANG DRÄN TOG CHÖ KU'I LONG/  
MA YENG DRAG TONG CHU WO'I GYÜN SHIN DA/

and its content, sentient beings, all have the bodily form of Avalokiteshvara,  
all sound is mantra and all thought the expanse of dharmakaya.  
Undistractedly recite like a streaming river of sound-emptiness.

ହେତୁ ମାନ୍ତ୍ରେ ଶ୍ରୀ ଫୁଲେ ହେତୁ ମାନ୍ତ୍ରେ ଶ୍ରୀ ଫୁଲେ ହେତୁ ମାନ୍ତ୍ରେ ଶ୍ରୀ

*With single-pointed concentration, carefully recite*

**OM MANI PADME HUNG HRIH**

*from the continuous state of the three vajras.*



## ଶୁଣାମୁକ୍ତାଶ୍ରୀନାନ୍ଦିନୀଗଣାନ୍ତି

*Recitation-visualization for the vase before you*

ଶୁଣିଷେଃ ଶୁଣାମୁକ୍ତାଶ୍ରୀନାନ୍ଦିନୀଗଣାନ୍ତି । ଶୁଣିଷେଃ ନମଦିନନ୍ଦନାମୁକ୍ତାଶ୍ରୀନାନ୍ଦନା ।  
ଆମିହେଅନ୍ତିଶୂନ୍ତାଶ୍ରୀନାନ୍ଦନା । ଶୁଣିଷେଃ ଶୁଣାମୁକ୍ତାଶ୍ରୀନାନ୍ଦନା ।

HUNG HRIH/ BUM DÜN T'UG KAR PE DA'I TENG/  
HRIH T'AR DANG DEN TA' MA RU/  
A MI DHE WA'I NGAG KYI KOR/  
BUM LHA'I T'UG SOG NGAG TR'ENG LE/

In the heart-centre of the vase in front, on a lotus and lunar disc  
and around a radiant red colored HRIH-syllable  
spins the AMIDHEWA mantra.

Light streams forth from the life-force syllable and mantra mala  
in the heart-centre of the vase deity

ନନ୍ଦନାମୁକ୍ତାଶ୍ରୀନାନ୍ଦନା । ଏଷୁଣୁମୁକ୍ତାଶ୍ରୀନାନ୍ଦନା ।  
ନନ୍ଦନାମୁକ୍ତାଶ୍ରୀନାନ୍ଦନା ।

'O 'TRÖ GYÄL WA MA LÜ CHÖ/  
T'U JIN KÜN DÜ KU'I CHA LE/  
JANG SEM DÜ TSI'I GYÜN BAB PE/  
BUM PA YONG SU GANG WAR GYUR/

making offerings to all the Victorious Ones without exception,  
and perfectly gathering back their power and blessings.  
A stream of bodhichitta nectar falling from his body  
fills the vase to the brim.



ਮਨੁਕ·ਵਸ੍ਤ੍ਰੀਦ·ਕੁਗਾਲ·ਵਸ·ਤੇਤ੍ਤੁ·ਤੇਤ੍ਤੁ·ਤੇਤ੍ਤੁ॥ ੨੩॥ ਸ·ਚੰਗ·ਚੰਗ·ਚੰਗ·ਚੰਗ·ਚੰਗ·ਚੰਗ·ਚੰਗ॥  
ਸਮਾਸ·ਤਨ·ਬਸਮਾ·ਤਨ·ਭਾਈ·ਸ਼੍ਵੇਤ·ਸ਼੍ਵੇਤ·ਸ਼੍ਵੇਤ·ਸ਼੍ਵੇਤ·ਸ਼੍ਵੇਤ·ਸ਼੍ਵੇਤ·ਸ਼੍ਵੇਤ॥ ੨੪॥  
ਏਤ·ਏਤ·ਕੋਸ·ਸ਼੍ਵੇਤ·ਸ਼੍ਵੇਤ·ਕੋਸ·ਸ਼੍ਵੇਤ॥

DÜN KYE T'UG LE 'Ö ZER 'TRÖ/  
'DRO WA RIG DRUG DUG NGÄL JANG/  
SEM CHEN T'AM CHE LHA YI KU/  
DRA DRAG KYE ME NGAG KYI DRA/  
SHAR DRÖL CHÖ KU'I LONG NE DA/

Rays of light from the heart-center of the deity visualized in front  
purify the suffering of the beings of the six realms,  
all sentient beings have the enlightened bodily form of the deity  
and all sounds are the unborn resonance of mantra.  
Recite from the dharmakaya expanse of liberation on appearance.



ॐ अमिदेव ह्रीः भूः न्त्विं कौशवे श्विं र्हर्व

OM AMIDEVA HRIH *is the primary essence mantra, and*

ॐ आहुङ्कुः कूर्मा गूय अमिद बूया च बूष च या अहर्ति सत्यां तुकुया  
हुक्षा सक्षमं पहुङ्गु नुक्षा नुक्षा

OM AH HUNG/ DHARMAKAYA AMITABHAYA TATHAGATAYA  
ARHATE SAMYAK SAMBUDDHAYA TADYATHA  
SARVA PAPAM SHÄNTING KURU SVAHA

यद्यश्विं श्वेष नवे श्विं र्हर्व भूक्ष विक्षुक्षे श्वृक्ष विक्षुक्षे द्विवायद्यन्वा

*is the essence mantra of enormous benefit to be added to this primary essence  
If you prefer, however, you may recite the long dharani of Amitabha instead.  
(the final section of this cycle—the last page.)*



ਸੁਣ ਸਾਹੈ ਕੇਰ ਸੰਦੇ ਰੰਗ ਸਾਹੁ ਸਾਹੁ ਨੈ

Avalokiteshvara's purification of the six realms of becoming

ਸਦਗ ਤ੍ਰੈਂਦ ਦਸਤਾ ਸਾਹੈ ਸੁਣ ਸਾਹੁ ਸਾਹੁ | ਅੰਦ ਗਾਰ ਤ੍ਰੈਂਦ ਤੇਰ ਲ੍ਲੁ ਸਾਹੁ ਨੈ |  
ਸੁਣ ਸਾਹੁ ਸਾਹੁ ਸਾਹੁ ਸਾਹੁ ਸਾਹੁ | ਲ੍ਲੁ ਕਮ ਸਾਹੁ ਸਾਹੁ ਸਾਹੁ ਨੈ |

DAG NYI 'PAG PA'I T'UG KA NE/  
OM KAR 'Ö ZER LHA YÜL 'TRÖ/  
DUG NGÄL JANG NE 'PAG PAR GYUR/  
LHA NAM 'KOR WA TONG GYUR CHIG /

From the heart-center of myself, the Noble Lord,  
rays of light stream from the white OM-syllable to the realm of the gods.  
Their suffering purified, they are transformed into the Noble Lord.  
May the cyclic existence of the gods be emptied.

ਅੰਮ ਤ੍ਰੈਂਸ ਲ੍ਲੁ ਨੈ

Recite OM MANI PADME HUNG.

ਮਾ ਏਸ ਤ੍ਰੈਂਦ ਤੇਰ ਲ੍ਲੁ ਨੈ | ਲ੍ਲੁ ਕੈਰ ਸਾਹੁ ਸਾਹੁ ਤ੍ਰੈਂਦ ਤ੍ਰੈਂਦ ਨੈ |  
ਸੁਣ ਸਾਹੁ ਸਾਹੁ ਸਾਹੁ ਸਾਹੁ ਸਾਹੁ | ਲ੍ਲੁ ਕੈਰ ਸਾਹੁ ਸਾਹੁ ਨੈ |

MA LE 'Ö ZER JANG GU 'TRÖ/  
LHA MIN NE KÜN 'Ö KYI GANG/  
DUG NGÄL JANG NE 'PAG PAR GYUR/  
LHA MIN 'KOR WA TONG GYUR CHIG/

Green rays of light stream out from MA,  
filling the realm of the asuras with radiance.  
Their suffering purified, they are transformed into the Noble Lord.  
May the cyclic existence of the asura realm be emptied.

ਤੇਸ ਤ੍ਰੈਂਦ ਲ੍ਲੁ ਸਾਹੁ | Recite as above.



ਨੀ.ਚੰਦ.ਚੇਤ.ਸੇਵ.ਦੀ.ਅੰਗ੍ਰੇਜ਼ਾ। ਪੀ.ਫਿ.ਗਰਾਨ.ਗੁਰ.ਚੰਦ.ਸ਼ੈਖ.ਗਨ।।  
ਮੂਣ.ਨਾਲ.ਭੂਤ.ਭਾਵ.ਦਸਗਾ.ਸਦ.ਗੁਣ। ਪੀ.ਕੁਮਾਰ.ਧਰਮ.ਨ.ਚੰਦ.ਗੁਰ.ਤੇਗ।

NI LE 'Ö ZER SER PO 'TRÖ/  
MI YI NE KÜN 'Ö KYI GANG/  
DUG NGÄL JANG NE 'PAG PAR GYUR/  
MI NAM 'KOR WA TONG GYUR CHIG/

Yellow rays of light stream out from the syllable *NI*,  
filling the human realm with radiance.

Their suffering purified, they are transformed into the Noble Lord.  
May the cyclic existence of humans be emptied.

ਤੇਗ.ਚੰਦ.ਗੁਰ.ਤੇਗ। Recite as above.

ਏਦ.ਚੰਦ.ਚੇਤ.ਸੇਵ.ਦੀ.ਅੰਗ੍ਰੇਜ਼ਾ। ਕੁਦ.ਚੰਦ.ਚੇਤ.ਸੇਵ.ਦੀ.ਅੰਗ੍ਰੇਜ਼ਾ।।  
ਮੂਣ.ਨਾਲ.ਭੂਤ.ਭਾਵ.ਦਸਗਾ.ਸਦ.ਗੁਣ। ਕੁਦ.ਚੰਦ.ਚੇਤ.ਸੇਵ.ਦੀ.ਅੰਗ੍ਰੇਜ਼ਾ।।

PE LE 'Ö ZER NGÖN PO 'TRÖ/  
DÜ DRO'I NE KÜN 'Ö KYI GANG/  
DUG NGÄL JANG NE 'PAG PAR GYUR/  
DÜ DRO'I 'KOR WA TONG GYUR CHIG/

From the syllable *PE* blue rays of light stream forth  
to fill the animal realm with radiance.

Their suffering purified, they are transformed into the Noble Lord.  
May the cyclic existence of the animal realm be emptied.

ਤੇਗ.ਚੰਦ.ਗੁਰ.ਤੇਗ। Recite as above.



መ·ይሳ·መွှေ·ဒေါ်·ဒော်·သာ·သံ။ ပီ·နာရာ·မကရာ·ဂျာ·။ ။  
မျှေး·သူ့သာ·မျှေး·တုသာရာ·သာ·။ ပီ·နာရာ·ထံပြု·သာ·နှုန်း။

ME LE ‘Ö ZER MAR PO ‘TRÖ/  
YI DAG NE KÜN ‘Ö KYI GANG/  
DUG NGÄL JANG NE ‘PAG PAR GYUR/  
YI DAG ‘KOR WA TONG GYUR CHIG/

Red rays of light stream out from the syllable ME,  
filling the realm of the hungry ghosts with radiance.  
Their suffering purified, they are transformed into the Noble Lord.  
May the cyclic existence of the preta realm be emptied.

တော်၏မျှေးနား။ Recite as above.

နှွေး·မျှေး·ဒေါ်·ဒော်·သာ·သံ။ ဟန္တာ·သာ·မကရာ·ဂျာ·။ ။  
မျှေး·သူ့သာ·မျှေး·တုသာရာ·သာ·။ ဟန္တာ·သာ·ထံပြု·သာ·နှုန်း။

HUNG LE ‘Ö ZER NAG PO ‘TRÖ/  
NYÄL WA’I NE KÜN ‘Ö KYI GANG/  
DUG NGÄL JANG NE ‘PAG PAR GYUR/  
NYÄL WA’I ‘KOR WA TONG GYUR CHIG/

From the syllable HUNG stream black rays of light,  
filling the hell realms with radiance.  
Their suffering purified, they are transformed into the Noble Lord.  
May the cyclic existence of the hell realms be emptied.

တော်၏မျှေးနား။ Recite as above.



ਛ੍ਰਿੰਦੇਸਾਂਹੁਣਾਂਗਾਧੁਨਾਂਵਾਂਨਾਂਕੈਵਿਨਾਂ | ਪ੍ਰਤੀਹੁਣਾਂਖੇਸਾਂਤਕਾਦਖਾਨਾਂਵਾਂਨ੍ਹੁਣਾਂ |  
 ਸ਼੍ਰਿੰਦੇਸਾਂਹੁਣਾਂਗਾਧੁਨਾਂਵਾਂਨਾਂਕੈਵਿਨਾਂ | ਪ੍ਰਤੀਹੁਣਾਂਖੇਸਾਂਤਕਾਦਖਾਨਾਂਵਾਂਨ੍ਹੁਣਾਂ |  
 ਭਿਨਾਂਨਾਂਹੁਣਾਂਖੇਦਾਨਾਂਵਾਂਨਾਂਕੈਵਿਨਾਂ |

HRIH/ RIG DRUG YANG SA DE CHEN SHING/  
 ‘DRO DRUG SEM CHEN ‘PAG PA’I KU/  
 DRA DRAG DRAG TONG NGAG KYI DRA/  
 ‘KOR ‘DE RIG TONG CHÖ KYI KU/  
 KY’AB DÄL CHEN PO’I NGANG NE DA/

The abyss of the six realms is the Pure Land of Great Bliss,  
 the sentient beings of the six families have the enlightened  
 form of the Noble Lord,  
 all sound is the resonance of mantra—sound—emptiness—  
 and samsara and nirvana are the dharmakaya, awareness—emptiness.  
 Recite from the continuum of all—pervading emptiness.

ॐ·ਮ·ਾ·ਨ·ਿ·ਪ·ਾ·ਦ·ਮ·ੳ·ਨ੍ਹੁੰ·। ਬਿਸ·ਨ੍ਹਾ॥

*Recite OM MANI PADME HUNG.*

ੰਦੇਸਾਂਹੁਣਾਂਖੇਸਾਂਤਕਾਦਖਾਨਾਂਵਾਂਨ੍ਹੁਣਾਂਦੇਸਾਂਹੁਣਾਂਖੇਦਾਨਾਂਵਾਂਨ੍ਹੁਣਾਂ

*The exaltation of these regions as all beings in the six realms of becoming transform  
 into the enlightened form of the Noble Lord*

ਤ੍ਰੇਂਦੁਨ·ਸਾਨੁਦ·ਲੋਨ·ਤਾਂਯੇ | ਏਨਿ·ਕੈਵਿਨ·ਨੀ·ਲੁੰਕੈਸਾਂਕੁਸਾ |  
 ਮੁਨਾਨ·ਵੇਸ·ਦੇਸਾਂਹੁਣਾਂਖੇਦਾਨਾਂਵਾਂਨ੍ਹੁਣਾਂਵਾਂਨ੍ਹੁਣਾਂ

HOH/ GONG SU SÖL LO NANG TA’ YE /  
 DE CHEN SHING GI LHA TS’OG NAM /  
 T’UG JE RIG DRUG NE LA ZIG /  
 NGAG KYI ‘Ö ZER ‘DRO WAR P’OG /

Please turn your attention to me, Amitabha.

Divine hosts of the Realm of Great Bliss,  
 compassionately watch over the realms of the six kinds of being.  
 Immediately they are touched by the light rays streaming from the man

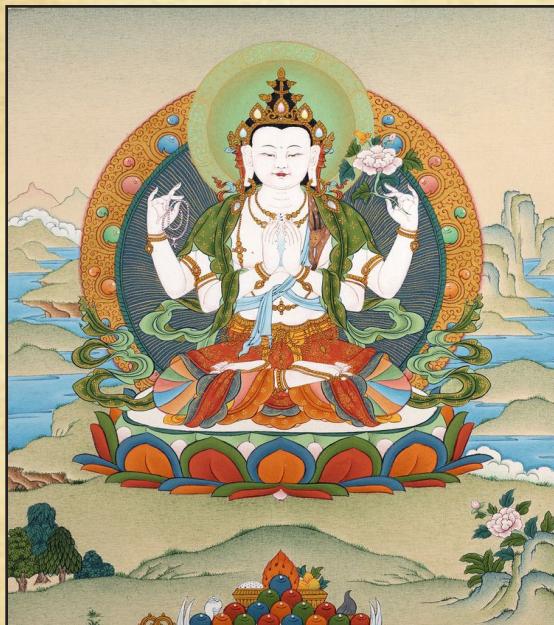


ਮ·ਲੁ·ਦੇ·ਚੇਨ·ਸਿੰਹ·ਨੁ·ਦ੍ਰੋ | ਧਿ·ਸੇ·ਵੁ·ਗ·ਸਾ·ਸਾਕਣ·ਖੁ·ਦ੍ਰੋ |

MA LÜ DE CHEN SHING DU 'PO/

YI GE DRUG PE NE PAR RO/

without the least exception, they all transform into the Realm of Great Bliss, transported there by the six syllables.



ॐ·ਮ·ਨੀ·ਸਾਦ੍ਰੂ·ਤ੍ਰੀ·ਫ਼ਿਝਰਃ ॥ ਬੈਸ·ਸਾਦ·ਨੁ·ਸਾਕਣ·ਖਿੰ·ਸਤ·ਗ੍ਰੰ·ਸ਼ੁ·ਸਾ·ਸੇਪਸ·ਭਕ·ਕਸਾ·ਨਦ·ਸ·ਭਕ·ਨੁ·ਖੁ·ਦ੍ਰੋ ॥

As you recite OM MANI PADME HUNG HRIH PHAT as much as you can,  
the sound of the PHAT-syllable lifts all sentient beings to Dewachen,  
the 'Bliss-Endowed Realm'.



॥ འ ཤ ར ས ཨ ས པ ད ར ཀྵ ས ལ ॥

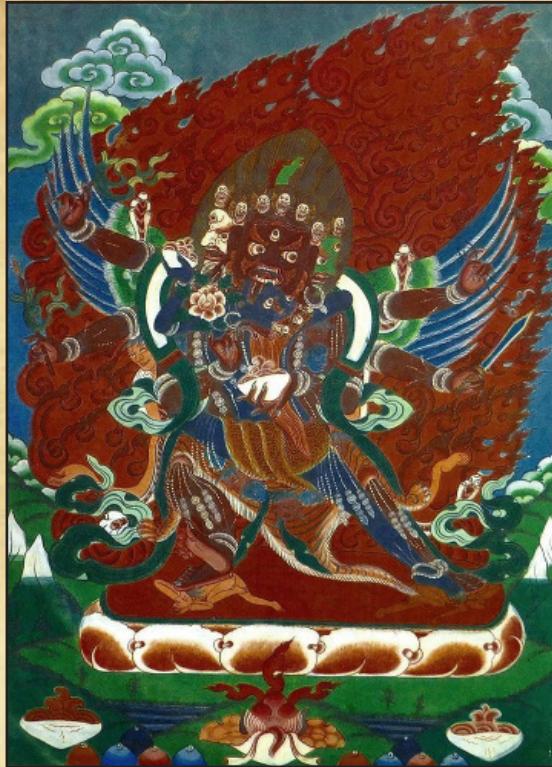
*Picturing the 'activity' vase,...*

ਕੁੰਝ੍ਵਿ ਘਸਾ ਸੁਮਾਨੁਸਾ ਜੁ ਸਦੁ ਭਿੰਦੇ ਖੇਦਾ । ਫਿਕਸੁ ਘੱਦਸ ਸੂਰਹ ਪਸ਼ੀ ਕੈ ।  
ਧਸੁ ਸਾਸਾ ਬੰਦੁ ਦੂਸਾ ਕਾਸਾ ਸਾ ਲੰਕਾ । ਸੁਗਸਾ ਗਰੁ ਫਿਜਾਬੁ ਜੁਗਸਾ ਗੁਣਸਾ ਸ਼ਾਸਾ ।  
ਚੁਨੁ ਕੰਨਵਸਾ ਸਾਸਾ ਸੁਸਾ ਸਾ ਚਹਸਾ ।

HUNG HRIH/ LE BUM Ü SU PE NYI'I TENG/  
HRIH MAR YONG GYUR TAM DRIN NI/  
MAR SÄL T'Ö YUG SHAG PA 'DZIN/  
T'UG KAR HRIH T'AR NGAG KYI KOR/  
DÜ TSI BAB PE BUM PA TAM/

By perfect transformation, the red HRIH-syllable on the lotus and solar disc in the centre of the activity vase becomes Hayagriva, bright red in color and grasping a skull-tipped mace and lasso. In his heart-centre is the syllable HRIH surrounded by the mantra, and nectar falling from this fills the vase.





ॐ हयाग्रिवं हुङ फत्तं

*Recite OM HAYAGRIVA HUNG PHAT.*

ॐ हयाग्रिवं हुङ फत्तं तेस न ब्रह्मा शक्ति दद वसा श्री बुम भूमसा ।  
दद श्रु बुम चुर दद बुम भैद शुना ।

TSO DANG LE KYI BUM LHA NAM/  
'Ö SHU BUM CHUR YER ME GYUR/

The primary deity and deities of the vase  
dissolve into light and merge inseparably with the water of the vase.

विस अ भूम व द व ब्रह्मा

*Thus reciting, settle the mind in meditation.*



མ ར ཤ ས ད གྷ ད ན ད ན ད ན ན ན

*Mandala offering, meditative concentration and receiving the empowerments*

ਹ੍ਰੀ ਸ਼੍ਰੀ ਮਨੁਸ ਮਾਤਾ ਪਿਤਾ ਪਾਪੀ ਪਾਪੀ ਪਾਪੀ | ਮਨੁਸ ਮਾਤਾ ਪਾਪੀ ਪਾਪੀ ਪਾਪੀ ਪਾਪੀ |  
ਸ਼੍ਰੀ ਘੁਰ ਘੁਰ ਘੁਰ ਘੁਰ ਘੁਰ ਘੁਰ ਘੁਰ | ਘੁਰ ਘੁਰ ਘੁਰ ਘੁਰ ਘੁਰ ਘੁਰ ਘੁਰ |

HUNG HRIH/ TONG SUM ‘JIG TEN RI RAB LING SHI KY’ÖN/  
DAG LÜ DÖ CHE GE TSA JI NYE KÜN/  
LO YI LANG TE GYÄL WA’I CHÄN NGAR ‘BÜL/  
CHOG T’ÜN ‘DRE BU TS’E ‘DIR T’OB GYUR CHIG/

Mentally taking up the entire trichiliocosm along with its supreme  
mountains and four continents,  
my own physical body and all roots of merit, wherever they may be found,  
I offer these in the presence of the Victorious One.  
May I attain all ordinary and supreme results within this very lifetime.

ॐ ରାତ୍ନା ମନ୍ଦଳା ଲା ପୁଦ୍ଜା ମେଘା ଅହ ହୁଙ୍ଗ

OM RÄTNA MANDALA LA PUDZA MEGHA AH HUNG



༄༅༅༅༅

*A prayer of supplication*

ས୍ତୋର୍ତ୍ତ୍ତନ୍ତ୍ରାଶୁଷ୍ଟିନାମକାଲିନ୍ଦନା । ହିଂଶୁଶ୍ରଦ୍ଧାଶ୍ରଦ୍ଧାଶୁଷ୍ଟିନାମକାଲିନ୍ଦନା ।  
 ତେଣାମନ୍ଦିରକାଳିପରାମରିକାଳିନା । ନଦିଗୀପାଦନାର୍ତ୍ତନାମକାଲିନା ।  
 ନଦିଶୁଷ୍ଟିନାମକାଲିନା ।

KYE/ HO SANG GYE CHOM DEN 'DE/  
 DZOG PA'I SANG GYE LA NA ME/  
 NYE SE JANG CHUB SEM PA'I TS'OG/  
 DAG LA GONG TE KU SUNG T'UG/  
 NGÖ DRUB DAM PA TSÄL DU SÖL/

Please listen, Lord Buddha, Transcendent Victor.  
 May the perfect and peerless buddhas  
 and their close sons, the assembled host of bodhisattvas  
 please think of me and grant me the sacred accomplishments  
 of enlightened body, speech and mind.

॥ ଅନ୍ତର୍ମାତ୍ରାଶ୍ରଦ୍ଧା ॥ Repeat this prayer three times over.

ହୁଣ୍ଡିଫିଃ ମୁଖାମନୁର୍ବିଜ୍ଞାନଶ୍ରଦ୍ଧାଶ୍ରମଶତତ୍ରୀଣି । ମନ୍ତ୍ରଶର୍ଵଦେହିଦ୍ଵାରାଧାରିତାଶ୍ରଦ୍ଧାଶ୍ରମଶତତ୍ରୀଣି ।  
 ଏତାଶ୍ରମଶତତ୍ରୀଣିକାଳିପରାମରିକାଳିନା । ଶୁଣ୍ଡିପିରିଜ୍ଞାନଶ୍ରଦ୍ଧାଶ୍ରମଶତତ୍ରୀଣି ।

HUNG HRIH/ BUM DÜN LHA TS'OG T'AM CHE KYI/  
 TRÄL WA'I OM KAR SHAR GYI 'TRÖ/  
 DAG GI MIN TS'AM LA T'IM PE/  
 KU YI JIN LAB T'OB GYUR CHIG/

From the white OM-syllable in the foreheads of  
 the host of deities in the vase in front, light streams directly out,  
 and, as it dissolves into the spot between my eyebrows,  
 may I attain the blessings of the enlightened body.



मूर्खीकृत्वादेहुकृत्वाद्यन्तं श्रीसाध्वर्ता । एवं गीर्वाच्चैव श्रीकृत्वाद्यन्तं श्रीसाध्वर्ता ।  
एवं गीर्वाच्चैव श्रीकृत्वाद्यन्तं श्रीसाध्वर्ता ।

DRIN PA'I AH MAR SHAR GYI 'TRÖ/  
DAG GI DRIN PA LA T'IM PE/  
SUNG GI JIN LAB T'OB GYUR CHIG/  
T'UG KA'I HUNG T'ING SHAR GYI 'TRÖ/

As it streams directly from the red AH in their throats  
and dissolves into my own throat,  
may I attain the blessing of enlightened speech,  
and, as it streams from the blue HUNG in their hearts

एवं गीर्वाच्चैव श्रीसाध्वर्ता । एवं गीर्वाच्चैव श्रीकृत्वाद्यन्तं श्रीसाध्वर्ता ।  
श्वेत्कृष्णां श्वेत्कृष्णां श्वेत्कृष्णां श्वेत्कृष्णां श्वेत्कृष्णां श्वेत्कृष्णां ।

DAG GI NYING GA LA T'IM PE/  
T'UG KYI JIN LAB T'OB GYUR CHIG/  
LHA TS'OG KU SUNG T'UG JIN LAB/  
DAG GI NGÖ DRUB T'OB GYUR NE/  
and dissolves into my own heart-center,  
may I attain that of the enlightened mind.

Having received the accomplishments  
from the blessings of the enlightened body, speech and  
mind of the divine host,

संस्कृतस्त्वं सामुद्भवं तिदा । हिंशक्तेषाम् शब्दं विशेषं शब्दं ।  
वानक्तेषाम् वानक्तेषाम् ।

SANG GYE GONG PA NYAM PA NYI/  
TOG TS'OG DRÄL WA RIG PA'I LONG/  
MA CHÖ DÄL WA CHEN POR SHAG/

may I become established in the even nature of the Buddha's intentional  
the vast expanse of pure awareness beyond all discursive thought,  
the unfabricated infinite expanse of enlightenment.



ಡे. සාදා. කු. න්‍රී. දා. පෙ. මා. ප්‍රි. දා. පා. ප්‍රජා. මං. තැග  
 ආ. පා. න්‍රී. දා. පේ. පා. ප්‍රජා. ප්‍රි. දා. පා. ප්‍රජා. මං. තැග  
 Thus establish yourself in even-minded meditation where your own mind  
 and the intentionality of the buddhas are one and inseparable  
 At this point comes the ritual of the feast-offering,  
 Over the assembled food and drink representing skilful means and  
 wisdom, recite RAM YAM KHAM

ස්‍රු. එ. දා. පා. ඇ. පා. ස්‍රු. එ. පා. ප්‍රි. දා. ප්‍රජා. ප්‍රි. දා. පා. ප්‍රජා. මං. තැග  
 ආ. පා. ස්‍රු. එ. ප්‍රජා. ප්‍රි. දා. පා. ප්‍රජා. ප්‍රි. දා. පා. ප්‍රජා. මං. තැග  
 ප්‍රි. එ. ප්‍රජා. ප්‍රි. දා. පා. ප්‍රජා. ප්‍රි. දා. පා. ප්‍රජා. මං. තැග  
 ප්‍රි. එ. ප්‍රජා. ප්‍රි. දා. පා. ප්‍රජා. ප්‍රි. දා. පා. ප්‍රජා. මං. තැග

TONG PA'I NGANG LE YAM LE LUNG RAM LE ME YI KYIL 'KOR  
 GYI TENG DU T'Ö PA'I GYE PU SUM GYI K'AR A LE BHÄN DHA'I  
 NÖ DU TS'OG DZE SHA NGA DÜ TSING A SHU WA LE ZAG ME  
 KYI DÜ TSI'I GYAM TS'O CHEN POR GYUR  
 OM AH HUNG HA HO HRIH/

Out of the continuum of emptiness, on a tripod hearth of three skulls  
 above the mandalas of wind arisen from the syllable YAM and fire from  
 the syllable RAM, in a skull-cup vessel arisen from the syllable A,  
 the feast offerings dissolve into the five meats and five nectars,  
 thus transforming into an inexhaustible ocean of ambrosia—  
 OM AH HUNG HA HO HRIH



རྩྗ' ། འଶ' ། ནୁଦ୍ଧା ། དନ୍ଦ' ། ནତ୍ତା ། ནର୍ଜି

With music and song,...

କୁଁ କୁଁ ହେଲୁ ନ୍ଯାଈନ୍ ମସନ୍ ଶୁଣ୍ ନଦୀ ନାହା । ଶ୍ଵେତ୍ ନାମ ଶବ୍ଦ ଯନ୍ ହେଲୁ ନାହା ।  
ଏହା ସମୟ ନାହା ନକ୍ଷତ୍ର ପ୍ରେତ ନାହା । ଶ୍ଵେତ୍ ସଦି ନାହା ତୁମ୍ଭୁ ମେଦି ହେଲୁ ନାହା ।

HUNG HRIH/ CHÖ YING T'AR T'UG DE WA CHEN /  
NANG WA TA' YE NYE SE GYE/  
JANG SEM DRA CHOM JE WA 'BUM/  
TRÜL PA'I SANG GYE LHA MO'I TS'OG/

Ultimate space of absolute reality,  
Sukhavati's Amitabha and eight 'Close Sons',  
the thousand million bodhisattvas and arhats,  
emanated hosts of buddhas and goddesses,

ନଦି ହେଲୁ ହାତିର ଶବ୍ଦ ଯନ୍ ହେଲୁ ନାହା । ବିଦ୍ଯୁତ୍ ନାହା ଯନ୍ ହେଲୁ ନାହା ।  
ନଦି ହେଲୁ ବିଦ୍ଯୁତ୍ ହେଲୁ ନାହା । ଦୈତ୍ୟ ନାହା ନାହା । ହେଲୁ ନାହା ।

WANG CHEN TAM DRIN P'AG MO YUM/  
SHING KYONG YAB YUM LA SOG PA'I/  
DE CHEN SHING GI LHA TS'OG NAM/  
'DIR SHEG TS'OG KYI CHÖ PA SHE/

Mighty Hayagriva and your consort, Varahi,  
local protectors in union and so on,  
you divine hosts of the Realm of Great Bliss,

ଶୁଣ୍ ନାହା ନାହା ନାହା ନାହା । ଶବ୍ଦ ନାହା ନାହା ନାହା । ଶ୍ଵେତ୍ ନାହା ନାହା ।

SARVA TATHAGATA GANATSATRA PUDZA KAHAI/  
KU SUNG T'UG KYI NGÖ DRUB TSÖL/

please come here, enjoy this offering of ganachakra  
and grant the accomplishments of enlightened body, speech and mind.



ବୈଶାଖେନ୍ଦ୍ରମୁଦ୍ରିତମନ୍ତ୍ରମଣଗ୍ରୀ

*The ritual of fulfillment and confession while offering the first part  
of the assembled feast*

ଶ୍ଵରୀଃ ନର୍ତ୍ତମାର୍ତ୍ତଶ୍ଵରମନ୍ତ୍ରଯଶ | ପ୍ରତିନିଧିନାମାମେତ୍ରୀଶୁନାମାମନ୍ତ୍ରମା |  
ଶ୍ଵରୀଦେଵିନାମାମେତ୍ରଶ୍ଵରମନ୍ତ୍ରଯଶ | ପ୍ରତିନିଧିନାମାମେତ୍ରସୁନାମାମନ୍ତ୍ରମା |

HUNG HRIH/ CHOM DEN GÖN PO NANG TA' YE/

'Ö PAG MED KYI T'UG DAM KANG/

NYING JE'I TER CHEN CHEN RE ZI/

'JIG TEN WANG CH'UG T'UG DAM KANG/

Victorious Lord, Protector 'Limitless Light',  
the tantric commitments to Amitabha are fulfilled.

Avalokita, 'Treasury of Loving Care'

the tantric commitments to Lokeshvara are fulfilled.

ଅକ୍ଷୁଣ୍ଣନାମନ୍ତ୍ରମୁଦ୍ରିତମଣିନାମ | ଅକ୍ଷୁଣ୍ଣନାମନ୍ତ୍ରମୁଦ୍ରିତମାମନ୍ତ୍ରମା |  
ଏଷାମାନନ୍ଦପ୍ରିଯମନ୍ତ୍ରମୁଦ୍ରିତମଣିନାମ | ଏଷାମାନନ୍ଦପ୍ରିଯମନ୍ତ୍ରମା |

T'U TOB WANG CH'UG SANG WA'I DAG/

T'U CHEN T'OB KYI T'UG DAM KANG/

SHE RAB PAR CH'IN 'JAM PA'I YANG/

SA YI NYING PO'I T'UG DAM KANG/

Almighty Lord, 'Lord of Secrets',  
the tantric commitments to Mahasthamaprapta are fulfilled.

The tantric commitments to Prajñaparamita, Mañjushri,  
and Kshitigarbha are fulfilled.



唵·恩·薩·闍·拉·麻·那·麼·擇·嘩·那 | 呪·尼·是·等·薩·烏·那·麼·擇·嘩·那·那·那 |  
唵·尼·那·薩·德·那·麼·擇·嘩·那 | 呔·尼·那·薩·德·那·麼·擇·嘩·那·那·那 |

DRIB PA NAM SEL NAM KA'I NYING/  
JAM PA'I GÖN PO'I T'UG DAM KANG/  
KYE WA ME PA CHÖ KYI KU/  
KÜNTU ZANG PO'I T'UG DAM KANG/

The tantric commitments to Nivaravishkambhin,  
Akashagarbha, and Maitreyanatha are fulfilled.

The tantric commitments to unborn dharmakaya Samantabhadra  
are fulfilled.

唵·汝·那·薩·德·嘩·尼·那·那 | 嘩·尼·等·薩·烏·那·那·那·那 |  
唵·尼·烏·那·薩·德·那·那 | 噩·尼·尼·尼·烏·那·那·那 |

NYÄN RANG GE LONG JE WA 'BUM/  
TRÜL PA'I DRA CHOM T'UG DAM KANG/  
'DÖ YÖN LHA MO PAG ME DANG/  
TA P'AG YAB YUM T'UG DAM KANG/

The tantric commitments to the thousand million million pious  
listeners, self-illuminated ones and monks—

the emanated foe-destroying arhats—are fulfilled.

The tantric commitments to the countless goddesses  
of the sensory pleasures,  
and Hayagriva and Varahi in union are fulfilled .



ସ୍ତୁପ୍ରାଣିକ୍ଷମାନଙ୍କୁଂବା | ଶ୍ଵାୟକ୍ରମିକୁଣ୍ଠାନମାନଙ୍କା |  
ଏହିକ୍ଷେତ୍ରଶିଖକ୍ଷେତ୍ରଶିଖା | ଶିଖାନମାନଙ୍କୁଂବାନମାନଙ୍କା |

KYIL 'KOR KÜN GYI TA' KYONG BA/  
GHA YA DHA RA'I T'UG DAM KANG/  
DE CHEN SHING GI LHA TS'OG NAM/  
T'UG DAM NYÄN PO KANG WA'I DZE/

The tantric commitments to the ghayadhara, guardians of the limits  
of all mandalas, are fulfilled.

Divine hosts of the Realm of Great Bliss,  
these substances of the strictest tantric commitment,

ଶ୍ଵାୟକ୍ରମିକୁଣ୍ଠାନମାନଙ୍କା | ଏହିକ୍ଷେତ୍ରଶିଖାନମାନଙ୍କା |  
ଶ୍ଵାୟକ୍ରମିକ୍ଷମାନଙ୍କା | ଶିଖାନମାନଙ୍କା |

CH'I NÖ RI RAB LING SHI'I GYÄN/  
NANG CHÜ CHÖ DZE KÜN ZANG KY'ÖN/  
NYER CHÖ 'DÖ YÖN GYÄL SI DÜN/  
DZE TAG GEG SOG LHA MO GYE/

the outer container of the Supreme Mountain and four continents  
and its inner content, the offering substances, all thoroughly excellent,  
the seven outer offerings, sense offerings and treasures of  
a universal monarch,  
eight auspicious substances, symbols and goddesses, Lasya and the rest,

ଶ୍ଵାୟକ୍ରମିକ୍ଷମାନଙ୍କୁଂବା | ଏହିକ୍ଷେତ୍ରଶିଖାନମାନଙ୍କା |  
ଶ୍ଵାୟକ୍ରମିକ୍ଷମାନଙ୍କୁଂବା | ଶିଖାନମାନଙ୍କା |

MÄN TOR RAK TA TS'OG KYI DZE/  
NGÖ 'JOR YI TRÜL KA' YING KANG/  
GYÄL WA SE CHE CHÄN NGAR 'BÜL/  
T'UG DAM KANG LA NYAM CHAG SHAG/

nectar, torma, rakta and the items of the feast,  
either physically present or mentally created and filling all of space  
I offer in the presence of the Victorious Ones and their sons.

To fulfill all commitment, I confess all violation:



བ唵·ງྱུར·དང·ນଙ୍ମ·ନ୍ଦ୍ର୍ସ·ଶୁନ·ଶ୍ଵେତ୍ୟ |

KANG GYUR WANG DANG NGÖ DRUB TSÖL/

let them be fulfilled and grant me empowerment and accomplishment.

ॐ·नमः·सा·द्वा·मा·या· सत्त्वा·प्तिष्ठा·नक्तु·षट्कृष्ण्

Recite the Hundred Syllable Mantra, OM VAJRA SATTVA SAMAYA and so on.

ॐ·नमः·पर्वत्स·शूद्रा· लक्ष्मी·वृत्त्वा·

Enjoy the feast and then recite the A KARO mantra over the gathered up  
remainders three times.

ॐ·अ·गूर्ज·ञ्ञानी·सर्व·हृष्टं·ञ्ञानूर्ज·रुद्रक्षं·र्त्तुं·अंजुञ्ञीं·रत्नं·ञ्ञानश्च·नहृष्टं

OM A KARO MUKHAM SARWA DHARMANAM ADY NUTPANNA  
TOTTA OM AH HUNG PHAT SVAHA

ऋं·क्षेत्रः·द्वयं·श्री·ष·द्वयं·श्री·ष·द्वयं | शृणव·श्वेत·श्वेत·श्वेत·श्री·ष·द्वयं·पर्वत्स |  
द्विर्द्वयं·पर्वत्स·क्षेत्रं·श्री·ष·द्वयं·पर्वत्स | क्षेत्रं·द्वयं·क्षेत्रं·द्वयं·पर्वत्स·श्री·ष·द्वयं |  
शक्तिः·पर्वत्स·श्री·ष·द्वयं·पर्वत्स·श्री·ष·द्वयं |

HUNG HRIH/ PÄL GYI P'A 'BAB LHAG MA'I DAG/  
NGAG KYE SHING KYE LHAG MA'I DRÖN/  
'DIR SHEG TS'OG KYI LHAG MA SHE/  
KYEN NGÄN BAR CHE YING SU SÖL/  
CHÖL WA'I TR'IN LE DRUB PAR DZÖ/

Mantra-born, born of the field, you guests who receive the remainders,  
these pure leftovers of the ‘Legacy of the Glorious One’,

please come here and enjoy what's left of the feast offering.

Dissolve all negative conditions and obstacles back into empty space  
and perform all activities assigned you.

अुष्ट्रेत्प्रभा·ष्ट्री·त्री· लिप्ता·द्वया

Offer it saying UTS'ITA LA KAHAI



གὕର୍-ର୍ମା'ଶକ୍ତ-ସ'ବୀ  
*The thanksgiving offering*

ॐ ବାଜ୍ରା ଅଞ୍ଚଳୀ ପୁଷ୍ପା ଦୁଃଖ ଶୂନ୍ୟ ବିନାନାମିନାମିନା

Recite from OM VAJRA ARGHAM (PĀDYAM, PUSPHAM, DHŪPAM,  
ĀLOKAM, GÄNDHAM, NAIVIDYAM) PRATITSA SVAHA  
on down as far as SHAPDA

ବଦ୍ମ-ଫେର-ବିଦ୍ମ-କେଶ-ଶ୍ରୀ-ଦୃଷ୍ଟି-ବନ୍ଧୁ-ନାମିନା | ଶେଷଶ-ତର-କୁମର-ପାହା-ଚୁ-ଶୁଣଶ-ଦେଶ-ଶବ୍ଦିଶୁ |  
ଦ୍ଵାନତଦ-ବ୍ୟବ-ନବିରା-ଦ୍ଵାନଦିର୍ଦ୍ଦନ-ମହାନାମା | ଶ୍ଵର-ବସଦ-ମହାନାବା-ମହାନାମହାନାମା-ନାମିନା |

DE CHEN SHING DU CHÖ KYI 'KOR LO KOR/  
SEM CHEN NAM LA TAG TU T'UG JE ZIG/  
DAM CHA' SHÄL SHE 'DRO WA'I DÖN DZE PA/  
NANG TA' NYAM SHAG DZE LA CH'AG 'TSÄL TÖ/

Turning the Wheel of the Dharma in the realm of Great Bliss,  
always caring for sentient beings with compassion,  
you who have undertaken and vowed always to work for the benefit of  
living beings, to you who bring about the meditation of limitless  
radiance I bow down and make praise.

ତେଷ-ନାମିନା | *Thus offer praise.*

བສྔ དැබී

*The dedication*

। ཆེ་ ས ར ཤ ཉ ན ལ ཡ ད དྷ མ ཁ ཉ ན བ ག ན ཉ ན ཉ ན ཉ ན ।  
ଶୁନା ପଶୁଲାପଶ ଶ୍ଵେତାମରାକ୍ଷେତ୍ରମହାକାଶାମା । ଶୁନା ପଶୁଲାପଶ ଶ୍ଵେତାମରାକ୍ଷେତ୍ରମହାକାଶାମା ।

GE 'DI 'DRO WA MA LÜ TA' LE KÜN/  
DUG NGÄL LE DRÖL DE CHEN CHOG GI LAM/  
NYUR WA NYI DRÖ CHÖ KUR SANG GYE SHOG/

By this merit, may all the innumerable beings without the least exception  
be freed from their suffering and swiftly traverse the path  
to the Realm of Great Bliss, there to attain the and pure and perfect  
buddhahood of the dharmakaya.

ଶ୍ଵେତାମରାକ୍ଷେତ୍ର

*Prayers of aspiration*

ହୀଃ ଏତ୍ୟାଦ୍ୟାଶ୍ଵେତାମରାକ୍ଷେତ୍ରମହାକାଶା । ଏତ୍ୟାଦ୍ୟାଶ୍ଵେତାମରାକ୍ଷେତ୍ରମହାକାଶା ।  
ଏତ୍ୟାକ୍ଷେତ୍ରମହାକ୍ଷେତ୍ରଦ୍ୱାରା ସମ୍ପଦିତିରେ । ଏତ୍ୟାଦ୍ୟାଶ୍ଵେତାମରାକ୍ଷେତ୍ରଦ୍ୱାରା ସମ୍ପଦିତିରେ ।  
ଏତ୍ୟାଦ୍ୟାଶ୍ଵେତାମରାକ୍ଷେତ୍ରଦ୍ୱାରା ସମ୍ପଦିତିରେ ।

HOH/ DAG DANG 'DRO DRUG SEM CHEN NAM/  
DÖ CHE LÜ 'DI BOR MA T'AG/  
DZÜ TE SHING CHOG DER KYE NE/  
SA CHU LAM NGA T'AR CH'IN SHOG/  
DE CHEN KA' CHÖ DAG PA'I SHING/

As soon as I and all the sentient beings of the six realms  
quit these material bodies,  
may we miraculously take birth  
in the pure Celestial Realm of Great Bliss,  
and there bring to completion the ten stages and five paths.



හේ'ස්සු'ඩි'හේ'ඇ'ද'ච'න'හැ'ස'ග'ස' ගා බේ'ඩ'ච'

*As regards the dissolution, if there is a supporting image,  
perform the ceremony of establishing them in it. If not,...*

තුෂ'ම්ද'ව'යී'ණ'න'ක'ෝ'ව'ද'ත'ස' | හේ'ස'ශ්‍රී'ද'ව්‍යු'න'ශ්‍රී'ත'ස' |  
ද'ත'ස'හේ'ණ'ද'ව'ස'ර'න'ය' ත්‍රි'ම' | රු'ය'ද'ඹ'ද'ත'ත්‍රි'ම' පේ'ත'ය' |

BUM DÜN YE SHE CHOM DEN 'DE/  
CHÖ KYI YING SU BENZAR MUH/  
DAM TS'IG LHA NAM RANG LA T'IM/  
RANG YANG 'Ö SHU T'IG LER YÄL

The Transcendent and Victorious Lord of the vase in front  
=dissolves into the ultimate space of absolute truth— BENZAR MUH.  
The conventionally visualized deities all dissolve back into me,  
and I myself dissolve into light and vanish like a *t'igle*,

වේ'ඩ'ම්ද'ඩ්‍රේ'ව'ත්‍රී'ද'ත'තා | ස්‍රී'බේ'ඩ'ත'තා'තු'ස'ග'ත්‍රී'ක'ල' |  
KYE ME NE LUG CH'AG GYA CHE/  
'DZIN ME TRÖ DRÄL LONG DU SHAG/

entering into the utterly unconditioned expanse beyond all grasping,  
the natural state of the all-encompassing seal which never comes into  
existence.

හු'න'හු'න'හු'න' ම'ත' ම'ත' ම'ත' |  
HUNG HUNG HUNG PHAT PHAT PHAT

තු'ර'ය'ද'තු'ස'ග'ද'හේ'ක'ද'ප'ල' | රු'ද'ආ'තු'න'ද'ඩ්‍රී'ව'ත්‍රී'න' |  
LAR YANG T'UG JE CHEN PO YI/  
ZUNG 'JUG KUR DEN CHÖ LAM KYONG/

... Then, once again arising in the primordially nondual bodily form of the  
Great Compassionate One,  
I continue upon the path of activity.



༄༅·༅·༅

*The auspicious verses*

༄༅·༅·༅  
༄༅·༅·༅

HRIH/ NANG SI 'KOR 'DE KYAB DÄL CHE/  
NANG WA TA' YE TRA SHI SHOG/  
NYING JE'I T'AB KYI 'DRO WA 'DÜL/  
CHEN RE ZI KYI TRA SHI SHOG/

Great One pervading all of samsara and nirvana,  
may there be the auspicious blessings of Amitabha.  
Subduing beings with your compassionate skilful means,  
may there be the auspicious blessings of Avalokiteshvara.

༄༅·༅·༅  
༄༅·༅·༅

T'U TOB WANG CH'UG SANG WA'I DAG/  
CH'A NA DOR JE'I TRA SHI SHOG/  
'JAM PÄL SA NYING DRIB PA SEL/  
NAM NYING JAM PA KÜN TU ZANG/

Mighty Lord, Lord of Secrets  
=may there be the auspicious blessings of Mahasthamaprapta.  
Mañjushri, Kshitigarbha, Nivaranavishkambhin,  
Akashagarbha, Maitreya, Samantabhadra,



ஓ. རྒ. ན. ག. ཁ. ད. བ. ན. ཐ. ཉ. མ. | ག. ཉ. བ. ན. ད. ན. མ. ཕ. ན. ད. ན. ད. |  
ସ. ད. ན. བྷ. ད. ད. ན. ད. ན. ད. ད. ད. | བ. ཁ. ཁ. ཁ. ཁ. ཁ. ཁ. ཁ. ཁ. |

NYÄN RANG GE LONG JE WA ‘BUM/  
‘KOR ‘DE CHE PA’I TRA SHI SHOG/  
SEM CHEN T’AM CHE SANG GYE KYI/  
SA CHEN PO LA RAB NE SHOG/

and the thousand million million pious listeners, self-illuminated ones  
and monks, may there be auspicious blessings encompassing all of  
samsara and nirvana.

May all sentient beings come to dwell impeccably  
on the great level of pure and perfect buddhahood.

ଡ. ད. ན. ད. ན. ད. ད. ད. ད. ད. ད. |

*Thus ornament the closing with prayers of auspiciousness and aspiration.*

ମନ୍ତ୍ରାଶ୍ରମକାରୀଙ୍କ ଦେଖିଲାଯାଏ ମହାପାଦାଶ୍ରମରେ ଯଦ୍ଵାରା ମହାପାଦାଶ୍ରମରେ ଯଦ୍ଵାରା ଯଦ୍ଵାରା  
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I, myself, a mere devourer of offerings, have twice had a hallucinatory vision of  
the Bliss Endowed Realm, and, furthermore, whenever I have turned the wheel of  
teaching on Dewachen, its manifestation is there in my mind and, not speaking of  
what does not exist, I have taught it to uplift the minds of those with faith.

At the insistent request of his disciple, the yellow hat monk Jampa Gyältsän, this  
means of attainment for the Realm of Great Bliss called The Ruby Garland was  
composed by Lho Jedrung Könchog Ten'dzin Tr'inle T'archin in the year of the  
iron horse in Secretary Yeshe Gyamtsho's Realm of Great Bliss chapel at Ts'apang  
Dechen Rabgye Ling. The scribe who set it down was Könchog Tsöñ'dru.

DZAYANTU—May it be victorious.





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