

Bardo Prayer

by Gyalway Wangpo Kunga Pelsor

କମ୍ବମନ୍ତୁଦ୍ୟ।

NAMO MAHA MUDRA YA Homage to the Mahamudra!

କେନ୍ଦ୍ରାମ୍ବଲ୍ଲିମ୍ବାହୁରୁଷାଶ୍ରଦ୍ଧା

CHÖ KÜN GYUMA TABUR TUK CHŪPÉ

Through understanding that all phenomena are illusory.

ମନ୍ଦରାଜୁମାତ୍ରାଶ୍ରୀମନ୍ଦରା

MA DAK GYUMA LÉ DRÖL DAKPA YI
one is liberated from impure illusions

༄༅·པ ཀྱේ ස ཁ්·ම དි· ອ ག්· ພ · ອ ດ්· ມ ດ්· ພ ດි

KU NYÉ GYUMAY DROWA DREN DZÉPAY
and reaches the pure enlightened Body. In this illusory Body, the Guide

ବୁଦ୍ଧିମନ୍ତ୍ରାଳ୍ୟମରିଆଯାଙ୍ଗପଶ୍ଚାମକୀ

DREN DZÉ GYUMAY KU LA KYAB SU CHI
who leads illusory beings, we take refuge

ଶ୍ରୀମଦ୍-ଭୁବନ-ପାତ୍ର-ମର୍ଯ୍ୟାକ-ଦ୍ୟ-ପ୍ରେତ-ଶ୍ରୀଶକ୍ଷୀ

GYUMAY LÜ CHEN GÖNPO KHYÉ KYI NI
Protector of the beings which have illusory bodies!

ମନ୍ଦିରାବ୍ଲୁଷାଦେବିଏତିଶ୍ଵରାଶ୍ରମାକରଣକୁମାରୀ

GYUMÉ LUPAY DAK SOK SEMCHEN NAM
May I and all sentient beings, misled by illusion,

༄༅· ། མ ད ། བ ཉ ཁ ག ང གྷ ཅ ཆ ཇ ཈ ཉ ཊ ཋ ཌ ཏ ན པ ཕ བ བྷ མ ཕ དྷ ཕ ན པ ཕ

GYUMAY NANGWÉ LUWAR MIN GYUR SHING
cease to be misled by illusory appearances –

ଶ୍ରୀମଦ୍ଭଗବତ୍-ପ୍ରକାଶ-ଶ୍ରୀଶିଖ-ପତ୍ର

GYUMA RANG NGO SHÉPAR JIN GYI LOB
grant us the grace to recognise the nature of illusion!

ਮਿਹਸ਼'ਸ਼'ਮਰੰਤੁਸਾਵਦੀ'ਥੁ'ਧਰੰਕੇ।

MITAK GYUMAY LÜ DI BORWAY TSE
At the moment of leaving this impermanent illusory body.

କଣାଶ'ଶୁଦ'ବୈର'ପଦ'ଦ୍ୱି'ଦ୍ୱି'ଏ'ଶୁନ'ଏତଦ'ରଶ'।

CHAK DANG SHENPAY TRIWA KÙN CHÉ NÉ
may we sever all bonds of desire, aversion and attachment.

ଶେମଶ'ତିଦ'ମ'ବକ୍ତଶ'ରଦ'ନମ'ବନ୍ଧା'ପ'ଫିଶ।

SEM NYI MA CHŌ RANG SAR SHAKPA YI
and rest naturally in unfabricated mind itself –

ରକ୍ତିବ୍ୟମନ୍ତୁଷ୍ଟଦ୍ସପର୍ବ୍ରିକ୍ଷୁଶ୍ରୀଶ୍ଵରାପାତ୍ର

CHIWA LAM DU LONGPAR JIN GYI LOB
grant us the grace thus to integrate death into the Path.

རྩେ ཁେ ། གୁ ད୍ୱ ས ར གྷ ལ ཉ ཉ ཉ

CHI TSE CHI YI NANGWA GAKPA NI
When, at the moment of death, external appearances cease,

ມ ເ ສ ຄ ສ ຄ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

MIK SOK WANGPO NGA NI RIMPÉ GAK
sight and the other senses progressively cease to function,

ສ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

ZUK SOK YÜL NGA CHIK LA CHIK THIM DÜ
forms and other sensory objects dissolve into each other –

ସ ເ ຮ ເ ຮ ເ ຮ ເ ຮ ເ ຮ ເ ຮ ເ ຮ ເ ຮ

THIM RIM RANG NGO SHÉPAR JIN GYI LOB
grant us the grace to recognise the process of dissolution.

ສ ຕ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

SA CHU MÉ LUNG NAMSHÉ LA THIMPA
When earth, water, fire and wind dissolve into consciousness,

ງ ເ ສ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

LÜ KYI ZUNG SHOR KOM SHING KHA NA KAM
physical strength slips away, thirst arises, mouth and nostrils become dry,

ତ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

DRÖ YEL THUNG LA TSUBPAY UK NYÖ TSÉ
warmth flees, breathing becomes short, laboured –

ସ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

NÉ CHÖ LAM DU LONGPAR JIN GYI LOB
grant us the grace to integrate this crucial severance into the Path.

ସ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

NAMSHÉ ÖSEL LA THIM CHI UK CHÉ
When consciousness dissolves into clarity, outer breath ceases

ସ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

NANG UK NÉPAY KÉ CHIK SHI LA NI
and inner breath remains dissolving through four stages:

ସ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

NANG CHÉ THOB PA ÖSEL CHENPO SHI
'appearance', 'increase', 'attainment' and 'great clarity' –

ସ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

RIMPAR RANG NGO SHÉPAR JIN GYI LOB
grant us the grace to recognise these four stages.

ସ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

NANGWAY NANG TAK DUWA CHI TAK NI
At the inner sign of 'appearance' – resembling smoke,

ସ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

DAWA SHAR DRA SHÉDANG LÉ GYURPAY
and the outer sign – resembling moonlight,

ସ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

TOKPA SUM CHU TSA SUM GAKPAY TSÉ
the thirty three states of mind stemming from anger cease –

ସ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ

SEL DANG DREN DÜN TOKPAR JIN GYI LOB
grant us the grace that we be upheld by lucidity and resolute mindfulness.

མகେ ད ས པ ད ར ད ན མ བ ཉ ཕ ད ན བྷ

CHÉPAY NANG TAK MÉ KHYER CHI YI TAK
At the inner sign of ‘increase’ – resembling fireflies,

ཉ ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

NYIMA SHAR DRA DÖCHAK LÉ GYURPAY
and the outer sign – resembling the sun’s glow,

ຕ ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

TOKPA SHI CHU GAKPAR GYURPA NA
the forty states of mind stemming from desire cease –

ཤ ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

SHÉ SHIN DRENPE SINPAR JIN GYI LOB
grant us the grace that we be kept alert by vigilance and mindfulness.

ཤ ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

TOBPAY NANG TAK MARMÉ BAR DRA LA
At the inner sign of ‘attainment’ – resembling the glow of a butter lamp,

ସ ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

CHI TAK NAK LAM DRACHEN TABU TÉ
and the outer sign – resembling the utter blackness of an eclipse,

ག ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

TIMUK LÉ GYUR TOKPA DÜN GAK TSÉ
the seven states of mind stemming from ignorance cease –

ཡ ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

YANG DAK DRENPE SINPAR JIN GYI LOB
grant us the grace that we are upheld by perfect mindfulness.

ସ ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

SHIPA ÖSEL CHENPO SHARWAY TSÉ
At the fourth stage, when the great clarity dawns –

ད ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

NANG TAK TRIN DREL NAMKHA TABU LA
its inner sign resembling a cloudless sky,

ཆ ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

CHI TAK KYA RENG SHARWA TABÜ DÜ
and its outer sign resembling daybreak –

ད ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

ÖSEL MA BU DRÉPAR JIN GYI LOB
grant us the grace that mother and child clarities merge.

ດ ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

DÉ LA MI NÉ NAMSHÉ PHOWA NA
If, unable to remain in that state, consciousness is transferred –

କ୍ଷେ ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

TÉWA MINTSAM TSOKMA NA NAWA
the navel, the point between the eyebrows, fontanelle, nose, ears,

ମୀ ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

MIK DANG CHU LAM SHANG LAM KHA DANG GU
eyes, urethra, anus and mouth – may these nine doors be closed –

ସ ཕ མ བ ཉ ཕ པ ད ཉ ཕ ད བྷ ད ན བྷ

KAK NÉ GO CHIK YÉWAR JIN GYI LOB
grant us the grace that only one remains open.

འདུ་གྱུང་གྱུང་གྱུང་
DÖ ZUK ZUKMÉ NÖJIN MI AM CHI

To the realms of desire, form, non-form, goblins, semi-humans,

མි་දං་දුන්ද යිලා සුවා මියා තු

MI DANG DÜNDRO NYELWA YIDAK SU
human beings, animals, hungry ghosts and hell realms,

ශ්‍රී පැවිශ්ච එගා මා මා මා මා මා

KYÉWAY KYÉ GO KAK NÉ KHA CHÖ DU
may the doors to rebirth be blocked. Towards the Pure Lands,

පාවෙ මා මා මා මා මා මා මා මා

PAWO KHANDRÖ SUWAR JIN GYI LOB
grant us the grace to be escorted by Dakas and Dakinis.

නෘත් මා මා මා මා මා මා මා

GELTÉ NAMSHÉ BARDOR KHYAMPA NA
Should consciousness be wandering in the bardo,

ස් මා මා මා මා මා මා මා

RANG NYI SHIWAR MA SHÉ NYEN DROK DANG
we are unaware of our own death. When our relatives'

ව්‍යු මා මා මා මා මා මා මා

DROKPAR SEM KYANG LEN MÉ YICHÉ TSÉ
and our friends' lack of response causes us to despair,

කා මා මා මා මා මා මා මා

CHAK DANG TRIWA CHÖPAR JIN GYI LOB
grant us the grace to cut all bonds of attachment and aversion.

ව්‍යු මා මා මා මා මා මා මා

WANGPO KÜN TSANG LÉ WANG DZU TRÜL DEN
Endowed with complete faculties, with miraculous powers,

ස් මා මා මා මා මා මා මා

RIRAB DORJÉ DEN DANG MA YI NGEL
we can go anywhere, without hindrance, except to Mount Meru,

මා මා මා මා මා මා මා මා

MA TOK KÜN LA TOKMÉ DRÖPAY TSÉ
the Vajra Throne (Bodhgaya) and the mother's womb:

ස් මා මා මා මා මා මා මා

TAMCHÉ GYUMAR SHÉPAR JIN GYI LOB
grant us the grace to understand then that everything is illusory.

ත් මා මා මා මා මා මා මා

NYI DA MI NANG LÜ LA DRIBMA MÉ
When sun and moon cease to exist, our body casts no shadow;

ව්‍යු මා මා මා මා මා මා මා

SAMPA TSAM GYI TONG SUM KORWAR NÜ
mere thought enables us to travel throughout a billion worlds.

ව්‍යු මා මා මා මා මා මා

WANG MÉ JA DRO LUNG KHYER TABŪ DÜ
When we are swept helplessly along like a feather in the wind,

ව්‍යු මා මා මා මා මා මා

RANG SEM RANG WANG THOPPAR JIN GYI LOB
grant us the grace that we may master our mind.

ཆ. བ. ན. ད. མ. ཤ. ས.

SÉ SU DRI SA YÉ YÜ CHAMA CHO

When we subsist on the smell of food, when the mind is floating, unstable,

ཐ. ད. ད. མ. ར. ག. ཤ.

TRÜLPAY NANGWA DUMAR SHARWAY TSÉ

and numerous misleading appearances arise;

ཇ. ພ. ສ. ປ. ຕ. ນ. ດ. ພ. ດ. ບ. ດ. ຕ.

JIK SHING KYOWÉ NYING LUNG LANGPA NA

when the heart wind rears up out of fear and pain,

ཐ. ད. ད. ད. མ. ར. ག. ཤ. འ. ག. ཤ. ཁ. ག. མ. ཁ.

TRÜL NANG RANG NGO SHÉPAR JIN GYI LOB

grant us the grace to recognise the deceit of appearances.

ར. ກ. ດ. ຮ. ຊ. ສ. ຕ. ລ. ດ. ພ. ດ. ບ.

RÉ GA DRENPA SHINTU SEL GYUR LA

At times, the mind becomes very clear,

ད. ມ. ປ. ຕ. ວ. ດ. ດ. ພ. ດ. ບ.

DÉ MA TAK TU JÉPAR GYUR NÉ NI

but immediately forgetfulness resumes;

ସ. ສ. ສ. ດ. ດ. ພ. ດ. ບ.

SHI SÖN THETSOM KYÉPAR GYURPAY TSÉ

when we question whether we are dead or alive,

ନ. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ.

NGÉPAR SHIWA SHÉPAR JIN GYI LOB

grant us the grace to know that we are indeed dead.

ସ୍ତୋର ପାତାଳ ପାତାଳ ପାତାଳ ପାତାଳ

CHÉ DANG SHI YI CHIMA PEN CHÉ NÉ

After four and a half days,

ଶତ ଶତ ଶତ ଶତ ଶତ ଶତ ଶତ

RANG NYI SHIWA YINPAR NGO SHÉ SHING

when, aware of really being dead,

ଯି ମୁକ ଗା ଚେ କ୍ୟାବ ନେ ତ୍ୱେ ଲୋ ପାତାଳ ପାତାଳ

YI MUK GA CHÉ KYAB NÉ TSÖLWAY TSÉ

we become overwhelmed with despair and seek refuge,

ଶତ ଶତ ଶତ ଶତ ଶତ ଶତ ଶତ

RANG RIG KYAB SU SHÉPAR JIN GYI LOB

grant us the grace to know to take refuge in self-cognition.

ବାର୍ଦୋ ବାର୍ଦୋ ପାତାଳ ପାତାଳ ପାତାଳ

BARDO BARDO YINPAR SHÉPAY TSÉ

When the bardo is understood as being the bardo,

ଶତ ଶତ ଶତ ଶତ ଶତ ଶତ ଶତ

RANG LÜ LHAR GOM DÉ NÉ ÖSEL GOM

visualising our body as the Yidam, then meditating on the clarity

ଶତ ଶତ ଶତ ଶତ ଶତ ଶତ ଶତ

LARYANG SUNG JUK NYI TU GOMPA YI

may we then meditate on these two in union,

ଶତ ଶତ ଶତ ଶତ ଶତ ଶତ ଶତ

DAKPAY GYU LÜ CHARWAR JIN GYI LOB

grant us the grace that the pure illusory body arises.

རී. དි. ཙ. ག්‍යාම. ཆොල. དං. ນාක. ຕෙල. ເසේ

RI NYIL GYAMTSO CHÖL DANG NAK TSEL SEK
When the crash of collapsing mountains, raging oceans,

ཅු. ມ. ລ. ດු. ທ. ລ. ກ. ພ. ອ. ຕ. ສ. ພ. ຖ. ສ. ປ. ພ.

DÜ TÉ LUNG CHEN LANGPA TABŪ DRA
blazing forests, apocalyptic hurricanes,

ཅ. ວ. ຖ. ດ. ຖ. ສ. ພ. ຕ. ຢ. ພ. ດ. ດ. ສ. ພ.

DRUK TONG DÜ CHIK DIRWA LA JIK TSÉ
or a thousand simultaneous thunderclaps terrify us,

ກ. ສ. ດ. ດ. ຖ. ສ. ພ. ພ. ຕ. ສ. ພ. ພ.

CHÖ NYI RANG DRAR SHÉPAR JIN GYI LOB
grant us the grace to know it is the sound of ultimate reality.

ສ. ຖ. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ.

KHA DOK NGA DEN ÖSER TRUK SHING BAR
When dazzling lights of five colours agitate us –

འ. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ.

Ö DANG THIGLÉ TIG TREN TABU LÉ
and from rays, spheres and droplets of light,

ດ. ດ.

JIKPAY TRO TSOK GYOBSÖ DRA DROK TSÉ
arise hordes of wrathful beings, clamouring "kill! slaughter!",

ດ. ດ.

RANG NANG LHA RU SHÉPAR JIN GYI LOB
grant us the grace to recognise our own projections as the deity.

ད. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ.

DÖCHAK SHÉDANG TIMUK LÉ GYURPAY
From desire, aversion and ignorance,

ຕ. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ. ດ.

KAR DANG MAR DANG NAKPÖ CHONG YANG LA
white, red and black vertiginous abysses appear;

ດ. ດ.

RANG NYI LHÜNG NYAM RAB TU JIKPAY TSÉ
when we panic totally at the idea of falling into them,

ດ. ດ.

RANG NANG DAK TU SHÉPAR JIN GYI LOB
grant us the grace to recognise the purity of our projections.

ດ. ດ.

KANG DU KYÉWAY LÜ KYI ZUK DRUB CHING
The body is taking form according to the place of birth –

ດ. ດ.

KAR MAR SER DANG NGOWA NAKPÖ Ö
a white, red, yellow, blue or black light appears

ດ. ດ.

LHA MI DUNDRO YIDAK NYELWA YI
leading to the god, human, animal, hungry ghost or hell realms:

ດ. ດ.

LAM NGA RIM SHIN SHÉPAR JIN GYI LOB
grant us the grace to know them as the five respective paths.

শাখ'মে'দ'স'দ'ন'ভ'স'য'ত'ন'ন'।

SHEL MÉ KHANG DANG LHA BU DÔ CHÖ DANG
If we see a celestial palace with gods' children frolicking joyfully,

ନ'ଦ'ନ'ଭ'ର'ମ'କ'ଶ'ହ'ୟ'ି'ଶ'ବ'ର'ପ'ର'ମ'କ'।

NGANG PA KHYU CHOK TA YI GYENPAY TSO
a lake adorned with swans, magnificent bulls and horses,

ନ'ଦ'ନ'ଭ'ର'ମ'ଦ'ର'ତ'ନ'ଭ'ର'ମ'ଶ'ନ'ର'।

KHANG ZANG PHA MAY DU TRÖ TONG GYUR NA
or a beautiful mansion with parents in union,

କ'ଶ'ଶ'ନ'ମ'ି'ଶ'ବ'ର'ନ'ଶ'ମ'ର'ଶ'ି'ଶ'ନ'ଶ'।

CHAK DANG MIKSER DAKPAR JIN GYI LOB
grant us the grace to be free of attachment, aversion or jealousy.

କ'ର'ନ'ଭ'ର'କ'ର'ଶ'ି'ର'କ'ର'ଶ'ନ'ଶ'ବ'ର'।

LUNG MAR CHAR TRIN TSA DRANG GI DÉPÉ
If chased by storms, thunder and rain, heat or cold,

କ'ର'ନ'ଭ'ର'କ'ର'ଶ'ି'ର'କ'ର'ଶ'ନ'ଶ'ବ'ର'।

PHUKPA DROKPO DONG DUM LA SOK TSAR
we approach a cave, ravine, tree stump or the like,

କ'ର'ନ'ଭ'ର'କ'ର'ଶ'ି'ର'କ'ର'ଶ'ନ'ଶ'ବ'ର'।

KYAB CHIR JUKPAY NANGWA JUNG GYUR NA
seeking refuge — if such an experience arises,

କ'ର'ନ'ଭ'ର'କ'ର'ଶ'ି'ର'କ'ର'ଶ'ନ'ଶ'ବ'ର'।

KYÉ NÉ NGENPAR SHÉPAR JIN GYI LOB
grant us the grace to know that they are places of bad birth.

ଶ'ି'ଶ'ବ'ର'ମ'ି'ଦ'ନ'ଭ'ର'ଶ'ି'ଶ'ବ'ର'ମ'ି'ଦ'।

SOK CHÖ MÉ DANG CHAK GYI KHANG ZANG TONG
If we see a beautiful mansion made of deadly red-hot metal,

ନ'ଶ'ର'ଦ'ର'ି'ଯ'ି'ଦ'ଶ'ି'ଶ'ବ'ର'ମ'ି'ଦ'।

GAWAY YI KYI NÉ DER JUK SEM NA
and delighted think of entering,

ନ'ଶ'ର'ଦ'ର'ି'ଯ'ି'ଦ'ଶ'ି'ଶ'ବ'ର'ମ'ି'ଦ'।

RANG NGO SHÉ SHING JIKPA MÉPA YI
may we recognise its nature and be without dread —

ଶ'ି'ଶ'ବ'ର'ମ'ି'ଦ'ନ'ଭ'ର'ଶ'ି'ଶ'ବ'ର'ମ'ି'ଦ'।

NÉ NGEN DÉ LÉ DOKPAR JIN GYI LOB
grant us the grace to turn away from this evil place.

ମ'ଦ'ନ'ଭ'ର'କ'ର'ଶ'ି'ର'କ'ର'ଶ'ନ'ଶ'ବ'ର'।

NGEL DANG GONG KYÉ MIKSER TRAK DOK DANG
From envy or jealousy we take birth in the womb, or in an egg;

କ'ର'ନ'ଭ'ର'କ'ର'ଶ'ି'ର'କ'ର'ଶ'ନ'ଶ'ବ'ର'।

DRÖ SHER LÉ KYÉ DRI DANG RO LA CHAK
longing for smells and tastes, we take birth in moisture;

କ'ର'ନ'ଭ'ର'କ'ର'ଶ'ି'ର'କ'ର'ଶ'ନ'ଶ'ବ'ର'।

DZÜ KYÉ NÉ LA CHAKPA KYÉPAY TSÉ
attached to places, we take birth instantly. At the time of rebirth,

କ'ର'ନ'ଭ'ର'କ'ର'ଶ'ି'ର'କ'ର'ଶ'ନ'ଶ'ବ'ର'।

CHAK DANG SÉPA MÉPAR JIN GYI LOB
grant the grace to be free of desire, aversion or craving.

ଶମ୍ବନ୍ଦୁଶାକ୍ରୀଯକଶମ୍ବନ୍ଦୁଶାକ୍ରୀ

PHA MA LA SOK KYÉ NÉ TONGWAY TSÉ
When we see our parents and place of birth,

କଣାଶ୍ଵରମେଦ୍ତିତ୍ତଶ୍ଵରମନ୍ଦିଶ୍ଵରପାଦାନା

CHAK DANG MÉ CHING GYUMAR SHÉPA DANG
free of desire and aversion, may we know this as illusion,

ଶକ୍ତାସୁଷାଶରଦ୍ଦେଖେଶବନ୍ଧୁପଥ୍ୟିଶ୍ଵର

NÉ LUK RANG NGO SHÉPAY DRENPA YI
and through awareness recognise their true nature –

ବୈନ୍ଦୁମେଦ୍ୟମଦ୍ୟକ୍ଷାତ୍ମିଶଶାଧର୍ମପ୍ରିଯଶଶକ୍ଷମଶା

SHEN MÉ NGEL GO KHEKPARI JIN GYI LOB
grant the grace to be without attachment and close the door to the womb.

॥३॥

GEL TÉ MA KHEK KYÉWA LENPA NA
If ever it does not close and we must be reborn,

ସକ୍ଷିପ୍ତ ଅନୁଶୀଳନ ମାଧ୍ୟମରେ

DÉWACHEN DANG GANDEN NGÓN GA AM
may it be in the 'Blissful Field', 'Joyful Field', 'Field of Profound Joy'

ওঁ শ্রী পদ্মা লুক্ষ্মী পূর্ণমাসী শৈলী শিগন্ম দশ হাত।

KHORLÖ GYUR GYAL DRAMSÉ RIK DAK TU
or else as a universal king or in the pure Brahmin lineage:

ପଶୁମାଧକିନ୍ତାଙ୍କେ ଯାଏଇନ୍ଦ୍ରାଧର୍ମକୁର୍ମଶୁଶ୍ରୀଷ୍ଟପଶୁ

SAM SHIN KYÉWA LENPAR JIN GYI LOB
grant us the grace to be reborn in accordance with our wish.

શ્રીમાસાનુષ્ઠનશ્રીમાસાનુદી

KYÉMA TAK TU NGÔN GYI NÉ DREN CHING
Once reborn, may we remember our previous life

ସେଷ·କେନ·ହୁଣ୍ଡା·ପାଞ୍ଚିଦ୍ୟବି·ଶ୍ରୀପାତ୍ରାମାଲା

THEK CHEN CHÖ LA CHÖPAY KELPAR DEN
and have the good fortune to practice the Dharma of the Great Vehicle.

ସକ୍ତି-ସମ୍ବନ୍ଧରେ ଦେଶରେ କିମ୍ବା ଶୈଖଣ୍ୟରେ ଦେଶରେ

TSÉWÉ SHEN DÖN BASHIK SEM KYÉ CHING
Out of love, aspiring solely for the benefit of others,

ষক্তি-বশ-বৃত্ত-কুণ-গুরু-বৃ-বৃ-বৃ-বৃ

TSÖNPÉ JANG CHUB NYURDU DRUBPAR SHOK
may we, through our efforts, quickly attain enlightenment.

藏文：བྱତ୍ସା དନ୍ଦ୍ ପତ୍ରା ମହି ମୁକ୍ତି ସମ୍ବନ୍ଧରେ ଦିଲ୍ଲି

GYALWA SÉ DANG CHÉPAY JIN LAB DANG
By the power of the blessing of the Victorious Ones and their sons,

ཆོས་འདི་ནང་བགୀର୍ଦ୍ଧମାନଙ୍କଣା

CHÖ NYI RANG SHIN NAMPAR DAKPA DANG
by the power of the purity of the nature of Ultimate Reality,

དུས་ཀྱང་ དྲଙ୍ଗ དྲଙ୍ଗ དྲଙ୍ଗ དྲଙ୍ଗ

DAK KYANG SAMPA NAMPAR DAKPAY THÜ
by the power of the purity of our altruistic thoughts,

ଗୁଣ୍ଡାର୍କାର୍ଯ୍ୟରେ ଏହିନେବେଳେ ଦେଖିଲାମାର୍କଷା।

JITAR MÖNPA DÉSHIN DRUBPAR SHOK
may these wishes accordingly come true!