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DRIKUNG KAGYÜ NGÖNDRO PRACTICE

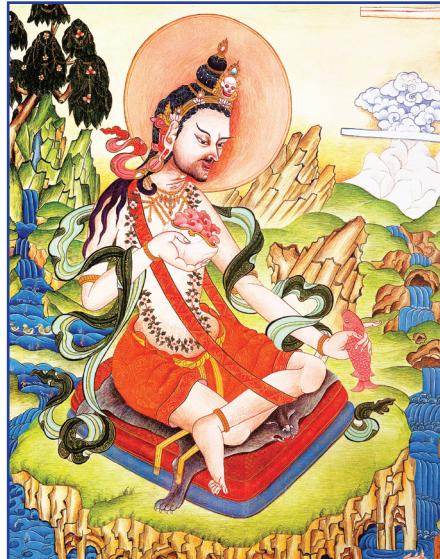
"THE GLORIOUS RADIANT BLESSING OF THE FIVE-FOLD PATH OF MAHAMUDRA"

"Chagya Chenpo Ngaden Chinlab Palbar"

The first part (preliminary) with complements and instructions is contained herein

DRIKUNG

NGÖNDRO



Tilopa



Vajradhara



Naropa

༄༅། ། ໃນດ້ານສິດສະພຸດ ສວດ ສະພຸດ ສຳລັບ ສະພາບ

DAG-LA DANG-WAR JYE-PAI-DRA/ NÖ-PAR JYE-PAI-GEG/

[Motivation Prayer:] I will act in order that, especially enemies who hate me, evil spirits who harm me

ສົມ ສັດ ສະມາກ ທັດ ຢູ່ ສະ ຖູ້ ສົນ ສັດ ສະ ຶະມາກ ທັດ ຕູ້ ສົກ ທັດ ີາ

3

THAR-PA DANG THAM-CHÄ KHYEN-PAI BAR-DU CHÖ-PAR JYE-PA THAM CHÄ-KYI TSO JYÄ-PAI/

and all those who create obstacles to liberation and omniscience,

ມາ ນັມ ອາກ ສັດ ຂອງ ມາ ສວດ ຕະ ປາກ ສັດ ສັນ ຊົມ ສົນ ສັນ

MA-NAM KHA-DANG NYAM-PAI SEM-CHÄN THAM-CHÄ DE-WA DANG-DÄN/ DUG-NGAL DANG-DRAL/

as well as all sentient beings equal to space, may have happiness, be free from suffering

ສູງ ຫຼຸ້ມ ອົບ ສົດ ສົງ ດັນ ສົນ ສູງ ສູງ ຕູ້ ສົງ ສົມ ສົດ ສົງ

NYUR-DU LA-NA ME-PA YANG DAG-PAR DZOG-PAI JYANG-CHUB RIN-PO-CHE THOB-PAR JYA// (3x)

and swiftly attain the highest, completely pure and perfect, precious enlightenment. (Three times)

ຕົກ ອົບ ຫຼຸ້ມ ສົນ ສົມ ສູງ ຂູ່ ສົນ ສົມ ສົນ ສົມ

4

DEI CHE-DU SANG MA-GYÄ-KYI BAR-DU LÜ-NGAG YID-SUM GE-WA-LA KOL/

Thus, until achieving enlightenment, I will employ body, speech and mind to virtuous deeds.

ມັງ ອົບ ຫຼຸ້ມ ສົນ ສົມ ສົນ ສົມ

MA-SHI BAR-DU LÜ-NGAG YID-SUM GE-WA-LA KOL/

Until death, I will employ body, speech and mind to virtuous deeds.

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DÜ DE-RING-NÄ ZUNG-TE NYI-MA SANG DA TSAM-GYI BAR-DU LÜ-NGAG YID-SUM GE-WA-LA KOL//

From today until this time tomorrow, I will employ body, speech and mind to virtuous deeds.

འ ག མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ །

ჷ ག མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ །

NAM-KHAI THA-DANG NYAM-PAI SEM-CHÄN THAM-CHÄ/ CHOG-CHU DÜ SUM-GYI DE-ZHIN SHEG-PA//

[Long Refuge Prayer:] All sentient beings limitless as space, take refuge in the kind Root-Lama –

ਬ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ །

THAM CHÄ-KYI KU SUNG THUG YÖN-TÄN THRIN-LÄ THAM CHÄ-KYI NGO-WOR GYUR-PA/

who is the essence of body, speech, mind, qualities and activities of all the Tathagatas
of the ten directions and three times,

5

ཆ ང ད ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ །

ସ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ །

CHÖ-KYI PHUNG-PO TONG-THRAG GYÄ-CHU TSA-ZHI JYUNG-NÄ/ PHAG-PAI GE-DÜN THAM CHÄ-KYI NGA-DAG//

the source of the 84.000 divisions of the Dharma and lord of all the noble Sanghas –

ନ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ ། བ ཁ ཉ མ ྱ །

DRIN-CHÄN TSA-WA DANG GYÜ-PAR CHÄ-PAI PAL-DEN LA-MA DAM-PA NAM-LA KYAB-SU-CHI'Ο/

together with the glorious, sublime Lineage-Lamas.

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YI-DAM KYIL-KHOR GYI LHA-TSHOG NAM-LA KYAB-SU-CHI'Ο/

We take refuge in the Yidams and the Mandala-Deities.

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SANG-GYÄ CHOM-DÄN-DÄ NAM-LA KYAB-SU-CHI’O/
We take refuge in the Victorious Ones, the Buddhas.

ད ພ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ

DAM-PAI CHÖ NAM-LA KYAB-SU-CHI’O/ PHAG-PAI GEN-DÜN NAM-LA KYAB-SU-CHI’O/

We take refuge in the perfect Dharma. We take refuge in the excellent Sangha.

ດ ຟ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ ດ ດ ຕ

PA-WO KHAN-DRO CHÖ-KYONG SUNG-MAI TSHOG YE-SHE-KYI CHYÄN-DANG DÄN-PA NAM-LA KYAB-SU-CHI’O// (3x)

We take refuge in the assembly of Dakas, Dakinis, Dharma-Protectors and Guardians,
who possess the eyes of wisdom. (*Three times*)

7

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JYANG-CHUB NYING-POR CHI-KYI-BAR/ SANG-GYÄ NAM-LA KYAB-SU-CHI/
[*Bodhicitta Prayer:*] Until attaining the heart of enlightenment, I take refuge in the Buddhas.

କୌତୁଳ୍ୟେର୍ଦ୍ଧେ ପାଦ କିଷାନୀ କିଷାନୀ

CHÖ-DANG JYANG-CHUB SEM-PA-YI/ TSHOG-LA'ANG DE-ZHIN KYAB-SU-CHI/
Furthermore I take refuge in the Dharma and in the assembly of Bodhisattvas.

ନାଥ ଶିଵ ପାଦ କିଷାନୀ କିଷାନୀ

JI-TAR NGON-GYI DE-SHEG-KYI/ JYANG-CHUB THUG-NI KYE-PA-DANG/
As the previous Buddhas developed Bodhicitta

8

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JYANG-CHUB SEM-PAI LAB-PA-LA/ DE-DAG RIM-ZHIN NÄ-PA-TAR/
and progressed step by step in the Bodhisattva training,

ଦେଶକିମିତ୍ରପଦ୍ଧତିରେ ଦେଶକିମିତ୍ରପଦ୍ଧତିରେ

DE-ZHIN DRO-LA PHÄN-DÖN-DU/ JYANG-CHUB SEM-NI KYE-GYI-ZHING/
I too, for the benefit of wandering beings, will give birth to bodhicitta

ଦେଶକିମିତ୍ରପଦ୍ଧତିରେ ଦେଶକିମିତ୍ରପଦ୍ଧତିରେ ଦେଶକିମିତ୍ରପଦ୍ଧତିରେ

DE-ZHIN DU-NI LAB-PA-LA/ RIM-PA ZHIN-DU LAB-PAR GYI'O// (3x)
and train in the stages of the precepts. (*Three times*)

9

ଏତୋକୁଣ୍ଡଲିଷ୍ଟନ୍ତରେ ଏତୋକୁଣ୍ଡଲିଷ୍ଟନ୍ତରେ ଏତୋକୁଣ୍ଡଲିଷ୍ଟନ୍ତରେ ଏତୋକୁଣ୍ଡଲିଷ୍ଟନ୍ତରେ

SANG-GYÄ CHÖ-DANG TSHOG-KYI CHOG-NAM-LA/ JYANG-CHUB BAR-DU DAG-NI KYAB-SU-CHI/
[*Short Refuge Prayer:*] In Buddha, Dharma and the excellent Sangha, I take refuge until attaining enlightenment.

ଏତୋକୁଣ୍ଡଲିଷ୍ଟନ୍ତରେ ଏତୋକୁଣ୍ଡଲିଷ୍ଟନ୍ତରେ ଏତୋକୁଣ୍ଡଲିଷ୍ଟନ୍ତରେ

DAG-GI JYIN-SOG GYI-PAI SÖ-NAM-KYI/ DRO-LA PHÄN-CHYIR SANG-GYÄ DRUB-PAR-SHOG// (3x)
By the merit of having practised generosity and the like, may I accomplish Buddhahood for the benefit
of wandering beings. (*Three times*)

ଏତୋକୁଣ୍ଡଲିଷ୍ଟନ୍ତରେ ଏତୋକୁଣ୍ଡଲିଷ୍ଟନ୍ତରେ ଏତୋକୁଣ୍ଡଲିଷ୍ଟନ୍ତରେ

MA-NAM KHA-DANG NYAM-PAI SEM-CHÄN THAM-CHÄ DE-WA DANG DE-WAI GYU-DANG DÄN-PAR GYUR-CHIG/
[*The Four Immeasurables:*] May all mother sentient beings, equal to space have happiness and
the causes of happiness.

10

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DUG-NGAL DANG DUG-NGAL-GYI GYU-DANG DRAL-WAR GYUR-CHIG/

May they be free of suffering and the causes of suffering.

ସୁଖ ພ୍ଯାନ ເ ພ୍ଯାନ ດ ພ୍ଯାନ ດ ພ୍ଯାନ ດ ພ୍ଯାନ ດ ພ୍ଯାନ ດ ພ୍ଯାନ ດ ພ୍ଯାନ

DUG-NGAL ME-PAI DE-WA DANG MI-DRAL-WAR GYUR-CHIG/

May they never be separate from the happiness which is free of sorrow.

ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା

NYE-RING CHAG-DANG NYI-DANG DRAL-WAI TANG-NYOM-LA NÄ-PAR GYUR-CHIG// (3x)

May they rest in equanimity, free of attachment towards close ones and hatred towards distant ones.

(Three times)

ଆଶା ପଦ୍ମା ପଦ୍ମା

The short Seven-Branch Prayer:

ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା

CHYAG-TSHAL WA-DANG CHÖ-CHING SHAG-PA-DANG/ JE-SU YI-RANG KUL-ZHING SOL-WA-YI/

I prostrate, offer, confess, rejoice, request and supplicate,

ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା ଶ୍ରୀ କଣତ୍ତା

GE-WA CHUNG-SÄ DAG-GI CHI-SAG-PA/ THAM-CHÄ DZOG-PAI JYANG-CHUB CHYIR-NGO//
and dedicate it all, even any smallest merit I have accumulated, for the sake of perfect enlightenment.

11

12

ଓ৩। শ্ৰীমদ্বজ্ঞানশিখী

The Preceding Transformation-Mantras:

ওঁঅঝু ওঁঝু গুঝু মুঝু বীঝু ওঁঝু ওঁঝু ওঁঝু ওঁঝু ওঁঝু ওঁঝু ওঁঝু
 ত্ব দ্ব ত্ব ত্ব

[*Sanskrit Alphabet Mantra:*]

**OM A AH/ I IH/ U UH/ RI RIH/ LI LIH/ AE AEH/ O OH/ ANG AH/ KA KHA GA GHA NGA/
 TSA TSHA DZA DZHA NYA/ TRA THRA DRA DHRA NA/ TA THA DA DHA NA/ PA PHA BA BHA MA/
 YA RA LA WA/ SHA KHA SA HA KHYA SVA HA/ (7x)**

13

ওঁযোহ্নু ত্বেন্ধু ত্বেন্ধু ত্বেন্ধু ত্বেন্ধু ত্বেন্ধু ত্বেন্ধু ত্বেন্ধু ত্বেন্ধু ত্বেন্ধু

[*Mantra of the Essence of Interdependent Origination:*]

**OM YE DHARMA HETU PRABHAWA HETUNTE KHAN TATHAGATO HYAWADAT/
 TE KHANTSA YO NIRODHA EWAM WADI MAHA SHRAMANA YE SVAHA/ (7x)**

ওঁব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা
 ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা
 ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা ব্রহ্মস্তুত্যা

14

[*Hundred-Syllable Mantra:*]

**OM BAZRA SATVA SAMAYA/ MANU PALAYA/ BAZRA SATVA TENOPA TISTHA/ DRIDHO ME BHAWA/
 SUTOSHYO ME BHAWA/ SUPOSHYO ME BHAWA/ ANU RAKTO ME BHAWA/ SARVA SIDDHI MEM
 PRAYATSA/ SARVA KARMA SUTSA ME TSITAM SHREYA KURU HUNG/ HAHA HAHA HO/ BHAGAWAN
 SARVA TATHAGATA/ BAZRA MAME MUNTSVA/ BAZRI BHAWA/ MAHA SAMAYA SATVA AH/ (3x or 7x)**

[Mantras for Increasing the Merit:]

ॐ ॐ सम्भारसम्भारसम्भारसम्भार ॥ एवं सम्भारसम्भारसम्भार ॥

OM SAMBHARA SAMBHARA BIMANASARA MAHA DZAMBHA HUNG / (7x)

ॐ सम्भारसम्भारसम्भारसम्भार ॥

OM SMARA SMARA BIMANA SKARA MAHA DZABHA HUNG PHET / (7x)

ॐ सम्भारसम्भारसम्भारसम्भार ॥

OM SAMBHARA SAMBHARA MAHA DZABHU HUNG PHET / (7x)

15

ओऽनुभवाती

Mantras for Mala-Blessing:

ॐ रुत्सिरामा प्रवर्तय हुं घट्यहुं घट्यहुं ॥

OM RUTSI RAMA NI PRAVARTAYA HUNG PHAT / (7x)

ॐ अहुं अहुं अहुं अहुं ॥

OM HRI PADMA NIRTI SHVARI HUNG / (7x)

ॐ गृह्णाती ॥ एवं गृह्णाती ॥

OM AH HUNG / (Recite 108 times)

16

༄༅། ། དྲྷྲ ལ ཀ ན ཏ ཉ བ ཁ ག ད ཁ ཈ བ ཇ ག ཆ ཁ གྷ ཁ ང ཁ ཅ ཁ ཁ ཁ ཁ ཁ ཁ

༄ མ ཏ ད ཕ ཉ ད དྷ ཁ

Homage to the Three Jewels!

For those who are devoted to this path, there are three kinds of preliminary practices:

The ordinary, the extraordinary and the special ngöndro.

At first, the Ordinary Outer Ngöndro:

One sits on a comfortable cushion in the seven-point meditation posture.

17

ད བྷ ས ཁ ག ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ

1) As an antidote to vivid attachment towards this life, contemplating the difficulty of obtaining the freedoms and endowments:

༄ ཞ ཕ ཉ ད དྷ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ

KYE-MA DAL-JYOR DI-NI SHIN-TU NYE-KA-ZHING/ JIG-PAR LA-WAI LÜ-DI TOB-PAI-TSHE/

Oh! This precious human body is extremely difficult to obtain and can easily be lost.

ද ས ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ

DÖN-ME NAM-YENG WANG-DU MA-SONG-WAR/ DE-DRÄ THAR-PA DRUB-LA ZHOL-WAR-JYA//

Now that I got it, without getting under the sway of meaningless distraction, I will endeavour in accomplishing the joyful fruit of liberation.

18

॥၁။ । ଶାନ୍ତିସାଧନାକୁମାରଙ୍ଗାନ୍ତରେ ପରିବର୍ତ୍ତନାକୁ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ

2) As antidote to indifference and laziness, contemplating death and impermanence:

ଦୂଷନୁଷିତିକୁମାରଙ୍ଗାନ୍ତରେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ

DÜ-JYÄ MI-TAG JIG-PAI CHÖ-CHÄN-TE/ DRO-KÜN KYE-NÄ CHI-WA NYI-LÄ-ZHEN/

The nature of anything compound is impermanence and decay, and death is certain for all those who are born.

କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ

NAM-CHI NGE-ME TSA-KHAI ZIL-PA-DRA/ NYUR-DU NYING-PÖI DÖN-LA TSÖN-RE-RÄN//

The time of death is unsure, it is like a dewdrop on a blade of grass. Now is the time to quickly put effort towards the essential meaning.

19

ଶାନ୍ତିସାଧନାକୁମାରଙ୍ଗାନ୍ତରେ ପରିବର୍ତ୍ତନାକୁ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ

3) In order to make the body of freedoms and endowments meaningful, contemplating cause and effect:

କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ

GE-WÄ DE-WA TOB-CHING CHIG-SHO-KYI/ DUG-NGAL DRÄ-MIN GYU-LÄ JYUNG-WAI-CHYIR/

Through virtue happiness is attained and suffering is the fruit of the opposite. Everything results from causes,

କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ କାହିଁଏବେ

LU-ME GYU-DRÄ SHI-SAM BAB-KYI-CHÖ/ LANG-DOR NÄ-LA DENG-NÄ BÄ-PAR-GYI//

therefore cause and effect is the unerring natural innate law. From now on, I will persevere in what should be adopted and what should be given up.

20

四〇| ମର୍କିଂଶ୍ରୀଦିଃପାତାନଦିଃପର୍ବତାଷ୍ଟିହନ୍ତରାଦିରାଜାମୁଖା

4) As antidote to clinging to samsara as being happiness, contemplating the flaws of samsara:

ନ୍ତ୍ରାଷ୍ଟ୍ରରସାନ୍ତୁଷ୍ଟାନ୍ତ୍ରଗତିଶର୍ଵାଧାରନ୍ତିଲୋକତିଥିଏନ୍ତିତିମାନାମାନିକୀ ॥

NGÄN-SONG SUM-DANG NGON-THÖI GO-PHANG-LA'ANG/ KÄ-CHIG TSAM-GYI DE-WA YÖ-ME-CHING/

There is not an instant of happiness in neither the three lower realms nor in the higher realms.

21

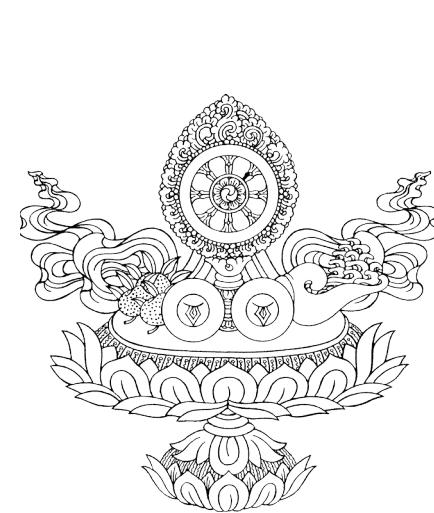
ଶ୍ରୀଦିଃପର୍ବତାଷ୍ଟିହନ୍ତରାଜାମୁଖାନ୍ତୁଷ୍ଟାନ୍ତ୍ରଗତିଶର୍ଵାଧାରନ୍ତିଲୋକତିଥିଏନ୍ତିତିମାନାମାନିକୀ ॥

SI-PAR CHYÄN-PAI NYE-GYA KYE-TSA-DE/ DOR-NÄ ZHI-WAI LAM-CHOG DRUB-PAR-JYA//

Therefore, after having given up this root, that creates hundreds of shortcomings by straying in samsaric existence, I will practice the excellent path to peace.



Marpa



Milarepa

22

༄༅། ། རූපසාර්ථක རූපසාලේ ອී

The Practice of Taking Refuge

23



Gampopa



Phagmodrupa

24

ଓ়। শুন্মুক্তির শীর্ষস্থানীয় দ্বিতীয় ক্ষেত্রে প্রকাশ প্রদান করা হচ্ছে।

*From the extraordinary four inner ngöndro-practices, the first one, to make one's mind a proper vessel:
With one-pointed mind entrust yourself to the Three Jewels and engage in taking refuge. At first visualize the object of refuge:*

শুন্মুক্তির শীর্ষস্থানীয় দ্বিতীয় ক্ষেত্রে প্রকাশ প্রদান করা হচ্ছে।

NÄ-KHANG OG-MIN ZHING-DANG YER-ME-PAI/ RANG-DÜN SENG-CHEN PAD-MA NYI-DAI-TENG/

One's dwelling place is identical with the pure realm Akanishtha. In front of me is a lion throne with a lotus, sun- and moon-disc,

ন্মুক্তির শীর্ষস্থানীয় দ্বিতীয় ক্ষেত্রে প্রকাশ প্রদান করা হচ্ছে।

U-SU DRIN-CHEN TSA-WAI LA-MA-NI/ YÄN-LAG DÜN-DÄN DOR-JE CHANG-GI-TSHUL/
on which in the center sits the kind Root-Lama in the form of Vajradhara with the seven characteristics.

25

শুন্মুক্তির শীর্ষস্থানীয় দ্বিতীয় ক্ষেত্রে প্রকাশ প্রদান করা হচ্ছে।

NGO-SANG CHYAG-NYI DOR-DRIL THUG-KAR-NOL/ ZHAB-NYI DOR-JE KYIL-TRUNG GYING-TSHUL-ZHUG/

He is clear blue in colour, with two arms, holding vajra and bell crossed at the heart and gracefully sitting in the vajra-posture with the two legs crossed,

ন্মুক্তির শীর্ষস্থানীয় দ্বিতীয় ক্ষেত্রে প্রকাশ প্রদান করা হচ্ছে।

DAR-DANG RIN-CHEN NA-TSHOG GYÄN-GYI-DZE/ GYÜ-PAI SHE-NYEN NAM-DANG TAB-CHIG-ZHUG/
adorned by silken clothes and various precious jewel ornaments and surrounded by all the lineage Lamas.

শুন্মুক্তির শীর্ষস্থানীয় দ্বিতীয় ক্ষেত্রে প্রকাশ প্রদান করা হচ্ছে।

DÜN-DU YI-DAM KHOR-LO DE-WAI-CHOG/ YAB-YUM NANG-TONG ZUNG-JUG NYOM-ZHUG-TSHUL/

In front [of the throne] is the Yidam Cakrasamvara, the male and female aspect as appearance and emptiness indivisible, abiding in union,

26

༄༅། ། དར་දང་རིན་ཆେན་ནା-ତ୍ଶୋଗ ଗ୍ୟେନ-ଗ୍ୟି-ତ୍ରା||

DAR-DANG RIN-CHEN NA-TSHOG GYEN-GYI-TRÄ/

adorned by silken clothes and various precious jewel ornaments.

ସାଯଦାସୁଦ୍ଧାଶାସ୍ତ୍ରମାତ୍ରକୁଣ୍ଡଳପଦ୍ମଭୂଷଣାଙ୍କାରା ପଞ୍ଚମାତ୍ରକୁଣ୍ଡଳପଦ୍ମଭୂଷଣାଙ୍କାରା||

YÄ-SU DÜ-SUM SANG-GYÄ TSHÄN-PER-DÄN/KAL-ZANG SANG-GYÄ TONG-DANG LHEN-CHIG-ZHUG/

At the right side are sitting the Buddhas of the three times, endowed with all the major and minor marks, together with the thousand Buddhas of this fortunate kalpa.

ଶ୍ରୀମଦ୍ଭାବାପଦ୍ମଭୂଷଣାଙ୍କାରା ପଦ୍ମଭୂଷଣାଙ୍କାରା||

GYAB-TU SHE-RAB PHA-ROL CHYIN-PAI-YUM/ DRANG-NGE THEG-SUM CHÖ-KYI NGA-RO-DROG/

Behind is Prajna Paramita, proclaiming the relative and ultimate meaning of three yantras.

27

ସାଯଦାସୁଦ୍ଧାଶାସ୍ତ୍ରମାତ୍ରକୁଣ୍ଡଳପଦ୍ମଭୂଷଣାଙ୍କାରା ପଦ୍ମଭୂଷଣାଙ୍କାରା||

YÖN-DU TSE-DÄN JYANG-CHUB SEM-PAI-TSHOG/ THEG-SUM GE-DÜN NAM-KYI YONG-SU-KOR/

To the left is the assembly of the compassionate Bodhisattvas, surrounded by the Sanghas of the three yantras.

ଶିଖିମହାପଦ୍ମଭୂଷଣାଙ୍କାରା ପଦ୍ମଭୂଷଣାଙ୍କାରା||

THRI-YI TSHAM-KÜN DAM-PA CHÖ-KYONG-WAI/ SUNG-MA GYA-TSHO TRIN-THRIG TA-BUR-SAL//

Everywhere around the base of the throne are the excellent Dharmapalas, an ocean of guardians gathered like clouds.

28

༄༅། ། དි-ස-භා-ද-ච-ස-කු-ව-ස-ර්-ඩ-න-ව-හ-ශ-ෂ-ප-ඇ-හ-ෂ-ය-
Now, together with prostrations, start the accumulation of counting the actual taking refuge:

වදා-ද-ම-වු-ර-ත-ව-ය-ට-ශ-ව-ද-ව-හ-ෂ-ව-ය-ට-ශ-ව-ස-ක-භ-ව-ස-ජ-
වු-ඛ-ව-ශ-ෂ-ස-ප-ක-ි-ශ-ර-ී-ව-න-ව

**DAG-DANG MA-GYUR NAM-KHAI THA-DANG NYAM-PAI SEM-CHÄN THAM-CHÄ/
JYANG-CHUB NYING-PO-LA CHI-KYI BAR-DU/**

I and all mother-sentient beings, limitless as space, until reaching to the heart of enlightenment,

හි-ජ-ක-ව-ද-ව-හ-ෂ-ව-ය-ට-ශ-ව-ද-ව-හ-ෂ-ව-ය-ට-ශ-ව-ස-ජ-
වු-ඛ-ව-ශ-ෂ-ස-ප-ක-ි-ශ-ර-ී-ව-න-ව

**DRIN-CHEN TSA-WA-DANG GYÜ-PAR CHÄ-PAI PAL-DÄN LA-MA DAM-PA NAM-LA KYAB-SU-CHI’O/
take refuge in the gracious Root-Lama and the glorious, sublime Lamas of the lineage.**

29

යි-ව-ද-හ-ෂ-ව-ස-ර-ෂ-ව-ස-ක-ෂ-ව-ස-ය-ට-ශ-ව-ස-ජ-
වු-ඛ-ව-ශ-ෂ-ස-ප-ක-ි-ශ-ර-ී-ව-න-ව

**YI-DAM KYIL-KHOR-GYI LHA-TSHOG NAM-LA KYAB-SU-CHI’O/ SANG-GYÄ CHOM-DÄN-DÄ NAM-LA KYAB-SU-CHI’O/
We take refuge in the Yidams and the Mandala-Deities. We take refuge in the Victorious Ones, the Buddhas.**

ද-ව-ර-ෂ-ක-ෂ-ව-ස-ය-ට-ශ-ව-ස-ජ-
වු-ඛ-ව-ශ-ෂ-ස-ප-ක-ි-ශ-ර-ී-ව-න-ව

**DAM-PAI-CHÖ NAM-LA KYAB-SU-CHI’O/ PHAG-PAI GE-DÜN NAM-LA KYAB-SU-CHI’O/
We take refuge in the perfect Dharma; We take refuge in the excellent Sangha.**

ද-ව-ර-ෂ-ක-ෂ-ව-ස-ය-ට-ශ-ව-ස-ජ-
වු-ඛ-ව-ශ-ෂ-ස-ප-ක-ි-ශ-ර-ී-ව-න-ව

**PA-WO KHAN-DRO CHÖ-KYONG SUNG-MAI-TSHOG YE-SHE-KYI CHYÄN-DANG DÄN-PA NAM-LA KYAB-SU-CHI’O//
We take refuge in the assembly of Dakas, Dakinis, Dharma-Protectors and Guardians, who possess
the eyes of wisdom.**

30

༄༅། ། བସନ୍ନା ଏହାତୁମାକ୍ଷେତ୍ରାଦ୍ୟିନାକ୍ଷେତ୍ରାନ୍ତରୀ ଶ୍ରୀମନ୍ତାକ୍ଷେତ୍ରାଦ୍ୟିନାନ୍ତରୀ॥

SANG-GYÄ CHÖ-TSHOG YI-DAM CHÖ-KYONG-CHÄ/ KYAB-CHOG NAM-LA DAG-SOG DRO-WA-KÜN/

(At the end of the session:) Until attaining enlightenment, I and all beings take refuge in Buddha, Dharma, Sangha, Yidam and the Dharma-Protectors,

ଶ୍ରୀଦିଵିଦେଶକ୍ଷେତ୍ରାଦ୍ୟିନାନ୍ତରୀ ପ୍ରତ୍ଯେକାପରିଶର୍ଣ୍ଣାନ୍ତରୀ ଶ୍ରୀମନ୍ତାକ୍ଷେତ୍ରାଦ୍ୟିନା॥

SI-PAI JIG-TSHOG NYAM-NGA LÄ-KYOB-CHYIR/ JYANG-CHUB MA-THOB BAR-DU KYAB-SU-CHI// (3x)

in order to be protected from the fears and dangers of samsara. (Three times)

ଶ୍ରୀଗୁର୍ବଦ୍ୟଶ୍ରୀମନ୍ତାକ୍ଷେତ୍ରାଦ୍ୟିନା ଶ୍ରୀମନ୍ତାକ୍ଷେତ୍ରାଦ୍ୟିନାନ୍ତରୀ॥

DRO-KÜN DE-DÄN DUG-NGAL DRAL-WA-DANG/ NYUR-DU LA-ME THOB-PAR DAG-GA-WÄ/

I rejoice when all beings have happiness, are free of suffering, and swiftly attain ultimate Buddhahood.

ଶ୍ରୀମନ୍ତାକ୍ଷେତ୍ରାଦ୍ୟିନା ଶ୍ରୀମନ୍ତାକ୍ଷେତ୍ରାଦ୍ୟିନା ଶ୍ରୀମନ୍ତାକ୍ଷେତ୍ରାଦ୍ୟିନା॥

DE-CHYIR DENG-NÄ JYANG-CHUB MA-THOB-PAR/ NGE-PAI DÖN-CHOG LAM-LA JUG-PAR-JYA// (3x)

For this purpose, from now on until achieving enlightenment, I will follow the path of the supreme ultimate meaning. (Three times)

ଶ୍ରୀମନ୍ତାକ୍ଷେତ୍ରାଦ୍ୟିନା ଶ୍ରୀମନ୍ତାକ୍ଷେତ୍ରାଦ୍ୟିନା ଶ୍ରୀମନ୍ତାକ୍ଷେତ୍ରାଦ୍ୟିନା॥

KYAB-YUL-NAM RANG-LA THIM-PAR-GYUR//

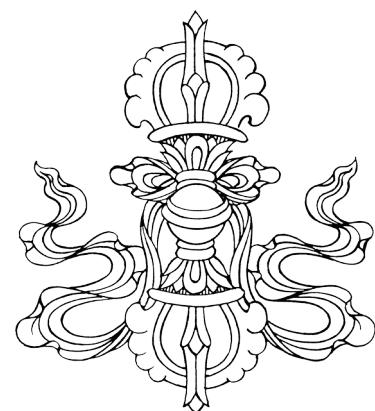
The object of refuge melts into me.

(Thus imagine and dissolve it, then rest within non-conceptualization.)

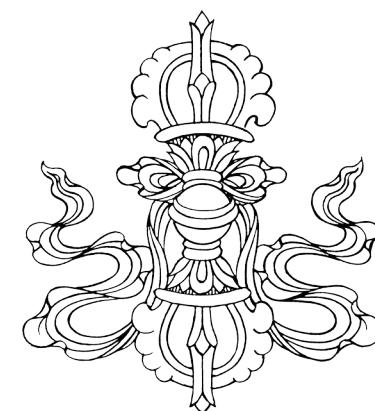
༄༅། ། རྒྱྱ ཡ ཤୁଦ୍ଧ ས ད ལ ཉ ག ན བ ད ང ཉ ཈ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ

Meditation and Recitation of Vajrasattva
The method for purifying misdeeds and downfalls

33



Vajrasattva



34

॥७॥ ଶତିଶାଶ୍ଵରାମୁଦନାପ୍ରେତଶ୍ରୀବନ୍ଦେଶବରିକ୍ଷମାଳାଗ୍ରୀ

Secondly, the method for purifying misdeeds and downfalls, the meditation and recitation of Vajrasattva:

ସ୍ତୋର୍ଦ୍ଧନାମକରଣକୁଣ୍ଡଲୀଯାଏଣା ହିଂକାରକରଣକୁଣ୍ଡଲୀଯାଏଣା॥

CHYI-WOR PAD-KAR DA-TENG HUNG-YIG-LÄ/ DOR-JE TE-WAR HUNG-TSHÄN Ö-THRÖ-PÄ/

On the crown of my head, on a white lotus with a moon-disc is the syllable HUNG which transforms into a vajra,
marked with HUNG in its centre, from which light radiates.

ଶ୍ରୀମଦ୍ଭ୍ରାମକରଣକୁଣ୍ଡଲୀଯାଏଣା ଶତିଶାଶ୍ଵରାମୁଦନାପ୍ରେତଶ୍ରୀବନ୍ଦେଶବରିକ୍ଷମାଳାଗ୍ରୀ

DRO-DRUG DRIB-JYANG GYAL-CHÖ TSHUR-DÜ-PA/ SA-BÖN LA-THIM YONG-SU GYUR-PA-LÄ/

It purifies the obscurations of the beings in the six realms and offers offerings to all the Buddhas. The light
returns and dissolves into the seed syllable HUNG which then transforms

35

ଶତିଶାଶ୍ଵରାମୁଦନାପ୍ରେତଶ୍ରୀବନ୍ଦେଶବରିକ୍ଷମାଳାଗ୍ରୀ

TSA-WAI LA-MA DOR-JE SEM-PA-KAR/ DOR-JE DRIL-CHÄ KYANG-KUM GYING-WAI-TSHUL/
into one's Root-Lama as the white Vajrasattva. Holding vajra and bell, he gracefully sits in a half-lotus posture.

ଶତିଶାଶ୍ଵରାମୁଦନାପ୍ରେତଶ୍ରୀବନ୍ଦେଶବରିକ୍ଷମାଳାଗ୍ରୀ

RIN-CHEN GYÄN-CHANG CHA-LUG YONG-SU-DZOG/ DE-YI NÄ-SUM OM-AH-HUNG SUM-LÄ/
He is adorned with precious ornaments and the complete attire. From his three places from the syllables
OM AH HUNG

ଶତିଶାଶ୍ଵରାମୁଦନାପ୍ରେତଶ୍ରୀବନ୍ଦେଶବରିକ୍ଷମାଳାଗ୍ରୀ

Ö-THRÖ YE-SHE WANG-LHA CHYÄN-DRANG-GYUR/ DZA-HUNG-BAM-HO DAM-YE NYI-ME-GYUR//
light radiates and invites the wisdom-being and the initiation-deities. DZA HUNG BAM HO –
the samaya-being and the wisdom-being become non-dual.

36

ଓঁ । ଦନ୍ତଶିଳ୍ପର୍ଣ୍ଣାହସାହାମ୍ଭାଷିଷ୍ଠିକୁମ୍ବା । ଲୋଗାସାହାପନା

WANG-GI-LHAR OM SARVA TATHAGATA ABHI KHINTSATU MAM/ ZHE-SOL TAB-PÄ
One supplicates the initiation-deities with OM SARVA TATHAGATA ABHI KHINTSATU MAM.

ଦନ୍ତଶିଳ୍ପର୍ଣ୍ଣାହସାହାମ୍ଭାଷିଷ୍ଠିକୁମ୍ବା । ଲୋଗାସାହାପନା

WANG-GI LHA-NAM-KYI/ OM SARVA TATHAGATA ABHI SHEKATA SAMAYA SHRIYE HUNG/
The initiation-deities, saying OM SARVA TATHAGATA ABHI SHEKATA SAMAYA SHRIYE HUNG

ଦନ୍ତଶିଳ୍ପର୍ଣ୍ଣାହସାହାମ୍ଭାଷିଷ୍ଠିକୁମ୍ବା । ଲୋଗାସାହାପନା

WANG-KUR KU-GANG CHU-YI LHAG-MA-LA/ RIG-NGÄ U-GYÄN WANG-LHA'ANG DOR-SEM-THIM//
bestow the initiation. His body is filled and the excess water becomes the crown of the five Buddha-families.
Then the initiation-deities dissolve into Vajrasattva.

37

ଲୋଗାସାହାପନାହସାହାମ୍ଭାଷିଷ୍ଠିକୁମ୍ବା

OM BAZRA SATVA SAPARIWARA ARGHAM PRATITSHAYE SWAHA/ (*in the same way offer:*)
PADYAM/ PUSHPE/ DHUPE/ ALOKE/ GANDHE/ NYEWITE/ SHAPTA//

ଲୋଗାସାହାପନାହସାହାମ୍ଭାଷିଷ୍ଠିକୁମ୍ବା । ଲୋଗାସାହାପନାହସାହାମ୍ଭାଷିଷ୍ଠିକୁମ୍ବା

DOR-JE SEM-PA SEM-PA-CHE/ DOR-JE DE-ZHIN SHEG-PA-KÜN/
Vajrasattva, Mahasattva, Vajra[sattva] being all the Tathagatas,

ଲୋଗାସାହାପନାହସାହାମ୍ଭାଷିଷ୍ଠିକୁମ୍ବା । ଲୋଗାସାହାପନାହସାହାମ୍ଭାଷିଷ୍ଠିକୁମ୍ବା

DOR-JE DANG-PO KÜN-TU-SANG/ CHYAG-TSHAL CHYAG-NA DOR-JE-LA'O//
Vajra[sattva] being the first [Buddha] Samantabhadra – I prostrate to the Vajraholder.
(*Thus meditate until you reach to clear visualization.*)

38

Now the visualization for the mantra recitation:

ହୃସେମ୍ବାସୁଦ୍ଧାଗାର୍ବାଶ୍ଵିଦ୍ଵିଷ୍ଟି । ପ୍ରେଷକୁମ୍ବାଯ୍ରିଷାବକୁନ୍ଦାନନ୍ଦାନାମା ॥

DOR-SEM THUG-KAR DA-TENG DORJE-YI/ TE-WAR HUNG-THAR YIG-GYÄ KOR-WA-LÄ/

In Vajrasattva's heart upon a moon-disc is a vajra and in its centre is the syllable HUNG surrounded by the hundred syllables.

39

ଦନ୍ତର୍କ୍ଷଣାଦ୍ରିଷ୍ଟିବାହ୍ୟାକୁମୁଦର୍ବଳା । ତ୍ରିହିନ୍ଦ୍ରିକାଦିଶାପାଦାନାର୍ଥିତିର୍ମା ॥

Ö-THRÖ DRO-WAI DRIB-PA KÜN-JYANG-NÄ/ DOR-JE DZIN-PAI SA-LA RAB-KÖ-CHING/

From there light radiates and completely purifies the obscurations of all beings and establishes them perfectly on the level of the Vajraholder.

ଦନ୍ତବିରଦ୍ଧାକ୍ରମାଦ୍ରବ୍ୟାଶାନାଦ୍ରିଷ୍ଟିଦନ୍ତା । ଏର୍ବାସାମ୍ବିଷାଦ୍ଵାନନ୍ଦାକ୍ରିତିକୁଣା ॥

Ö-SER DE-DAG TSHUR-DÜ NGAG-THRENG-DANG/ SA-BÖN LA-THIM DE-LÄ DÜ-TSI-GYÜN/

Then the light returns and dissolves into the mantra and the seed syllable. From there a stream of nectar

ରୂପାଶ୍ରୀମସେନ୍ଦ୍ରିୟାର୍ଥାଦିଦ୍ଵିଷ୍ଟି । କରନ୍ତାବୁଦ୍ଧାକ୍ରମାଶ୍ରୀମୁଦ୍ରାକ୍ଷେତ୍ରାଶା ॥

ZHAB-KYI THE-BONG LÄ-THON DAG-NYI-KYI/ TSHANG-BUG NÄ-ZHUG DIG-DRIB NYE-TUNG-TSHOG/

descends through his toe and enters into my brahma-opening. Then the accumulation of my misdeeds, obscurations, faults and downfalls

ରୂପାଶ୍ରୀମସେନ୍ଦ୍ରିୟାର୍ଥାଦିଦନ୍ତାକ୍ରିତିକୁଣା । ଏର୍ବାନନ୍ଦାଦ୍ରବ୍ୟାଶାନନ୍ଦାଶା ॥

OG-GÖ DÜ-KHU TAR-BAB DÜ-TSI-GYÜN/ MÄ-TÄN RANG-LÜ SHEL-TAR DAG-PAR-GYUR//

emerge through the lower openings as smoky liquid. The stream of nectar fills the body from down to up and it becomes as pure as crystal.

40

ॐ। अैंस्कृन्द्रुवामया वृत्तमया एक्षन्द्रिक्षेत्रिक्षा निंह्लेक्षाभा शुद्धिक्षेत्रिक्षाभा शुद्धिक्षेत्रिक्षाभा आरुरुद्धिक्षेत्रिक्षाभा।
 अन्तर्क्षेत्रिक्षेत्रिक्षाभा एक्षग्राम्यक्षेत्रिक्षाभा श्रेयःगुरुक्षेत्रिक्षाभा राज्ञक्षेत्रिक्षाभा शुद्धिक्षेत्रिक्षाभा एक्षप्राप्तिक्षेत्रिक्षाभा वृत्तमयामयास्त्रिक्षाभा।
 त्रिक्षेत्रिक्षेत्रिक्षाभा एक्षग्राम्यक्षेत्रिक्षाभा श्रेयःगुरुक्षेत्रिक्षाभा राज्ञक्षेत्रिक्षाभा शुद्धिक्षेत्रिक्षाभा एक्षप्राप्तिक्षेत्रिक्षाभा वृत्तमयामयास्त्रिक्षाभा।

41

**OM BAZRA SATVA SAMAYA/ MANU PALAYA/ BAZRA SATVA TENOPA TISTHA/ DRIDHO MEBHAWA/
 SUTOSHYO MEBHAWA/ SUPOSHYO MEBHAWA/ ANU RAKTO MEBHAWA/ SARVA SIDDHI MEM PRAYATSA/
 SARVA KARMA SUTSAME TSITAM/ SHREYA KURU HUNG/ HAHA HAHA HO/ BHAGAWAN SARVA
 TATHAGATA/ BAZRA MAME MUNTS/ BAZRI BHAWA/ MAHA SAMAYA SATVA AH//**

(Recite as many times as possible. At the end of the session:)

मद्यास्त्रिक्षेत्रिक्षाभा एक्षग्राम्यक्षेत्रिक्षाभा श्रेयःगुरुक्षेत्रिक्षाभा राज्ञक्षेत्रिक्षाभा॥

DAG-SOG MONG-PÄ DAM-LÄ GAL-GYUR-PÄ/ GÖN-PÖ KYOB-SHIG TSO-WO DOR-JE-DZIN/
 “Out of delusion we have violated the commitments, therefore, Lord protect us! Master, Vajra-holder,

मद्यास्त्रिक्षेत्रिक्षाभा एक्षग्राम्यक्षेत्रिक्षाभा श्रेयःगुरुक्षेत्रिक्षाभा राज्ञक्षेत्रिक्षाभा॥

DRO-WAI TSO-WÖ DAG-LA KYAB-DZÖ-CHIG/ DE-KÄ SOL-PÄ DOR-SEM GYE-TSHUL-GYI/
 chief of the beings, please protect us!” Having prayed like that, Vajrasattva replies in a pleased manner:

त्रिक्षेत्रिक्षाभा एक्षग्राम्यक्षेत्रिक्षाभा श्रेयःगुरुक्षेत्रिक्षाभा राज्ञक्षेत्रिक्षाभा॥

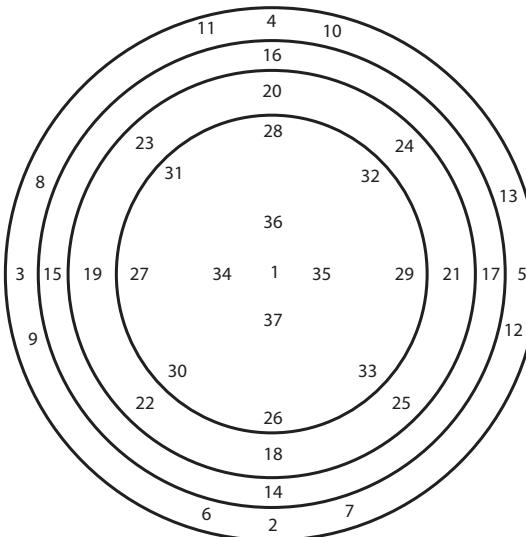
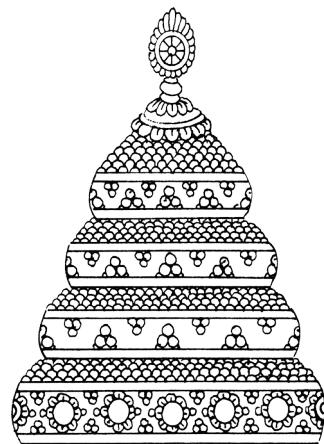
KHYÖ-KYI DIG-DRIB DAG-GO ZHE-SUNG-TE/ DAG-LA THIM-PÄ DRIB-PA JYANG-WAR-GYUR//
 “Your sins and obscurations are purified!” He dissolves into me and thereby the obscurations are cleansed.

42

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Offering the Mandala
The special noble method for perfecting the two accumulations

43



44

୩୩। ମନ୍ତ୍ରାବସ୍ଥାପନୀ

Third, Mandala:

ରହୁନ୍ଦରାକ୍ଷେତ୍ରକ୍ଷେତ୍ରିଶ୍ଵରୀଙ୍କୁଣ୍ଡଳୀ । ମୁଖ୍ୟାଶ୍ଚକ୍ରମରୀଶ୍ଵରୀ॥

RANG-DÜN SENG-CHEN PAD-MA NYI-DAI-TENG/ U-SU DRIN-CHEN TSA-WAI LA-MA-NI/

In front of me is a lion throne with a lotus, sun- and moon-disc, on which in the center sits the kind Root-Lama

45

ଯତ୍ତବ୍ରାତାନୁଭୂତିକରନ୍ତିଶ୍ଵରୀଙ୍କୁଣ୍ଡଳୀ । ଶ୍ରୀରାମାଶାନ୍ତିଶ୍ଵରୀଶ୍ଵରାଜାଶକ୍ରାନ୍ତିଶ୍ଵରୀ॥

YÄN-LAG DÜN-DÄN DOR-JE CHANG-GI-TSHUL/ NGO-SANG CHYAG-NYI DOR-DRIL THUG-KAR-NOL/

in the form of Vajradhara with the seven characteristics. He is clear blue in colour,
with the two arms holding vajra and bell crossed at the heart, and

ବ୍ରାତାନ୍ତିଶ୍ଵରୀଙ୍କୁଣ୍ଡଳୀଶ୍ଵରୀଶ୍ଵରୀଙ୍କୁଣ୍ଡଳୀଶ୍ଵରୀ । ରହୁନ୍ଦରାକ୍ଷେତ୍ରକ୍ଷେତ୍ରିଶ୍ଵରୀଙ୍କୁଣ୍ଡଳୀ॥

ZHAB-NYI DOR-JE KYIL-TRUNG GYING-TSHUL-ZHUG/ DAR-DANG RIN-CHEN NA-TSHOG GYÄN-GYI-DZE/

gracefully sits in the vajra-posture with the two legs crossed. He is adorned with silken clothes
and various precious jewel ornaments and is

ପ୍ରକୃତିରୀତିଶାନ୍ତିଶ୍ଵରୀଶ୍ଵରୀଶ୍ଵରୀଶ୍ଵରୀଶ୍ଵରୀ । ପ୍ରକୃତିରୀତିଶାନ୍ତିଶ୍ଵରୀଶ୍ଵରୀଶ୍ଵରୀଶ୍ଵରୀ॥

GYÜ-PAI SHE-NYEN NAM-DANG THAB-CHIG-ZHUG/ DÜN-DU YI-DAM KHOR-LO DE-WAI-CHOG/

surrounded by all the lineage Lamas. Infront of him is the Yidam Chakrasamvara,

ଅୟୁମାଶ୍ଵରୀଶ୍ଵରୀଶ୍ଵରୀଶ୍ଵରୀଶ୍ଵରୀଶ୍ଵରୀଶ୍ଵରୀ । ରହୁନ୍ଦରାକ୍ଷେତ୍ରକ୍ଷେତ୍ରିଶ୍ଵରୀଙ୍କୁଣ୍ଡଳୀ॥

YAB-YUM NANG-TONG ZUNG-JUG NYOM-ZHUG-TSHUL/ DAR-DANG RIN-CHEN NA-TSHOG GYÄN-GYI-TRÄ/

the male and female aspect as appearance and emptiness indivisible, abiding in union,
adorned by silken clothes and various precious jewel ornaments.

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YÄ-SU DÜ-SUM SANG-GYÄ TSHEN-PER-DÄN/ KAL-ZANG SANG-GYÄ TONG-DANG LHÄN-CHIG-ZHUG/
At his right side are sitting the Buddhas of the three times, endowed with all the major and minor marks,
together with the thousand Buddhas of this fortunate kalpa.

සුදු ජ්‍යෙ තේ නෑ ප්‍රාන් ප්‍රාන් ප්‍රාන් ප්‍රාන් ප්‍රාන් ප්‍රාන් ප්‍රාන් ප්‍රාන් ප්‍රාන් ප්‍රාන්

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GYAB-TU SHE-RAB PHA-ROL CHYIN-PAI-YUM/ DRANG-NGE THEG-SUM CHÖ-KYI NGA-RO-DROG/

Behind is Prajna Paramita, proclaiming the relative and ultimate meaning of three yanas.

ඡය් ජ්‍යෙ ප්‍රාන් ප්‍රාන්

YÖN-DU TSE-DÄN JYANG-CHUB SEM-PAI-TSHOG/ THEG-SUM GE-DÜN NAM-KYI YONG-SU-KOR/
To his left is the assembly of the compassionate Bodhisattvas, surrounded by the Sanghas of the three yanas.

හි ඩී පක්ෂ ප්‍රාන් ප්‍රාන්

THRI-YI TSHAM-KÜN DAM-PA CHÖ-KYONG-WAI/ SUNG-MA GYA-TSHO TRIN-THRIG TA-BUR-SAL//

Everywhere around the base of the throne are the excellent Dharmapalas, an ocean of guardians
gathered like clouds.

සත්‍ය ප්‍රාන් ප්‍රාන් ප්‍රාන්

The 37-Point Mandala:

ඇ න් න්

OM BAZRA BHUMI AH HUNG/ ZHI NAM-PAR DAG-PA WANG-CHEN SER-GYI SA-ZHI/

Om Bazra Bhumi Ah Hung – The base is a completely pure and mighty golden ground.

48

ஓ| ཤྚྱାର୍ହେ རେ རୁଣ୍ଡ୍ରୁ རେ རୁଣ୍ଡ୍ରୁ རେ རୁଣ୍ଡ୍ରୁ

OM BAZRA REKHE AH HUNG/ CHYI CHAG-RI MU-KHYÜ-KYI YONG-SU KOR-WAI U-SU/
Om Bazra Rekhe Ah Hung – On the outside it is fully surrounded by a fence of iron mountains.

ଶୁଦ୍ଧିରେ କ୍ଷୁଦ୍ରିତି ପରିମା ଏତେ ସୁନ୍ଦର ଅଧିଗାରୀ ଶୁଦ୍ଧିରେ କ୍ଷୁଦ୍ରିତି ପରିମା

HUNG RI GYAL-PO RI-RAB/ SHAR LÜ-PHAG-PO/ LHO DZAM-BU-LING/ NUB BA-LANG-CHYÖ/

- 1) In its centre is Mt. Meru, the King of Mountains. 2) In the east is Lüphagpo. 3) In the south is Dzambuling.
4) In the west is Balangchö.

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ଶୁଦ୍ଧିରେ କ୍ଷୁଦ୍ରିତି ପରିମା ଏତେ ସୁନ୍ଦର ଅଧିଗାରୀ ଶୁଦ୍ଧିରେ କ୍ଷୁଦ୍ରିତି ପରିମା

JYANG DRA-MI-NYÄN/ SHAR-DU LÜ-DANG LÜ-PHAG/ LHOR NGA-YAB DANG NGA-YAB-ZHÄN/

- 5) In the North is the Draminyen. 6,7) To the East is Lü and Lüphag.
8,9) To the South is Ngayab and Ngayab Zhen.

ଶୁଦ୍ଧିରେ କ୍ଷୁଦ୍ରିତି ପରିମା ଏତେ ସୁନ୍ଦର ଅଧିଗାରୀ ଶୁଦ୍ଧିରେ କ୍ଷୁଦ୍ରିତି ପରିମା

NUB-TU YO-DÄN DANG LAM-CHOG-DRO/ JYANG-DU DRA-MI-NYÄN DANG DRA-MI-NYÄN GYI-DA/
10,11) To the West is Yoden and Lamchog Dro. 12,13) To the North is Draminyen and Draminyen Gyida.

50

ଶୁଦ୍ଧିରେ କ୍ଷୁଦ୍ରିତି ପରିମା ଏତେ ସୁନ୍ଦର ଅଧିଗାରୀ ଶୁଦ୍ଧିରେ କ୍ଷୁଦ୍ରିତି ପରିମା

RIN-PO-CHE RI-WO/ PAG-SAM-GYI SHING/ DÖ-JO YI-BA/ MA-MÖ PAI LO-TOG /
14) The mountain of precious jewels 15) The wish-fulfilling tree 16) The holy cow that grants wishes
17) The grain that needs no toil

ଶୁଦ୍ଧିରେ କ୍ଷୁଦ୍ରିତି ପରିମା ଏତେ ସୁନ୍ଦର ଅଧିଗାରୀ ଶୁଦ୍ଧିରେ କ୍ଷୁଦ୍ରିତି ପରିମା

KHOR-LO RIN-PO-CHE/ NOR-BU RIN-PO-CHE/ TSÜN-MO RIN-PO-CHE/ LÖN-PO RIN-PO-CHE/
18) Precious Wheel 19) Precious Jewel 20) Precious Queen 21) Precious Minister

༄༅། ། བྱନ୍ଦସ୍ତେ ར୍ବୁ ད୍ୱାରା ར୍ବୁ ད୍ୱାରା ར୍ବୁ ད୍ୱାରା ར୍ବୁ ད୍ୱାରା

LANG-PO RIN-PO-CHE/ TA-CHOG RIN-PO-CHE/ MAG-PÖN RIN-PO-CHE/ TER-CHEN PÖI BUM-PA/

22) Precious Elephant 23) Precious Horse 24) Precious General 25) A Vase with many treasures

ଶ୍ଵରମା ଶ୍ଵରମା ଶ୍ଵରମା ଶ୍ଵରମା ଶ୍ଵରମା ଶ୍ଵରମା

GEG-PA-MA/ THRENG-WA-MA/ LU-MA/ GAR-MA/ ME-TOG-MA/ DUG-PÖ-MA/ NANG-SAL-MA/

26) Graceful Goddess 27) Goddess of Garlands 28) Goddess of Song 29) Goddess of Dance

30) Goddess of Flowers 31) Goddess of Incense 32) Goddess of Radiant Light

ଶ୍ଵରମା ଶ୍ଵରମା ଶ୍ଵରମା ଶ୍ଵରମା ଶ୍ଵରମା ଶ୍ଵରମା

DRI-CHAB-MA/ NYI-MA/ DA-WA/ RIN-PO-CHEI DUG/ CHYOG-LÄ NAM-PAR GYAL-WAI GYAL-TSHÄN/

33) Goddess with Scented Water 34) Sun 34) Moon 36) Precious Umbrella

37) The Victory Banner which triumphs over all directions

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ଦ୍ୱାରା ଦ୍ୱାରା ଦ୍ୱାରା ଦ୍ୱାରା ଦ୍ୱାରା ଦ୍ୱାରା

U-SU LHA-DANG MI'I PAL-JYOR PHUN-SUM TSHOG-PA MA-TSHANG-WA ME-PA/

In the centre is an abundance of the wealth and riches of the gods and humans without anything lacking.

କ୍ଷେତ୍ରରେ କ୍ଷେତ୍ରରେ କ୍ଷେତ୍ରରେ କ୍ଷେତ୍ରରେ କ୍ଷେତ୍ରରେ କ୍ଷେତ୍ରରେ

**ZHING-KHAM NAM-PAR DAG-PA DI-NYI/ DRIN-CHEN TSA-WA-DANG GYÜ-PAR CHÄ-PAI
PAL-DÄN LA-MA DAM-PA NAM-DANG/**

This perfectly pure Buddhaland I offer to the gracious Root-Lama and the glorious, sublime Lamas of the lineage,

ଯିଦାମ ମନ୍ଦିର ମନ୍ଦିର ମନ୍ଦିର ମନ୍ଦିର ମନ୍ଦିର

YI-DAM KYIL-KHOR-GYI LHA-TSHOG/ KÖN-CHOG RIN-PO-CHE NAM-PA SUM-DANG/

to the Yidams and the Mandala-deities, to the Precious Three Jewels and

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༄༅། ། དྲୟବ୍ରମଶର୍ଦ୍ଧକ୍ଷେତ୍ରନାମନିହେତୁଦିନପତ୍ରଶବ୍ଦମାତ୍ରାଦ୍ୱୟାମନିର୍ମାଣ||

PA-WO KHAN-DRO CHÖ-KYONG SUNG-MAI TSHOG-DANG CHÄ-PA NAM-LA BUL-WAR-GYI’O/
to the assembly of Dakas, Dakinis, Dharma-Protectors and Guardians.

ସ୍ଵାର୍ଥକ୍ଷେତ୍ରନାମନିହେତୁଦିନପତ୍ରଶବ୍ଦମାତ୍ରାଦ୍ୱୟାମନିର୍ମାଣ||

THUG-JE DRO-WAI DON-DU ZHE-SU-SOL/ ZHE-NÄ JYIN-GYI LAB-TU SOL//

Out of compassion please accept it for the benefit of beings and, having accepted it, please grant your blessings.

ଶର୍ଦ୍ଧମାତ୍ରାଦ୍ୱୟାମନିହେତୁଦିନପତ୍ରଶବ୍ଦମାତ୍ରାଦ୍ୱୟାମନିର୍ମାଣ||

The actual accumulation of the count:

SA-ZHI PÖ-CHÜ JYUG-SHING ME-TOG-TRAM/ RI-RAB LING-ZHI NYI-DÄ GYEN-PA-DI/

The ground is sprinkled with scented water and strewn with flowers, it is adorned with Mt. Meru,
the four continents, sun and moon –

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ଶର୍ଦ୍ଧମାତ୍ରାଦ୍ୱୟାମନିହେତୁଦିନପତ୍ରଶବ୍ଦମାତ୍ରାଦ୍ୱୟାମନିର୍ମାଣ||

SANG-GYÄ ZHING-DU MIG-TE BUL-WA-YI/ DRO-KÜN NAM-DAG ZHING-LA CHYÖ-PAR-SHOG//

perceiving it as a Buddhafield I offer it. Thereby may all beings enjoy the perfectly pure land.

ଶୁଣୁମାର୍ଦ୍ଦକ୍ଷେତ୍ରଶବ୍ଦମାତ୍ରାଦ୍ୱୟାମନିହେତୁଦିନପତ୍ରଶବ୍ଦମାତ୍ରାଦ୍ୱୟାମନିର୍ମାଣ||

KU-SUM YONG-DZOG LA-MAI TSHOG-NAM-LA/

To the assembly of the Lamas, who have fully perfected the three kayas,

ଶୁଣୁମାର୍ଦ୍ଦକ୍ଷେତ୍ରଶବ୍ଦମାତ୍ରାଦ୍ୱୟାମନିହେତୁଦିନପତ୍ରଶବ୍ଦମାତ୍ରାଦ୍ୱୟାମନିର୍ମାଣ||

CHYI-NANG SANG-SUM DE-ZHIN NYI-KYI-CHÖ/ DAG-LÜ LONG-CHYÖ NANG-SI YONG-ZHE-LA/

I offer the outer, inner, secret and suchness offerings, my body, my wealth, and all the phenomenal existence
– by fully accepting it,

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ஓ| ཛ୍ଲା-ମେ-ଚୋ-ଗି-ନୋ-ଦ୍ରୁ-ବ୍ୟା-ଶୁ-ଲୁ-ଗା-ର୍ମେ||

LA-ME CHOG-GI NGÖ-DRUB TSAL-DU-SOL//

please grant the ultimate supreme siddhi.

ଶ୍ରୀରକ୍ଷେତ୍ରପଦକାର୍ଯ୍ୟାନ୍ତରାଜ୍ୟରେ
ହିନ୍ଦୁଫୁଲବିନ୍ଦୁରାଜ୍ୟରେ

CHYAG-TSHAL WA-DANG CHÖ-CHING SHAG-PA-DANG/ JE-SU YI-RANG KUL-ZHING SOL-WA-YI/

I prostrate, offer, confess, rejoice, request and pray,

ଶ୍ରୀରକ୍ଷେତ୍ରପଦକାର୍ଯ୍ୟାନ୍ତରାଜ୍ୟରେ
ହିନ୍ଦୁଫୁଲବିନ୍ଦୁରାଜ୍ୟରେ

GE-WA CHUNG-SÄ DAG-GI CHI-SAG-PA/ THAM-CHÄ DZOG-PAI JYANG-CHUB CHYIR-NGO//

and dedicate it all, even any smallest merit I have accumulated, for the sake of perfect enlightenment.

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ଓଁଶୁରୁଦ୍ଧର୍ମାନ୍ତରେ
ଶ୍ରୀରକ୍ଷେତ୍ରପଦକାର୍ଯ୍ୟାନ୍ତରେ

OM GURU DEVA DAKINI RATNA MANDALA PRATITSA SVAHA/

ନେତ୍ରର୍ମଣ୍ଡଳୀ
ଶ୍ରୀରକ୍ଷେତ୍ରପଦକାର୍ଯ୍ୟାନ୍ତରେ

DAG-LÜ LONG-CHYÖ GE-WAI TSA-WA-CHÄ/ GYAL-WA KHOR-DANG CHÄ-LA DENG-BUL-GYI/

Supplication: From today on I offer my body, my wealth, and the roots of virtue to the Victorious Ones
and their retinue.

ଶ୍ରୀରକ୍ଷେତ୍ରପଦକାର୍ଯ୍ୟାନ୍ତରେ
ଶ୍ରୀରକ୍ଷେତ୍ରପଦକାର୍ଯ୍ୟାନ୍ତରେ

ZHE-NÄ DAM-PA NAM-KYI GANG-TOG-PAI/ NGE-PAI DÖN-CHOG DAG-GI TOG-PAR-SHOG//

In accepting it, may I realize that supreme ultimate meaning, which has been realized by the Sublime Ones.

ଶ୍ରୀରକ୍ଷେତ୍ରପଦକାର୍ଯ୍ୟାନ୍ତରେ
ଶ୍ରୀରକ୍ଷେତ୍ରପଦକାର୍ଯ୍ୟାନ୍ତରେ

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(At the end of the session one dissolves the field of accumulation into oneself and rests in meditation.)

༄༅ རྒྱྱ རྒྱྱ རྒྱྱ རྒྱྱ རྒྱྱ

Guru Yoga

Which causes the blessing to enter one's mind-stream

57



Dragpa Jungne



Jigten Sumgön



Sherab Jungne

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၄၈။ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ଶବ୍ଦରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ

Fourth, Guru Yoga:

The exclusive method to realize the actual state of being of Mahamudra is to perceive the Guru as the actual Buddha and to put effort in supplicating from the depth of one's heart.

ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ

RANG-NYI THA-MAL DÜN-GYI NAM-KHA-RU/ SENG-THRI PAD-MA NYI-DAI DÄN-TENG-DU/

In the space in front of me on a lion-throne, lotus, sun and moon seat,

ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ

NGO-WO DRIN-CHEN TSA-WAI LA-MA-NI/ NAM-PA CHOM-DÄN DOR-JE CHANG-GI-KU/

appears the essence of the gracious Root Lama in the form of Bhagavan Vajradhara,

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ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ

NGO-SANG GEG-CHÄ TSHÄN-DANG PE-JÄ-GYÄN/ DOR-JE DRIL-BU THUG-KAR NOL-THAB-DZIN/
with a clear blue body, graceful, and endowed with all the major and minor marks. Holding vajra and bell
crossed at the heart,

ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ

DOR-JE KYIL-TRUNG GI-ZHUG ZI-Ö-BAR/ RIN-CHEN NA-TSHOG RÜ-GYÄN DAR-CHYANG-CHYANG/
he sits in the vajra-posture, blazing with radiant light. He is adorned with various jewels, bone ornaments,
and silken scarves,

ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ ମହାମୁଦ୍ରାକ୍ଷେତ୍ରରେ

KU-LA ZHING-KHAM KÜN-DZOG CHU-DA-TAR/ NANG-LA RANG-ZHIN MA-DRUB Ö-NANG-ZHUG/
and on his body all Buddha fields are perfected. Like a reflection of the moon in water, visible but
without inherent existence, he sits in midst of light.

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༄༅། ། དྲିପ୍ ດ བୁଦ୍ଧି ດ ཆମ ດ ཅନ୍ତରେ କହିଲା ଶୁଣି ଯାଏ ଗନ୍ଧାରୀ ॥

DE-LA GYÜ-PAI LA-MA YI-DAM-DANG/ KHAN-DRO CHÖ-KYONG GI-KOR NÄ-SUM-DU/

He is surrounded by the lineage Lamas, Yidams, Dakinis, and Dharmapalas. On their three places

ଧିଶୋଷାତ୍ମକ ଦ୍ୱାରା ପାଇଲା ପାଦ ପାଦକାଳି ।

YI-GE SUM-DÄN DE-LÄ Ö-THRÖ-PÄ/ CHOG-CHÜI LA-MA YI-DAM CHÖ-KYONG-CHÄ/

are the three syllables from where light radiates, inviting the Lamas, Yidams and Dharmapalas
of the ten directions,

ଶୁଣନ୍ତା କାରି ପାଦ ପାଦକାଳି ।

CHYÄN-DRANG TSA-WAI LA-MAI KU-LA-TIM/ SANG-GYÄ KÜN-DU RANG-ZHIN LA-MAR-GYUR//

who then dissolve into the Root Lama's body. The essential nature of the embodiment of all Buddhas
is now manifest as the Lama.

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ଦ୍ୱାରା ପାଇଲା ପାଦ ପାଦକାଳି ।

Here the Vajrayana Seven-Branch Prayer "Serkhangma" is added and then the offerings are made:

ଶୁଣନ୍ତା କାରି ପାଦ ପାଦକାଳି ।

**OM BAZRA ARGHAM PRATITSAYE SVAHA/ (In the same way:) PADYAM/ PUSHPE/ DHUPE/ ALOKE/
GANDHE/ NYEWITE/ SHAPTA PRATITSAYE SVAHA//**

ଦ୍ୱାରା ପାଇଲା ପାଦ ପାଦକାଳି ।

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PAL-DÄN LA-MA KU-ZHI WANG-CHYUG-LA/ DAG-LÜ NGAG-YID CHYI-NANG SANG-SUM-GYI/

To the glorious Lama, lord of the four kayas, I offer my body, speech, mind, and a variety of outer, inner and

ଦ୍ୱାରା ପାଇଲା ପାଦ ପାଦକାଳି ।

NGÖ-PÖ DRUB-GU CHÖ-PAI DZÄ-SU-BUL/ CHÖ-JYA CHÖ-JYE CHÖ-PAI RANG-ZHIN-CHIG/

secret substances as offering-goods. The offerings, the one who offers, and the action of offering are one in nature.

༄༅། ། འདସର୍ଵପାର୍ଶ୍ଵମହାକେତୁର୍ବ୍ସନାମଗୁଣୀୟା ଶ୍ରୀକୃଷ୍ଣପାଦମଧ୍ୟରେ ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ

THA-DRAL RO-NYAM CHEN-POR BUL-LAG-KYI/ JYA-TSOL DRAL-WAI NGÖ-DRUB TSAL-DU-SOL//

By offering in the great state of one taste, free of extremes, please grant the siddhi of effortlessness.

(Through reciting it three times, one offers the outer, inner, and secret offerings.)

ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ

Then one engages in the extensive supplication:

ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ

NA-MO GU-RU/RIG-DAG DOR-JE CHANG-DANG TIL-LI-ZHAB/ KHÄ-CHOG NA-RO DRA-GYUR MAR-PAI-ZHAB//

Namo Guru. To the feet of Vajradhara - Lord of the families - and Tilopa, to the feet of
the supreme scholar Naropa and translator Marpa,

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ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ

ZHÄ-PA DOR-JE NYAM-ME GAM-PO-PA/ SOL-WA DEB-SO DAG-GYÜ JYIN-GYI-LOB/

to Milarepa and the unequalled Gampopa – I pray, please bless my mind-stream.

ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ

PHAG-DRU DOR-GYAL JIG-TEN SUM-GYI-GÖN/ KHÄN-CHEN TSHUL-DOR SÖ-NAM DRAG-PAI-TSHÄN//

To Dorje Gyalpo from Phagdru, Jigten Sumgön, great Khenpo Tsultrim Dorje, Sönam Dragpa,

ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ ଶ୍ରୀକୃଷ୍ଣମଧ୍ୟରେ

CHYÄN-NGA DRAG-JYUNG DOR-JE DRAG-PA-LA/ SOL-WA DEB-SO DAG-GYÜ JYIN-GYI-LOB/

Chenga Dragpa Chungne and Dorje Dragpa – I pray, please bless my mind-stream.

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༄༅། ། རින්-චේ-සේ-භා-ෂා-ස-ව-ස-ද-ච-ච-ච-ච- ཤ-හි-රි-ච-ච-ද-හි-හු-ප-ස-ද- ම-||

RIN-CHEN SEN-GE DRAG-PA SÖ-NAM-ZHAB/ DOR-JE RIN-CHEN DOR-JE GYAL-PO-DANG/
To the feet of Rinchen Senge and Dragpa Sönam, to Dorje Rinchen, Dorje Gyalpo,

ක්-ස-ශ්-ෂූ-ස-ද-ස-ෂ-ෂ-ය- ප-ර-ෂ-ෂ-ව-ස-ද-න-ස-ස-ද-න-ස- ත-ෂ-ෂ-ෂ-ෂ-ෂ- ම-||

CHÖ-KYI GYAL-PO DÖN-DRUB GYAL-PO-LA/ SOL-WA DEB-SO DAG-GYÜ JYIN-GYI-LOB/
Chökyi Gyalpo and Döndrub Gyalpo – I pray, please bless my mind-stream.

ව-ද-න-ස-ස-ද-න-ක-ස-ත-ෂ-ය- ර-හ-ෂ-ෂ-ර-ෂ- ක-ස-ශ්-ෂ- ම-||

DAG-PO WANG-DANG CHÖ-GYAL RAT-NAI-ZHAB/ RAT-NA DWA-DZA RIN-CHEN CHÖ-KYI-GYAL/
To the feet of Dagpo Wang and Chögyal Ratna, to Ratna Dhavadza, Rinchen Chökyi Gyalpo,

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ව-ස-ෂ-ෂ-ය- ම-ද-ග-ු-ර-ද-න-ර-හ-ෂ- ර-හ-ෂ- ර-ෂ- ම-||

TSHUNG-ME KUN-GA JE-TSÜN RAT-NAI-ZHAB/ SOL-WA DEB-SO DAG-GYÜ JYIN-GYI-LOB/
peerless Kunga Rinchen and Jetsün Ratna – I pray, please bless my mind-stream.

ව-ස-ෂ-ෂ-ය- ර-හ-ෂ- ර-හ-ෂ- ර-ෂ- ම-||

PAL-GYI GYA-TSHO DHAR-MA RA-DZAI-ZHAB/ DRAG-PAI TSHÄN-CHÄN KÖN-CHOG RAT-NA-DANG/
To the feet of Palgyi Gyatso and Dharma Radza, to Dragpa Gyaltsen, Könchog Ratna,

ක-ස-ශ්-ෂ-ය- ප-ර-ෂ-ෂ- ර-හ-ෂ- ර-හ-ෂ- ම-||

CHÖ-KYI DRAG-PA THRIN-LÄ NAM-GYAL-LA/ SOL-WA DEB-SO DAG-GYÜ JYIN-GYI-LOB/
Chökyi Dragpa and Thrinle Namgyal – I pray, please bless my mind-stream.

66

ஓ|| ଶ୍ରୀଧରମନନ୍ଦଶ୍ରୀଶାହକୁରୁ|| ଶଶବିନ୍ଦୁଶ୍ରୀଶାହକୁରୁମନ୍ଦରା||

THRIN-LÄ ZANG-PO DÖN-DRUB CHÖ-KYI-GYAL/ TÄN-DZIN DRO-DÜL CHÖ-KYI GYAL-TSHÄN-ZHAB/
To the feet of Thrinle Sangpo, Döndrub Chögyal, Tenzin Drodül and Chökyi Gyaltsen,

ଶ୍ରୀଶବ୍ଦବିନ୍ଦୁଶ୍ରୀଶାହକୁରୁ|| ଶଶବିନ୍ଦୁଶ୍ରୀଶାହକୁରୁମନ୍ଦରା||

DHAR-MA SUR-YA DRO-GÖN PAD-MAI-TSHÄN/ SOL-WA DEB-SO DAG-GYÜ JYIN-GYI-LOB/
to Dharma Surya and the protector of beings Padma Gyaltsen – I pray, please bless my mind-stream.

ଶ୍ରୀଶବ୍ଦବିନ୍ଦୁଶ୍ରୀଶାହକୁରୁ|| ଶଶବିନ୍ଦୁଶ୍ରୀଶାହକୁରୁମନ୍ଦରା||

DHAR-MA DWA-DZA CHÖ-WANG LO-DRÖ-ZHAB/ CHÖ-NYI NOR-BU THUG-JE NYI-MA-CHE/
To the feet of Dharma Dvadza and Chöwang Lodrö, to Chönyi Norbu, great Thugje Nyima,

67

ଶ୍ରୀଶବ୍ଦବିନ୍ଦୁଶ୍ରୀଶାହକୁରୁମନ୍ଦରା|| ଶଶବିନ୍ଦୁଶ୍ରୀଶାହକୁରୁମନ୍ଦରା||

NÜ-DÄN DOR-JE KÖN-CHOG CHÖ-KYAB-LA/ SOL-WA DEB-SO DAG-GYÜ JYIN-GYI-LOB/
to Nüden Dorje and Könchog Chökyab – I pray, please bless my mind-stream.

ଶଶବିନ୍ଦୁଶ୍ରୀଶାହକୁରୁମନ୍ଦରା|| ଶଶବିନ୍ଦୁଶ୍ରୀଶାହକୁରୁମନ୍ଦରା||

CHÖ-KYI LO-DRÖ SHAN-TA MA-TI-TSHÄN/ CHÖ-KYI JYUNG-NÄ TSHUNG-ME KSHAN-TI-ZHAB/
To the feet of Chökyi Lodrö, Shanta Mati, Chökyi Jungne and peerless Kshanti Sagara,

ଶ୍ରୀଧରମନନ୍ଦଶ୍ରୀଶାହକୁରୁମନ୍ଦରା|| ଶଶବିନ୍ଦୁଶ୍ରୀଶାହକୁରୁମନ୍ଦରା||

THRIN-LÄ LHÜN-DRUB CHÖ-KYI NANG-WA-LA/ SOL-WA DEB-SO DAG-GYÜ JYIN-GYI-LOB/
to Thrinle Lhündrub and Chökyi Nangwa – I pray, please bless my mind-stream.

68

༄༅། ། རྩྰେସା མନ୍ତ୍ରଶୂନ୍ଗ କାନ୍ତିଶାମଦିତ୍ସମ୍ଭାବୀଣା ମହାଶୁଦ୍ଧାକଣ୍ଠେ ପ୍ରଯିନ୍ଦିତ ଦ୍ୱାରା ଅନ୍ତର୍ଦ୍ଦଶ କଣ୍ଠୀଣା||

RANG-RIG NGÖN-GYUR TSA-WAI LA-MAI-ZHAB/ NGÖ-DRUB CHOG-TSOL YI-DAM KYIL-KHOR-TSHOG/

To the feet of the Root-Lama, who has actualized self-awareness, to the multitude of the Yidams and their mandalas, who grant the extraordinary siddhis,

ଏହଙ୍କରଣାଶ୍ଵରୀଶାକାନ୍ତିଶାମଦିତ୍ସମ୍ଭାବୀଣା ମହାଶୁଦ୍ଧାକଣ୍ଠେ ପ୍ରଯିନ୍ଦିତ ଦ୍ୱାରା ଅନ୍ତର୍ଦ୍ଦଶ କଣ୍ଠୀଣା||

69

BAR-CHÄ KÜN-SEL DAM-CHÄN GYA-TSHO-LA/ SOL-WA DEB-SO DAG-GYÜ JYIN-GYI-LOB/

and to the ocean of oath-bound guardians, who clear away all obstacles – I pray, please bless my mind-stream.

ଦ୍ୱାରା ଅନ୍ତର୍ଦ୍ଦଶ କଣ୍ଠୀଣା ମହାଶୁଦ୍ଧାକଣ୍ଠେ ପ୍ରଯିନ୍ଦିତ ଦ୍ୱାରା ଅନ୍ତର୍ଦ୍ଦଶ କଣ୍ଠୀଣା||

DE-TAR KA-GYÜ YI-ZHIN NOR-BU-LA/ GÜ-PÄ SOL-TAB GE-WA DI-TSHÖN-TE/

By the merit of having prayed devotedly in this way to the wish-fulfilling jewels of the Kagyü Lineage,

ଏହାଶ୍ଵରୀଶାକାନ୍ତିଶାମଦିତ୍ସମ୍ଭାବୀଣା ମହାଶୁଦ୍ଧାକଣ୍ଠେ ପ୍ରଯିନ୍ଦିତ ଦ୍ୱାରା ଅନ୍ତର୍ଦ୍ଦଶ କଣ୍ଠୀଣା||

DAG-SOG LÜ-CHÄN DRO-WA MA-LÜ-PAR/ CHOG-THÜN DRÄ-BU TSHE-DIR DRUB-GYUR-CHIG//
may I and all living beings without exception accomplish the ordinary and extraordinary attainments in this life.

ଶ୍ଵେତଶ୍ଵରୀଶାକାନ୍ତିଶାମଦିତ୍ସମ୍ଭାବୀଣା ମହାଶୁଦ୍ଧାକଣ୍ଠେ ପ୍ରଯିନ୍ଦିତ ଦ୍ୱାରା ଅନ୍ତର୍ଦ୍ଦଶ କଣ୍ଠୀଣା||

70

KYE-WA KÜN-TU YANG-DAG LA-MA-DANG/ DRAL-ME CHÖ-KYI PAL-LA LONG-CHYÖ-CHING/

In all our lives may we never be separate from the sublime Lama and enjoy the glory of the Dharma,

ଏହାଶ୍ଵରୀଶାକାନ୍ତିଶାମଦିତ୍ସମ୍ଭାବୀଣା ମହାଶୁଦ୍ଧାକଣ୍ଠେ ପ୍ରଯିନ୍ଦିତ ଦ୍ୱାରା ଅନ୍ତର୍ଦ୍ଦଶ କଣ୍ଠୀଣା||

SA-DANG LAM-GYI YÖN-TÄN RAB-DZOG-NÄ/ DOR-JE CHANG-GI GO-PHANG NYUR-THOB-SHOG//
and having fully perfected the qualities of the paths and bhumiś, may we swiftly attain the state of Vajradhara.

ଦ୍ୱାରା ଅନ୍ତର୍ଦ୍ଦଶ କଣ୍ଠୀଣା ମହାଶୁଦ୍ଧାକଣ୍ଠେ ପ୍ରଯିନ୍ଦିତ ଦ୍ୱାରା ଅନ୍ତର୍ଦ୍ଦଶ କଣ୍ଠୀଣା||

(This lineage prayer to the succession of the throne-holders has been abridged into these verses by Drubpön Sönam Jorphel Rinpoche.)

༄༅། ། ལྷྜ རྒྱྤ རྒྱྤ རྒྱྤ རྒྱྤ རྒྱྤ རྒྱྤ རྒྱྤ

The medium-length supplication to be counted, "Calling the Lama from Afar":

ନୁମତ୍ରେଣ୍ଟିର୍ବ୍ରା ପ୍ରମାଣୀ ଦ୍ୱାରାଲୁହାନ୍ତିର୍ବ୍ରା ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା ଦ୍ୱାରାଲୁହାନ୍ତିର୍ବ୍ରା ଉତ୍ସାହିତ୍ତିର୍ବ୍ରା

LA-MA KHYEN-NO (3x)/ PAL-DÄN LA-MA/ KU-ZHI WANG-CHYUG/ DAG-PO KA-GYÜ/ YONG-KYI TSUG-GYÄN/
Lama You Know! (3 times) Glorious Lama, Lord of the Four Kayas, Crown Ornament of the entire Kagyü,

ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା ଦ୍ୱାରାଲୁହାନ୍ତିର୍ବ୍ରା ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା

DRO-WAI DE-PÖN/ DAM-PAI LAM-TÖN/ THUG-JEI NGA-DAG/ GYAL-WAI GYAL-TSHAB/ KA-DRIN DA-DRAL/

Leader of beings, Guide of the Sacred Path, Embodiment of Compassion, Regent of the Buddha,
Incomparable Gracious One,

71

ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା ଦ୍ୱାରାଲୁହାନ୍ତିର୍ବ୍ରା ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା

TÖN-PA DA-ME/ DOR-JE CHANG-WANG/ GÖN-PO DRI-GUNG-PA CHEN-PO KHYEN-NO/

Unmatched Teacher, Mighty Vajradhara – Great Protector Drikungpa, please heed me!

ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା

SOL-WA DEB-SO/ THUG-JE ZIG-SHIG/JYIN-GYI LOB-SHIG/NGÖ-DRUB NAM-NYI/DAL-TA TSOL-CHIG/

I pray – Look upon me with compassion! Bless me! Grant me the two siddhis right now!

ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା ଶ୍ରୀନିର୍ଦ୍ଦେଶକୁନ୍ତିର୍ବ୍ରା

DÖN-NYI LHUN-DRUB/ DRÄ-BU TSOL-CHIG//

Grant me the fruit of the spontaneous fulfillment of the two benefits!

(Thus pray one-pointedly.)

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ଓা শ্রদ্ধাশৰ্গাদ্বিষয়াগুরুমানন্দাশৰ্গী

The short lineage prayer as the actual accumulation of the count:

ତ୍ରୈକଣ୍ଠମନ୍ତ୍ରିଷ୍ଟ୍ରସ୍ତ୍ରେନ୍ଦ୍ରା ପ୍ରମାଦିବୁଗାମ୍ଭାନ୍ତିଶାହେମର୍ମର୍ମା||

DOR-JE CHANG-WANG TIL-LI NA-RO-DANG/ MAR-MI DAG-PO PHAG-DRU JIG-TEN-GÖN/

To the mighty Vajradhara, Tilopa, Naropa, Marpa, Milarepa, Gampopa, Phagmodrupa, Jigten Sumgön,

ଏକବ୍ରତୀଶୁମଳକ୍ଷମର୍ମିତ୍ତମା ପ୍ରମାଦିବୁଗାମ୍ଭାନ୍ତିଶାହେମର୍ମର୍ମା||

73

KA-DRIN SUM-DÄN TSA-WAI LA-MAI ZHAB/ TSA-GYÜ LA-MA YI-DAM CHÖ-KYONG-LA/

to the feet of the Root-Lama possessing the threefold kindness, to the lineage-Lamas, Yidams and Dharmapalas

ଏକବ୍ରତୀଶୁମଳକ୍ଷମର୍ମିତ୍ତମା ପ୍ରମାଦିବୁଗାମ୍ଭାନ୍ତିଶାହେମର୍ମର୍ମା||

SOL-WA DEB-SO DAG-GYÜ JYIN-GYI-LOB//

– I pray, please bless my mind-stream.

ଶମପରମନାନ୍ତିଶାହେମର୍ମା

At the end of the session, taking the four empowerments:

ଶାମର୍ମିତ୍ତମାପଶ୍ଚମାନ୍ତିଶାହେମର୍ମା ମାର୍ଗମନ୍ତରମୁଦ୍ରିତମନ୍ତରମନ୍ତରମନ୍ତରମନ୍ତରମାଫିତ୍ତା||

LA-MAI TRÄL-DRIN THUG-KA TE-WA-LÄ/ KAR-MAR THING-SER Ö-THRÖ DAG-NYI-KYI/

From the Lama's forehead, throat, heart and navel, radiates white, red, blue and yellow light,

ଶାମର୍ମିତ୍ତମାପଶ୍ଚମାନ୍ତିଶାହେମର୍ମା ମାର୍ଗମନ୍ତରମୁଦ୍ରିତମନ୍ତରମନ୍ତରମନ୍ତରମାଫିତ୍ତା||

74

NÄ-ZHIR THIM-PÄ WANG-ZHI DZOG-PAR-THOB/ LÜ-NGAG YID-SUM SHE-JYAI DRIB-PA-JYANG/

and dissolves into my four places. Thus I receive the complete four empowerments, and the obscurations
of body, speech, mind, and knowledge are purified.

ଓঁ মঙ্গলাক্ষ্মীবর্ণমালার্ঘম'ব'দ'ন'। জ্ঞানীবৃষ্টিশর্ম'শ'ত্ত'ম'ব'ন'॥

KYE-DZOG CHYAG-CHEN DEN-NYI GOM-LA-WANG/ KU-ZHI DRUB-JYÄ KHOR-TSHOG TSO-WOR-DÜ/

I am empowered to practice the generation and completion phases, mahamudra and the two truths, and the four kayas are established. The surrounding assembly merges into the lord,

শত্ত'ম'ব'ন' ম'ন' শ'ন' ম'ক'ম'ন' শ'ন'। ম'ন' ম'ন' ম'ন' ম'ন' ম'ন'। তি'শ' শ'ন' শ'ন' ম'ন' ম'ন'॥

TSO-WO Ö-ZHU DAG-GI MIN-TSHAM-THIM/ DAG-DANG LA-MA NGO-WO YER-ME-GYUR//

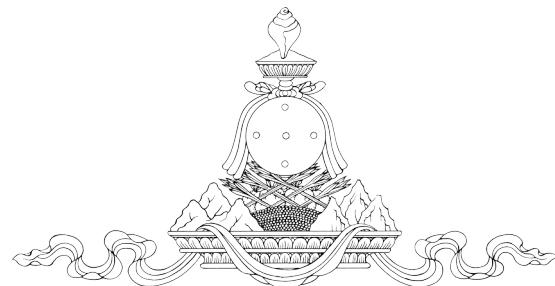
who melts into light and dissolves into my forehead – I and the Lama become one in essence.

(Thus rest within Mahamudra.)

75



Könchog Ratna



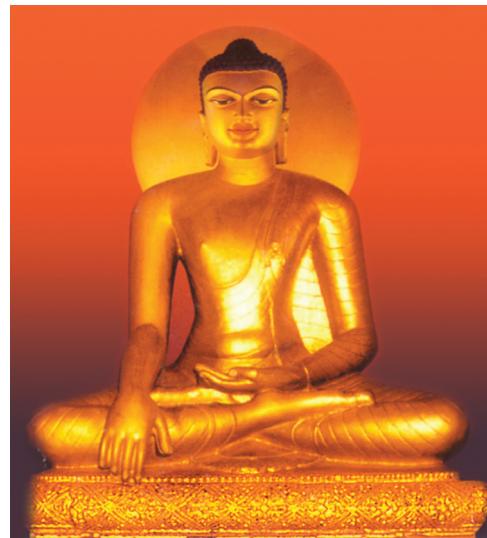
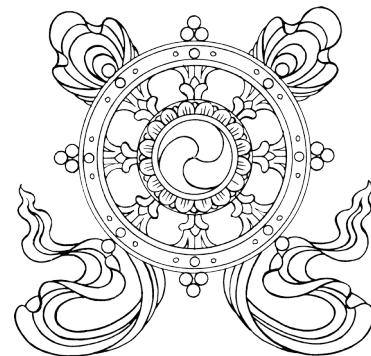
Rigdzin Chödrag

76

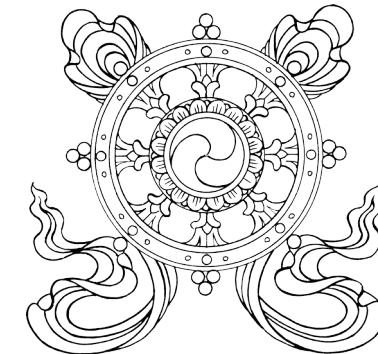
༄༅། ། ཤ්වේතාන්දු ව්‍යුහා ත්වරිත සෙශ්‍යා න්‍යා පාඨී

77

Special Ngöndro
The Practice of Love, Compassion, and Bodhicitta



Shakyamuni Buddha



78

༄༅། ། རྒྱྱନ୍ତ୍ରମ୍ବନ୍ତ ཤ୍ରୀଶ୍ଵର ས୍ଵାରା འିତ୍ତମାନଙ୍କ གୁଣାବ୍ଧୀ

Fifth, the special ngöndro with three parts, the first being the meditation on love:

ମରନ୍ତମାର୍ହାର୍ଥୀ ନନ୍ଦା ସାମେଦନା ମରନ୍ତମାର୍ହାର୍ଥୀ ମରନ୍ତମାର୍ହାର୍ଥୀ

KHA-NYAM DRO-DI KAL-PA THOG-ME-NÄ/ DAL-TAI BAR-DU DAG-GI MAR-GYUR-CHING/

These wandering beings, vast as space, from beginningless time until now have been my mothers.

79

ଦ୍ୱାରା ନନ୍ଦା ନନ୍ଦା ନନ୍ଦା ନନ୍ଦା ନନ୍ଦା ନନ୍ଦା ନନ୍ଦା ନନ୍ଦା

DE-WÄ TSHE-ZHING DANG-WA KÜN-PANG-NÄ/ DRIN-CHÄN MA-NAM JYAM-PÄ KYANG-WAR-RIG//

Therefore it is proper to give up all harming and hating, and instead cherish these kind mothers with love.

ଶତ୍ରୁଷାପାତ୍ରିନିଃଶ୍ଵରାପାତ୍ରି

Secondly, the meditation on compassion:

ମାତ୍ରମାନନ୍ଦା ମରନ୍ତମାର୍ହାର୍ଥୀ ମରନ୍ତମାର୍ହାର୍ଥୀ ମରନ୍ତମାର୍ହାର୍ଥୀ

MA-NAM DE-WAR DÖ-KYANG LÄ-NGÄN-GYI/ DRÄ-BU NGÄN-SONG SUM-DU RAB-NAR-ZHING//

Although these mothers wish for happiness, because of the result of their negative karma they suffer severely in the three lower realms.

80

ମାତ୍ରମାନନ୍ଦା ମରନ୍ତମାର୍ହାର୍ଥୀ ମରନ୍ତମାର୍ହାର୍ଥୀ ମରନ୍ତମାର୍ହାର୍ଥୀ

MI-SÄ DUG-NGAL DRAG-PÖ NYEN-PA-DAG/ KÜN-TU MI-ZÖ NYING-JEI NÄ-SU-GYUR//

These, from unbearable intense suffering tormented ones, are object of extremely overwhelming compassion.

三
三
三

Thirdly, the meditation on bodhicitta:

དྲ୍ଵୟମଣ୍ଡଳୀକ୍ଷଣମନ୍ତ୍ରମହାଶବ୍ଦିମା । ଶୁଣମନ୍ତ୍ରମହାଶବ୍ଦିମାଦ୍ୱାରାପ୍ରଦେଶମାତ୍ର ॥

DE-NAM DE-DÄN DUG-NGAL TSHOG-DRAL-ZHING/ DUG-NGAL ME-PAI DE-DANG MI-DRAL-WAR/

I wish them to have happiness, be free of all the sufferings, be never separate from the happiness
that is free of anguish,

ଏହାଶବ୍ଦିମାଦ୍ୱାରାପ୍ରଦେଶମାତ୍ର ॥

TANG-NYOM CHOG-LA NÄ-PAR DAG-YID-MÖN/

and abide in superior equanimity.

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ଦ୍ୱୟମଣ୍ଡଳୀକ୍ଷଣମନ୍ତ୍ରମହାଶବ୍ଦିମା । ଶୁଣମନ୍ତ୍ରମହାଶବ୍ଦିମାତ୍ମାତ୍ମା ॥

DE-TAR SEM-LA JUG-PAI TSÖN-DRÜ-KYI/ DRO-NAM DE-LA GÖ-NÜ DAG-CHAG-LA/

Through the effort of engaging in this kind of mind, we still do not have the capacity to lead
the beings to happiness.

ଏହାଶବ୍ଦିମାଦ୍ୱାରାପ୍ରଦେଶମାତ୍ର । ଏହାଶବ୍ଦିମାଦ୍ୱାରାପ୍ରଦେଶମାତ୍ର ॥

ME-CHYIR DAM-PAI GO-PHANG CHOG-DRUB-NÄ/ MA-TSHOG DE-WAI SA-LA GÖ-JYA-ZHING/

Therefore I have to accomplish the supreme state of the Noble Ones and then place all the mothers
on the stage of happiness.

ଶୁଣମନ୍ତ୍ରମହାଶବ୍ଦିମାଦ୍ୱାରାପ୍ରଦେଶମାତ୍ର । ଶୁଣମନ୍ତ୍ରମହାଶବ୍ଦିମାଦ୍ୱାରାପ୍ରଦେଶମାତ୍ର ॥

TONG-NYI NYING-JE ZUNG-JUG JYANG-CHUB-SEM/ DÖN-DAM LO-DÄ CHÖ-LA BÄ-PAR JYA//

Thus I will exert myself in the ultimate Dharma beyond conceptual mind, the bodhicitta, which is
the union of emptiness and compassion. .

82

၁၁။ ප්‍රතිඵුද්‍යෝගයන්සාකුෂ්මයා සිඟකේෂ්වරීයාජ්‍යුතුද්‍යෝගයන්සෑෂ්වරී මෙයා නැඹුද්‍යෝගයා ප්‍රාථමිකාජ්‍යුතුද්‍යෝගයා සෑවා නැඹුද්‍යෝගයා ප්‍රාථමිකාජ්‍යුතුද්‍යෝගයා හෝ රාජ්‍යීයාජ්‍යුතුද්‍යෝගයා හේතුවෙන් නැඹුද්‍යෝගයා ප්‍රාථමිකාජ්‍යුතුද්‍යෝගයා සෑවා නැඹුද්‍යෝගයා හේතුවෙන්

Fourth, the actual training of bodhicitta:

The methods for giving birth to bodhicitta in the mind streams of those from the noble mahayana-family: Cultivating the perception of the Lama, who generates bodhicitta [in us], as Buddha; enormous gathering of the two accumulations; meditating on the four immeasurables; and practising the special refuge. From those four, which need to be complete, the engaging in the special refuge:

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ରେଣ୍ଡିମୁନ୍ଦ୍ରାଶ୍ରୀରାଧାଯଦ୍ୟନ୍ତର୍ଦୁଃସାହିତ୍ୟାନ୍ତା । ଶେର୍ଣ୍ଣିମୁନ୍ଦ୍ରାଶ୍ରୀରାଧାଯଦ୍ୟନ୍ତର୍ଦୁଃସାହିତ୍ୟାନ୍ତା ॥

RANG-NYI DÜN-GYI NAM-KHA YANG-PAI-Ü/ SENG-THRI PAD-MA NYI-DAI DÄN-TENG-DU/

In the middle of the vast space in front of me, on a lion throne with a seat of a lotus, sun and moon,

କ୍ଷାରୀଶ୍ଵରାମକ୍ଷେତ୍ରାଧ୍ୟନ୍ତର୍ଦୁଃସାହିତ୍ୟାନ୍ତା । ଶାସେର୍ମର୍ଦ୍ଦଶାମକ୍ଷେତ୍ରାଧ୍ୟନ୍ତର୍ଦୁଃସାହିତ୍ୟାନ୍ତା ॥

TSA-WAI LA-MA CHOM-DÄN SHA-KYA-THUB/ SER-DOG TSHÄN-PE DZOG-SHING KYIL-TRUNG-ZHUG/
sits the Root-Lama as Bhagavan Shakyamuni, golden in colour and complete with all major and minor marks,
in the cross-legged posture.

84

ଶୁଦ୍ଧାଗ୍ରାହୀନାଶର୍ତ୍ତାପାତ୍ରାଧ୍ୟନ୍ତର୍ଦୁଃସାହିତ୍ୟାନ୍ତା । କ୍ଷେତ୍ରାଧ୍ୟନ୍ତର୍ଦୁଃସାହିତ୍ୟାନ୍ତା ॥

CHYAG-YÄ SA-NÖN YÖN-PA NYAM-ZHAG-DANG/ CHÖ-GÖ SUM-DÄN ZI-Ö THRO-WA-LA/

The right hand in the earth-touching mudra, and the left in the meditation gesture, he wears
the three Dharma robes and shines with radiant light.

ଶଦ୍ଧାକ୍ରୂଷ୍ମାପିଦାଧିଦାଧିଦାଧିଦା । ଶାଶ୍ଵର୍ତ୍ତକ୍ଷେତ୍ରାଧ୍ୟନ୍ତର୍ଦୁଃସାହିତ୍ୟାନ୍ତା ॥

SANG-GYÄ JYANG-SEM YI-DAM PAG-ME-DANG/ KHAN-DRO CHÖ-KYONG TSHOG-KYI KOR-WA-SAL/

He appears surrounded with countless Buddhas, Bodhisattvas, Yidams, and an assembly of
Dakinis and Dharmapalas.

༄༅། ། ཡིད་པ་ན་དྱନ་ଶାମକ୍ରଦ୍ଵାରା ନମ୍ବୁଦ୍ଧାଶବ୍ଦୀ

Offering the Seven-Branch Prayer, here in short:

ଶ୍ରୀନାମକ୍ରଦ୍ଵାରା ନମ୍ବୁଦ୍ଧାଶବ୍ଦୀ ॥

CHYAG-TSHAL WA-DANG CHÖ-CHING SHAG-PA-DANG/ JE-SU YI-RANG KUL-ZHING SOL-WA-YI/

I prostrate, offer, confess, rejoice, request and pray,

ନମ୍ବୁଦ୍ଧାଶବ୍ଦୀରେ ନମ୍ବୁଦ୍ଧାଶବ୍ଦୀ ॥

GE-WA CHUNG-SÄ DAG-GI CHI-SAG-PA/ THAM-CHÄ DZOG-PAI JYANG-CHUB CHYIR-NGO’O//

and dedicate it all, even any smallest merit I have accumulated, for the sake of perfect enlightenment.

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ଶ୍ରୀନାମକ୍ରଦ୍ଵାରା ନମ୍ବୁଦ୍ଧାଶବ୍ଦୀ

Together with prostrations the accumulation of the actual count:

ପ୍ରତ୍ୟାମଣିକିର୍ତ୍ତନାରୁଷିତି ॥

JYANG-CHUB NYING-POR CHI-KYI-BAR/ SANG-GYÄ NAM-LA KYAB-SU-CHI/

Until I attain the heart of enlightenment, I take refuge in the Buddhas,

ହିନ୍ଦୁନାମକ୍ରଦ୍ଵାରା ନମ୍ବୁଦ୍ଧାଶବ୍ଦୀ ॥

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CHÖ-DANG JYANG-CHUB SEM-PA-YI/ TSHOG-LA’ANG DE-ZHIN KYAB-SU-CHI/

and furthermore, I take refuge in the Dharma and in the assembly of Bodhisattvas.

ହିନ୍ଦୁନାମକ୍ରଦ୍ଵାରା ନମ୍ବୁଦ୍ଧାଶବ୍ଦୀ ॥

JI-TAR NGÖN-GYI DE-SHEG-KYI/ JYANG-CHUB THUG-NI KYE-PA-DANG/

As the previous Buddhas developed bodhicitta,

၁၇။ ཤ୍ରୀ རୁତୁନ୍ଦମେଶ୍ଵରିଷ୍ଠାପନାସା । ଗ୍ରେନ୍ଦାର୍ମିଣ୍ଟିଷ୍ଠାପନାସାଙ୍କୁମ୍ ॥

JYANG-CHUB SEM-PAI LAB-PA-LA/ DE-DAG RIM-ZHIN NÄ-PA-TAR/
and progressed step by step in the Bodhisattva training,

ଦେଶକିରିଷ୍ଠାପନାର୍ଦ୍ଦନ୍ତା । ଶ୍ରୀ རୁତୁନ୍ଦମେଶ୍ଵରିଷ୍ଠାପନାର୍ଦ୍ଦନ୍ତିରି ॥

DE-ZHIN DRO-LA PHÄN-DÖN-DU/ JYANG-CHUB SEM-NI KYE-GYI-ZHING/
likewise, for the benefit of all sentient beings, I will give birth to bodhicitta and

ଦେଶକିରିଷ୍ଠାପନାର୍ଦ୍ଦନ୍ତା । ଶ୍ରୀ རୁତୁନ୍ଦମେଶ୍ଵରିଷ୍ଠାପନାର୍ଦ୍ଦନ୍ତିରି ॥

DE-ZHIN DU-NI LAB-PA-LA/ RIM-PA ZHIN-DU LAB-PAR-GYI'O//
likewise, I will train in the stages of the precepts.

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ଶ୍ରୀ རୁତୁନ୍ଦମେଶ୍ଵରିଷ୍ଠାପନାର୍ଦ୍ଦନ୍ତିରି

At the end of the session, meditating on one's own rejoicing:

ଦେଶକିରିଷ୍ଠାପନାର୍ଦ୍ଦନ୍ତା । ଶ୍ରୀ རୁତୁନ୍ଦମେଶ୍ଵରିଷ୍ଠାପନାର୍ଦ୍ଦନ୍ତିରି ॥

DENG-DÜ DAG-TSHE DRÄ-BU-YÖ/ MI-YI SI-PA LEG-PAR-THOB/
These days my life brings fruition; I have obtained an excellent human existence.

ଦେଶକିରିଷ୍ଠାପନାର୍ଦ୍ଦନ୍ତା । ଶ୍ରୀ རୁତୁନ୍ଦମେଶ୍ଵରିଷ୍ଠାପନାର୍ଦ୍ଦନ୍ତିରି ॥

DE-RING SANG-GYÄ RIG-SU-KYE/ SANG-GYÄ SÄ-SU DA-GYUR-TO//
Today I am born into the Buddha's family and have become a Bodhisattva.

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༄༅། ། ཨତିଶ୍ୟାମରୀଣାଶୁଦ୍ଧିକ୍ଷାପଦମାତ୍ରକରାନ୍ତି

Secondly, promising not to discredit the noble family:

ତ୍ରୈବନ୍ଦନାଶୀଶତିକାନ୍ତା । ରୀଣାଦନମୁକ୍ତରିଷ୍ଣାନକୁମାରି ॥

DA-NI DAG-GI CHI-NÄ-KYANG/ RIG-DANG THÜN-PAI LÄ-TSAM-TE/

Now by all means I will undertake only deeds in accordance with the noble family,

ଶୁଦ୍ଧିବେଦନକୁମାରିରୀଣାଦନ୍ତିଷ୍ଣା । କ୍ଲିନ୍ଦାହମୁକ୍ତିକୁନ୍ତିଷ୍ଣାନ୍ତା ॥

KYÖN-ME TSÜN-PAI RIG-DI-LA/ NYOG-PAR MI-GYUR DE-TAR-JYA//

I will act in such a way not to stain this faultless honourable family.

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ଗଣ୍ଡାମାନାନ୍ଦନାନ୍ଦନାମାନ୍ତି

Thirdly, meditating on other's rejoicing:

ଏଥାଶୀଶଦିତ୍ତକୁମାରମନ୍ତରୀ । ଶୁଦ୍ଧିଶୂନ୍ଯଶନ୍ତିଗଣେଶାଖିଦିନକି ॥

DAG-GI DE-RING KYOB-PA THAM-CHÄ-KYI/ CHYÄN-NGAR DRO-WA DE-SHEG NYI-DANG-NI/

Today, in the presence of all the refuge, I have invited the wandering beings, until they become Sugatas,

ଏତୁତ୍ସାମଶ୍ଵରକୁମାରମନ୍ତରୀ । ପ୍ରାଣଦିନକୀୟଶନ୍ତିଗଣେଶାନ୍ତିଗି ॥

BAR-DU DE-LA DRÖN-DU BÖ-SIN-GYI/ LHA-DANG LHA-MIN LA-SOG GA-WAR-GYI//

to be my guests – gods and demi-gods and the like, be delighted!

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四〇 四種供養

Session Offering:

四種供養の時、各セッション休憩時や最後のセッション後等に手を合わせて唱える。

*Offering the recitations at each session-break or after the last session by joining the palms of the two hands
and without thoughts interfering:*

四種供養の時、各セッション休憩時や最後のセッション後等に手を合わせて唱える。

91

DAG-GI THÜN-DI LA-NYEN-DRANG (*hundreds, thousands, ten-thousands, hundred-thousands, etc – say the number you have*)

This root of merit of the quantity of ...(*number*)... recitations I did during this session

四種供養の時、各セッション休憩時や最後のセッション後等に手を合わせて唱える。

SOG TÖN-PAI GE-WAI TSA-WA-DI / LHAG-PAI LHA-CHOG

and anything else I chanted, to the supreme special deity

四種供養の時、各セッション休憩時や最後のセッション後等に手を合わせて唱える。

– say the name of the deity, or during refuge or mandala practice insert “**KÖN-CHOG SUM-PO**”=the Three Jewels, and during Guru Yoga insert “**PAL-DÄN LA-MA DAM-PA**”=the glorious, sublime Lama, etc, it should be changed accordingly –

四種供養の時、各セッション休憩時や最後のセッション後等に手を合わせて唱える。

KHYED-LA BUL-WAR-GYI’O / DE PHUL-WAI THU-LA TEN-NÄ SEM-CHÄN THAM-CHÄ-KYI DÖN-DU DAG-GI
(name) to you I offer it. Through the power of having offered that, for the benefit of all sentient beings, please let my

四種供養の時、各セッション休憩時や最後のセッション後等に手を合わせて唱える。

KHOR-WA THOG-ME-NÄ DAL-TÄ BAR-GYI DRIB-NYI BAG-CHAG-DANG CHÄ-PA JANG-SHING DAG-PA-DANG /
two defilements including the habitual tendencies from beginningless cyclic existence
until now be cleansed and purified,

92

၁၇။ ཨକ୍ଷାତ୍ରିଦ୍ୱାରା ପରମା ଶ୍ଵରାମର୍ଦ୍ଦିତ୍ତିଶାଶକ୍ତିରେ ଦର୍ଶନ କରିବାକୁ ଆଶା କରିବାକୁ ଶୁଣି ଯୁଦ୍ଧକାଳୀନ ଶୂନ୍ୟମହାଗର୍ବାରେ ଆଶା କରିବାକୁ ॥

CHOG DOR-JE DZIN-PAI GO-PHANG THÜN-MONG THRIN-LÄ NAM-SHI NGÖ-DRUB DAL-TA NYI-DU DRUB-
and let me accomplish the supreme siddhi of the state of the Vajraholder and
the common siddhi of the four activities right now.

ତୃତୀୟ ଅନୁଷ୍ଠାନିକ ପରମା ଶ୍ଵରାମର୍ଦ୍ଦିତ୍ତିଶାଶକ୍ତିରେ ଦର୍ଶନ କରିବାକୁ ॥

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PAR-DZÄ-DU-SOL/ KÖN-CHOG SUM-GYI KHA DEN-PA CHEN-PÖ DEN-PA-DI DRUB-PAR GYUR-CHIG//
Through the great truth of the speech of the Three Jewels may this truth be accomplished.

ଆଜ୍ଞାଦ୍ୱାରା ପରମା ଶ୍ଵରାମର୍ଦ୍ଦିତ୍ତିଶାଶକ୍ତିରେ ଦର୍ଶନ କରିବାକୁ ॥

**OM YE DHARMA HETU PRABHAWA HETUNTE KHAN TATHAGATO HYAWADAT//
TE KHANTSA YO NIRODHA EWAM WADI MAHA SHRAMANA YE SVAHA/ (3x)**

ତୃତୀୟ ଅନୁଷ୍ଠାନିକ ପରମା ଶ୍ଵରାମର୍ଦ୍ଦିତ୍ତିଶାଶକ୍ତିରେ ଦର୍ଶନ କରିବାକୁ ॥

(Through reciting that three times it is stabilized, and then add the concluding Sanskrit alphabet and the transformation mantras.)

ମହାଶାଶ୍ଵରାମାର୍ତ୍ତି

The Concluding Transformation Mantras:

ଆଜ୍ଞା ଆଜ୍ଞା ଆଜ୍ଞା ର୍ମ୍ଭୀ ସିନ୍ମୀ ଓଜ୍ଜ୍ଞା ଆର୍ଜୀ ଆଜ୍ଞା ଆଜ୍ଞା ଆଜ୍ଞା ଆଜ୍ଞା

ତ୍ର୍ଯାତ୍ରିକୀ ତ୍ର୍ଯାତ୍ରିକୀ ତ୍ର୍ଯାତ୍ରିକୀ ତ୍ର୍ଯାତ୍ରିକୀ ତ୍ର୍ଯାତ୍ରିକୀ ତ୍ର୍ଯାତ୍ରିକୀ

[Sanskrit Alphabet:]

**OM A AH/ I IH/ U UH/ RI RIH/ LI LIH/ AE AEH/ O OH/ ANG AH/ KA KHA GA GHA NGA/
TSA TSHA DZA DZHA NYA/ TRA THRA DRA DHRA NA/ TA THA DA DHA NA/ PA PHA BA BHA MA/
YA RA LA WA/ SHA KHA SA HA KHYA SVA HA/ (7x)**

94

၁၇၁ ॐ ऐं प्रिण्हसू ने च व्वासू ने च व्वात्प्रिण्हत्वानार्थवाद् । त्रिप्लायं विश्वाजे अँ वदि वानु एवा ॥ घेष्वान् ॥ एव एव ॥

[Mantra of the Essence of Interdependent Origination:]

OM YE DHARMA HETU PRABHAWA HETUNTE KHAN TATHAGATO HYAWADAT/
TE KHANTSA YO NIRODHA EWAM WADI MAHA SHRAMANA YE SVAHA/ (7x)

ऐं वदि वानु एवा वदि वानु एवा विश्वाजे अँ वदि वानु एवा विश्वाजे अँ वदि वानु एवा विश्वाजे
विश्वाजे अँ वदि वानु एवा विश्वाजे अँ वदि वानु एवा विश्वाजे अँ वदि वानु एवा विश्वाजे
एवा विश्वाजे अँ वदि वानु एवा विश्वाजे अँ वदि वानु एवा विश्वाजे अँ वदि वानु एवा विश्वाजे
एवा विश्वाजे अँ वदि वानु एवा विश्वाजे अँ वदि वानु एवा विश्वाजे अँ वदि वानु एवा विश्वाजे
एवा विश्वाजे अँ वदि वानु एवा विश्वाजे अँ वदि वानु एवा विश्वाजे अँ वदि वानु एवा विश्वाजे

95

[Hundred-Syllable Mantra:]

OM BAZRA SATVA SAMAYA/ MANU PALAYA/ BAZRA SATVA TENOPA TISTHA/ DRIDHO ME BHAWA/
SUTOSHYO ME BHAWA/ SUPOSHYO ME BHAWA/ ANU RAKTO ME BHAWA/ SARVA SIDDI MEM
PRAYATSA/ SARVA KARMA SUTSA ME TSITAM SHREYA KURU HUNG/ HAHA HAHA HO/ BHAGAWAN
SARVA TATHAGATA/ BAZRA MAME MUNTSZA/ BAZRI BHAWA/ MAHA SAMAYA SATVA AH/ (3x or 7x)

[Mantras for Increasing the Merit:]

ऐं रु रु रु रु रु मुक्षु मुक्षु ॥ एव एव एव ॥

OM RU RUDHA RU MUKHE MUKHE SVAHA/ (7x)

ऐं हनु भाष्टु भरा हर्द्यु अँ ॥

OM HANU BHASHA BHARA HRIDA YA SVAHA/ (7x)

हृषि ॥ एष्टु श्री अष्टु मुक्षु मुक्षु ॥

TADYATHA/ PANCA GRIWA AWA BODHA NI YE SVAHA/ (7x)

96

ஓঁ আহংকাৰা মন্ত্ৰান্বয়।

OM AH HUNG/ (Recite 108 times.)

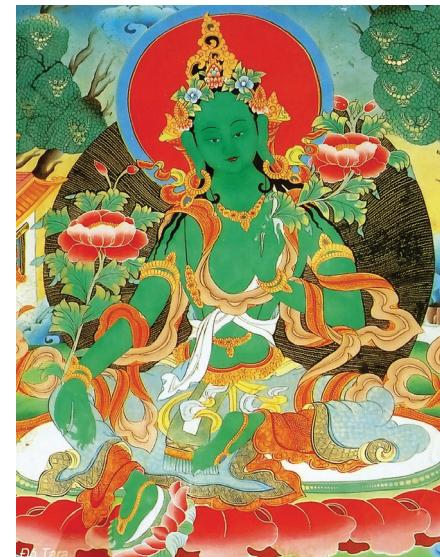
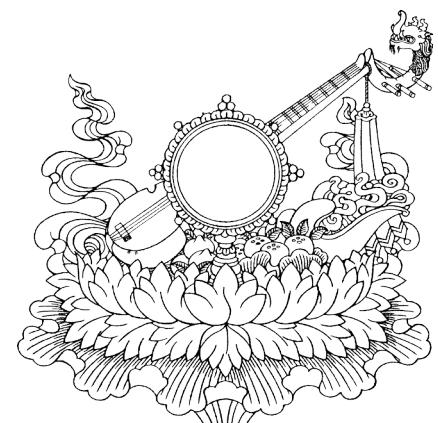
97

ওঁ মুরুগান্ডে মন্ত্ৰাণ্ডে অহু ওঁ শুমাদু গুৰু কেশ স্বৰ্তন শুরু কে পুরু পুরু মন্ত্ৰ মন্ত্ৰ মন্ত্ৰ মন্ত্ৰ মন্ত্ৰ মন্ত্ৰ মন্ত্ৰ মন্ত্ৰ মন্ত্ৰ।

(It is very good to say "**OM DRUB-PAR GYUR-CHIG**"=May it be accomplished after each single of these transformation mantras, or when that is not possible, then after each seven of them, and also once after having recited the three syllables 108 times.)



Avalokiteshvara



Green Tara

98

॥ ༄ དେସନଶ୍ଵର୍ମାର୍ଥୀ

The series of Dedication Prayers:

ସନ୍ଦର୍ଭମାତ୍ରିଚିନ୍ମୟମାତ୍ରିକାମାତ୍ରିଦା ଶିରମାତ୍ରିକାମାତ୍ରିଦାମାତ୍ରାତ୍ମା||

SÖ-NAM DI-YI THAM-CHÄ ZIG-PA-NYI/ THOB-NÄ NYE-PAI DRA-NAM PHAM-JYÄ-TE/

By this merit may I attain omniscience, defeat all the 'enemies' of wrong-doing,

ଶ୍ରୀଶାନକିଶ୍ଵରମୁଖମାତ୍ରି ଶ୍ରୀଦାତିଷାହିତ୍ୟମାତ୍ରିଦାମାତ୍ରାତ୍ମା||

KYE-GA NA-CHI BA-LONG THRUG-PA-YI/ SI-PAI TSHO-LÄ DRO-WA DROL-WAR-SHOG//

and free all the wandering beings from the ocean of samsaric existence, stirred by the waves of birth, old age, sickness and death.

99

ପ୍ରକୃତମାତ୍ରାମାତ୍ରିକାର୍ଥିକା ପାଶ୍ଚାତ୍ୟମାତ୍ରାମାତ୍ରିକା||

CHANG-CHUB SEM-CHOG RIN-PO-CHE/ MA-KYE PA-NAM KYE-GYUR-CHIG/

Supreme precious bodhicitta, where it is yet unborn, may it arise;

ଶ୍ରୀଶାନକମାତ୍ରାମାତ୍ରିଦାଯନ୍ତର୍ମା ଶ୍ରୀଦାତିଷାହିତ୍ୟମାତ୍ରାତ୍ମା||

KYE-PA NYAM-PA ME-PAR YANG/ GONG-NE GONG-DU PHEL WAR SHOG//

and once born, may it never decline, but ever increase more and more.

ଶିବମୁଖମାତ୍ରାମାତ୍ରିଦାମାତ୍ରାତ୍ମା ପକ୍ଷମାତ୍ରାମାତ୍ରିଦାମାତ୍ରାତ୍ମା||

LA-MA KU-KHAM ZANG-WAR SOL-WA-DEB/ CHOG-TU KU-TSHE RING-WAR SOL-WA-DEB/

I pray for the Lama's good health. I pray for your very long life.

100

༄༅། ། ཨෂ්මීත්‍යාත්‍යන්තර්ක්‍රියාවාස්ථානාත්‍යන්තර් ත්‍රිමාත්‍රාත්‍යාත්‍යන්තර් ව්‍යුත්‍යුත්‍යාත්‍යන්තර්||

THRIN-LÄ DAR-ZHING GYÄ-PAR SOL-WA-DEB/ LA-MA-DANG DRAL-WA ME-PAR JYIN-GYI-LOB//

I pray for your enlightened activities to flourish and expand extensively. Lama bless me
to be never separated from you.

ත්‍රිමාත්‍රාත්‍යාත්‍යන්තර් ව්‍යුත්‍යුත්‍යාත්‍යන්තර් ත්‍රිමාත්‍රාත්‍යාත්‍යන්තර් ව්‍යුත්‍යුත්‍යාත්‍යන්තර්||

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PAL-DÄN LA-MAI NAM-PAR THAR-PA-LA/ KÄ-CHIG TSAM-YANG LOG-TA MI-KYE-ZHING/

May I not even for a single moment generate wrong views towards the life of the glorious Lama,

ප්‍රිමද්‍රැශ්‍යාත්‍යන්තර් ම්‍රේද්‍යාත්‍යන්තර් ම්‍රේද්‍යාත්‍යන්තර් ම්‍රේද්‍යාත්‍යන්තර් ව්‍යුත්‍යුත්‍යාත්‍යන්තර්||

CHI-DZÄ LEG-PAR THONG-WAI MÖ-GÜ-KYI/ LA-MAI JYIN-LAB SEM-LA JUG-PAR-SHOG//

and through the devotion of seeing whatever he does as excellent, may the Lama's blessing enter my mind.

ස්‍යෙෂාත්‍යාත්‍යන්තර් මද්‍යන්ත්‍රාත්‍යන්තර් මද්‍යන්ත්‍රාත්‍යන්තර් මද්‍යන්ත්‍රාත්‍යන්තර්

SEM-CHÄN THAM-CHÄ DE-DANG DÄN-GYUR-CHING/ NGÄN-DRO THAM-CHÄ TAG-TU TONG-PAR-SHOG/

May all sentient beings have happiness and may all the lower realms always be emptied, and

වුරුකුණ්‍යාත්‍යන්තර් මද්‍යන්ත්‍රාත්‍යන්තර් මද්‍යන්ත්‍රාත්‍යන්තර් මද්‍යන්ත්‍රාත්‍යන්තර් ව්‍යුත්‍යුත්‍යාත්‍යන්තර්||

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JYANG-CHUB SEM-PA GANG-DAG SAR-ZHUG-PA/ DE-DAG KÜN-GYI MÖN-LAM DRUB-GYUR-CHIG//

may the aspirations of all those Bodhisattvas dwelling on the bhumis be accomplished.

ස්‍යෙෂාත්‍යාත්‍යන්තර් මද්‍යන්ත්‍රාත්‍යන්තර් මද්‍යන්ත්‍රාත්‍යන්තර් මද්‍යන්ත්‍රාත්‍යන්තර් ව්‍යුත්‍යුත්‍යාත්‍යන්තර්||

NAM-DAG KANG-RI TAR-KAR GE-WA-DI/ RIN-CHEN TÄN-PA CHYOG-CHUR GYÄ-PA-DANG/

By this absolutely pure and 'snow-mountain-white-like' merit, may the precious teachings spread
in the ten directions and,

၁၇။ རྒྱୋତ୍ସମୀକ୍ଷଣଶର୍ତ୍ତିଶ୍ଵାଦନ୍ତଶର୍ତ୍ତିର୍ଥା | ଯୁଦ୍ଧପ୍ରିସନ୍ଦର୍ଶକ୍ରୂପ୍ୟେଷାର୍ଥାପରଃର୍ଥା |

JIG-TEN MI-SHE TI-MUG DANG-DRAL-CHING/ THAR-CHYIN SANG-GYÄ YE-SHE DRUB-PAR-SHOG//
freeing the world from the unknowing ignorance, may ultimate Buddha wisdom be accomplished.

ସମ୍ବନ୍ଧବ୍ୟକ୍ତିଶ୍ଵାଦନ୍ତଶର୍ତ୍ତିଶ୍ଵାଦନ୍ତିର୍ଥା | ଗ୍ରୂହକ୍ରୂପ୍ୟେଷାର୍ଥାପରଃର୍ଥା ||

JAM-PAL PA-WÖ JI-TAR KHYEN-PA-DANG/ KÜN-TU ZANG-PO DE-YANG DE-ZHIN-TE/
As the heroic Manjushri knows the actual nature just as it is, and in the same way Samantabhadra too,

ବ୍ୟକ୍ତିଶ୍ଵାଦନ୍ତଶର୍ତ୍ତିଶ୍ଵାଦନ୍ତିର୍ଥା | ବ୍ୟକ୍ତିଶ୍ଵାଦନ୍ତଶର୍ତ୍ତିଶ୍ଵାଦନ୍ତିର୍ଥା ||

DE-DAG KÜN-GYI JE-SU DAG-LOB-CHING/ GE-WA DI-DAG THAM-CHÄ RAB-TU-NGO//
I train by following all of them and then perfectly dedicate all these virtues.

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ସମ୍ବନ୍ଧବ୍ୟକ୍ତିଶ୍ଵାଦନ୍ତଶର୍ତ୍ତିଶ୍ଵାଦନ୍ତିର୍ଥା |

DAG-DANG KHOR-DÄ THAM CHÄ-KYI DÜ-SUM-DU SAG-PA-DANG/
By this root of the merit accumulated in the three times by me and all others in samsara and nirvana,

ଅର୍ଦ୍ଧବ୍ୟକ୍ତିଶ୍ଵାଦନ୍ତଶର୍ତ୍ତିଶ୍ଵାଦନ୍ତିର୍ଥା | ସମ୍ବନ୍ଧବ୍ୟକ୍ତିଶ୍ଵାଦନ୍ତଶର୍ତ୍ତିଶ୍ଵାଦନ୍ତିର୍ଥା |

YÖ-PAI GE-WAI TSA-WA-DI/ DAG-DANG SEM-CHÄN THAM-CHÄ/
and the primordial merit, may I and all sentient beings

ଶୁରୁକ୍ରୂପ୍ୟେଷାର୍ଥାପରଃର୍ଥା | ଶୁରୁକ୍ରୂପ୍ୟେଷାର୍ଥାପରଃର୍ଥା |

NYUR-DU LA-NA ME-PAI YANG-DAG-PAR DZOG-PAI JYANG-CHUB RIN-PO-CHE THOB-PAR GYUR-CHIG//
swiftly attain the unsurpassed, completely pure and perfect, precious enlightenment.

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ଓ়া পৰিষেবা

Prayer for Auspiciousness:

ଦୁର୍ଜ୍ଞାନକେତୁଲୀତୁର୍ଦ୍ବାଦ୍ଧା । ମରାଶମିଲାକ୍ଷଣହେତୁର୍ଦ୍ବାଦ୍ଧା ॥

DOR-JE CHANG-CHEN TI-LI NA-RO-DANG / MAR-PA MI-LA CHÖ-JE GAM-PO-PA /

May the auspiciousness of the great Vajradhara, Tilopa, Naropa, Marpa, Milarepa, Dharma Lord Gampopa,

ଏଷାମ୍ବୁଦ୍ଧାତ୍ମକାମାତ୍ମିଶୁଦ୍ଧା । ସାମ୍ବୁଦ୍ଧାତ୍ମକାମାତ୍ମିଶୁଦ୍ଧା ॥

PHAG-MO DRU-PA GYAL-WA DRI-GUNG-PA / KA-GYÜ LA-MA NAM-KYI TRA-SHI-SHOG //

Phagmodrupa, Victorious One of Drikung, and all Kagyü Lamas be present.

ଏଥାତୁର୍ଦ୍ବାଦ୍ଧାତ୍ମକାମାତ୍ମି

Prayer for the spreading of the teachings:

ରେଣ୍ଟାଗୁଣାତ୍ମିଶାଗୁଣାତ୍ମିଶାକ୍ଷଣାତ୍ମିଶା । ତ୍ରୈତ୍ସତ୍ୱାତ୍ମାଦାତ୍ମାଦାତ୍ମାତ୍ମିଶୁଦ୍ଧା ॥

SHE-JYA KÜN-ZIG KÜN-KHYEN CHÖ-KYI-JE / TEN-DREL NÄ-LA WANG-GYUR DRI-GUNG-PA /

May the teachings of Ratna Shri – the omniscient Dharma lord who perceives all objects of knowledge, the Drikungpa who has mastered the essential point of interdependent origination –

ଶ୍ରୀକ୍ଷେତ୍ରପାତ୍ରାତ୍ମିଶାଶ୍ରୀଦାତ୍ମିଶା । ପରିଦ୍ଵାରାତ୍ମିଶାଶ୍ରୀଦାତ୍ମିଶା ॥

RIN-CHEN PAL-GYI TÄN-PA SI-THAI-BAR / SHÄ-DRUB THÖ-SAM GOM-PÄ DZIN-GYUR-CHIG //

be upheld through explaining and practising them, and through listening, contemplating and meditating, until the end of samsaric existence.

༄༅། ། བිජාප්ලුම් ཡිෂ්වාසාද්‍ය පාද සුෂ්ම්‍රුම් පෙනා සුෂ්ම්‍රුම් දේශී සාර්ථක පෙනා සුෂ්ම්‍රුම් දේශී සාර්ථක පෙනා සුෂ්ම්‍රුම් දේශී

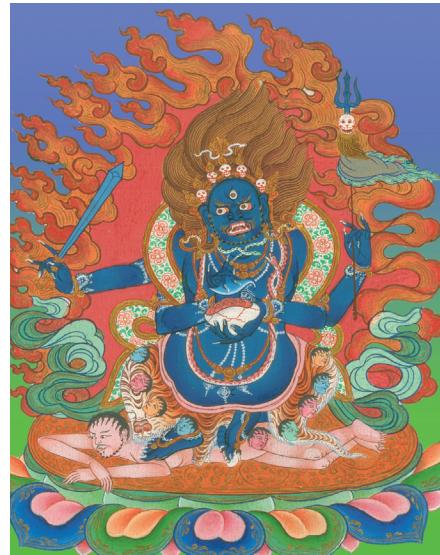
This amplification of "The Glorious, Radiant Blessing of the Five-Fold Path" was arranged by H.E. Drubwang Sönam Jorpha Rinpoche.

සත්‍යාච්‍යා

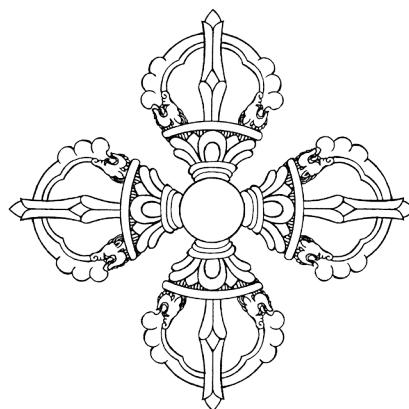
SARVA MANGALAM

First translated by Ngawang Tsering and the American nun Ani Tsering Chödron in 1983, Drikung Ngaden Chöling, Medelon, Germany. At the wish of H.E. Drubwang Sönam Jorpha Rinpoche re-translated by Tara in 2011, Rinchen Palri Monastery, Nepal.

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Mahakala



Achi Chökyi Drölma

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