



The Fasting Ritual of the Noble Eleven-Faced Chenrezig

ଓঁ। ॥ৰখণ্ডা'ব'মন্ত্ৰ'গতি'ৰ'ব'শ্ৰী'শুদ্ধ'ক'ৰ'ব'গু'ৰ'ৰ'।।

**The Fasting Ritual
of the Noble Eleven-Faced Chenrezig**

Called

“The Omnipresent Happy Omen”

Odiyana Institute

www.OdiyanaInstitute.org

2nd Edition
May 2017

ॐ। | ରେଣ୍ଟାନ୍ତାମାନ୍ତ୍ରିକାର୍ତ୍ତାଶ୍ରୀକୁଦକ୍ଷଣାମହାପ୍ରତିଶାନ୍ତରମନ୍ତ୍ରାମାନ୍ତ୍ରିକା॥

**The Fasting Ritual of the Noble Eleven-Faced Chenrezig
Called
“The Omnipresent Happy Omen”**

ॐ। ନାମୋ ଗୁରୁ ଲୋକେଶ୍ୱରା ଯେ।

NAMO GURU LOKESHWARA YE

କୃତ୍ସନ୍ମାର୍ଥାମାନ୍ତ୍ରିକୁଦକ୍ଷଣାମହାପ୍ରତିଶାନ୍ତରମନ୍ତ୍ରାମାନ୍ତ୍ରିକା
ପରମାନ୍ତ୍ରିକୁଦକ୍ଷଣାମହାପ୍ରତିଶାନ୍ତରମନ୍ତ୍ରାମାନ୍ତ୍ରିକା

Having bowed respectfully in front of Chenrezig, the protecting Lama, who embodies the compassion of all the Victorious Ones, and who shines with all the marvels of the snowy mountain land, I have clearly and briefly composed this practice.

ଦ୍ୱାରା ମହାପ୍ରତିଶାନ୍ତରମନ୍ତ୍ରାମାନ୍ତ୍ରିକୁଦକ୍ଷଣାମହାପ୍ରତିଶାନ୍ତରମନ୍ତ୍ରାମାନ୍ତ୍ରିକା
ଶତର୍ଥମାନ୍ତ୍ରିକୁଦକ୍ଷଣାମହାପ୍ରତିଶାନ୍ତରମନ୍ତ୍ରାମାନ୍ତ୍ରିକା

On a mandala sprinkled with perfumed water, draw an eight-petalled lotus or arrange nine piles of grain indicating the eight directions (and the center), place the offerings (in the bowls), hold a torma, and while reciting the long mantra of the Vase, push away obstructions. Then to take the Sojong vows, we prostrate three times in front of the Lama, altar, or any other support.

ଶ୍ରୀମାନ୍ତ୍ରାମାନ୍ତ୍ରିକା

Prostrate three times. Then kneel on the right knee with the left knee raised.

ପ୍ରେଷଣାମାନ୍ତ୍ରାମାନ୍ତ୍ରିକୁଦକ୍ଷଣାମହାପ୍ରତିଶାନ୍ତରମନ୍ତ୍ରାମାନ୍ତ୍ରିକା

ଦ୍ୱାରା ମାନ୍ତ୍ରାମାନ୍ତ୍ରିକା

**CHHOK CHU NA ZHUK PAI SANG GYAY DANG JANG CHHUP SEM PA T'HAM CHE DAK LA
GONG SU SÖL**

All the Buddhas and Bodhisattvas residing in the ten directions, please grant me your attention.

ଦ୍ୱାରା ମାନ୍ତ୍ରାମାନ୍ତ୍ରିକୁଦକ୍ଷଣାମହାପ୍ରତିଶାନ୍ତରମନ୍ତ୍ରାମାନ୍ତ୍ରିକା

**JI TAR NGÖN GYI DE ZHIN SHEK PA DRA CHOM PA YANG DAK PAR DZOK PAI SANG GYAY
TA CHANG SHEY TA BU**

Just as the Tathagatas, Arhats, and perfectly pure and accomplished Buddhas, who are like the Heavenly Steed

ਲੁਂਗ ਪੋ ਚੱਹੇਨ ਪੋ

ਯਾ ਵਾ ਜੈ ਸ਼ਿੰਗ

ਜੇ ਪਾ ਜੈ ਪਾ

ਖੁਰ ਬੋਰ ਵਾ

LANG PO CHHEN PO JA WA JAY SHING

JË PA JAY PA

KHUR BOR WA

and the Great Elephant, accomplished in the past what had to be done, just as they eliminated the burden of the five aggregates,

ਰੰਗ ਗੀ ਦੋਨ ਜੈ ਸੁ ਤੁ ਹੋਪ ਪਾ ਸਿ ਪਾ ਕੁਨ ਤੁ ਜੋਰ ਵਾ ਧੋਂ ਸੁ ਜੇ ਪਾ ਧਾਂਕ ਪਾ ਕਾ

RANG GI DÖN JEY SU T'HOP PA Sİ PA KÜN TU JOR WA YONG SU ZE PA YANG DAK PAI KA
realized in their turn all their aspirations and completely relinquished all bonds to the possibilities of becoming.

ਲੇਕ ਪਾਰ ਨਾਮ ਪਾਰ ਦ੍ਰੋਲ ਵਾਇ ਤਿੰਹੁਕ

ਲੇਕ ਪਾਰ ਨਾਮ ਪਾਰ ਦ੍ਰੋਲ ਵਾਇ ਰੰਗ ਚੇਨ ਦੇ ਨਾਮ ਕੀਅ

LEK PAR NAM PAR DRÖL WAI T'HUK

LEK PAR NAM PAR DRÖL WAI SHEY RAP CHEN DE NAM KYIY

Their speech is completely pure, their minds are perfectly liberated, possessing the perfect Transcendental Knowledge which completely liberates.

ਸੇਮ ਚੇਨ ਤਾਮ ਚੇ ਕੀਅ ਦੋਨ ਗੀ ਚਿਹਰ ਦਾਂਗ

ਏਕ ਪਾਰ ਪ੍ਰਾਵਿੰਦੀ ਪ੍ਰਿੰਦੀਂਦਾ

SEM CHEN T'HAM CHE KYI DÖN GYI CHHIR DANG P'HEN PAR JA WAI CHHIR DANG

Just as they took the Sojong vows for the sake of all beings to benefit them,

ਦ੍ਰੋਲ ਵਾਰ ਜਾ ਵਾਇ ਚਿਹਰ ਦਾਂਗ

ਨੇ ਮੇ ਪਾਰ ਜਾ ਵਾਇ ਚਿਹਰ ਦਾਂਗ

DRÖL WAR JA WAI CHHIR DANG

to liberate them, to suppress their illnesses,

NE MË PAR JA WAI CHHIR DANG

ਮੁ ਗੇ ਮੇ ਪਾਰ ਜਾ ਵਾਇ ਚਿਹਰ ਦਾਂਗ

MU GE MË PAR JA WAI CHHIR DANG

to spare them from famine,

ਨਾ ਨਾ ਮੇਦ ਪਾਰ ਪ੍ਰਾਵਿੰਦੀ ਪ੍ਰਿੰਦੀਂਦਾ

ਜਾਂਗ ਚਹੁਪ ਕੀਅ ਚੋਕ ਕੀਅ ਚਹੋ ਨਾਮ ਧੋਂ ਸੁ ਦ੍ਰਾਕ ਪਾਰ ਜਾ ਵਾਇ ਚਿਹਰ ਦਾਂਗ

JANG CHHUP KYI CHHOK KYI CHHÖ NAM YONG SU DZOK PAR JA WAI CHHIR DANG
to perfect the aspects of the Dharma directed towards awakening,

ਲਾ ਨਾ ਮੇ ਪਾ ਧਾਂਕ ਪਾਰ ਚਹੁਪ ਕੀਅ ਚੋਕ ਕੀਅ ਚਹੋ ਨਾਮ ਧੋਂ ਸੁ ਦ੍ਰਾਕ ਪਾਰ ਪ੍ਰਾਵਿੰਦੀ ਪ੍ਰਿੰਦੀਂਦਾ

LA NA MË PA YANG DAK PAR DZOK PAI JANG CHHUP TOK PAR JA WAI CHHIR

and to realize the incomparable, perfect, and complete Enlightenment,

ဆန်းနှုန်းတေသာမ်းဆွဲနားပါ့သရိုက္ခာ

SO JONG NGEY PAR LANG PA DE ZHIN TU
in the same way,

သနာမိုင် ဦးနော သရီသနဗုဒ္ဓ။

နှုန်းတို့သရီသနဗုဒ္ဓနဲ့

DAK MING (say your own name) GYI WAY KYANG DÜ DI NAY ZUNG TE
I (say your own name), from this moment until sunrise tomorrow,

နီးနှုန်းတို့မှမှုစုစုံနှုန်းနှုန်းနှုန်းနှုန်း

JI SĨ SANG NYI MA MA SHAR GYI BAR DU SO JONG NGEY PAR LANG WAR GYI-O
I will definitely keep these same Sojong vows.

|သနာမှုမှ

Repeat three times.

(Then, after the Lama says "THOB-YINO," repeat "LEK SO.")

တို့သရီသနဗုဒ္ဓမှုမိုင်။

ဖရာရာရီးကြုံယုနားမှုမိုင်။

DENG NAY SOK CHÖ MI JA ZHING

ZHEN GYI NOR YANG LANG MI JA

From now on, I will not kill. I will not take the belongings of others.

အမြန်ပေါ်အောင်မှုမိုင်။

အုန်းမှုမိုင်။

T'HRIK PAI CHHÖ KYANG MI CHE CHING

DZÜN GYI TS'IK KYANG MI MA-O

I will not lie. I will avoid all sexual activities.

အနီးနှုန်းတို့သရီသနဗုဒ္ဓ။

အောင်အုန်းမှုမိုင်။

KYÖN NI MANG PO NYER TEN PAI

CHHANG NI YONG SU PANG WAR JA

I will completely abandon intoxicants, which quickly lead to numerous shortcomings.

အမြန်အောင်မှုမိုင်။

အုန်းမှုမိုင်။

T'HRI TEN CHHE T'HO MI JA ZHING

DE ZHIN DÜ MA YIN PAI ZAY

I will not use high and luxurious seats. I will not eat at wrong times.

အိုးနှုန်းတို့သရီသနဗုဒ္ဓ။

အုန်းမှုမိုင်။

DRI DANG T'HRENG WA DANG NI GYEN

GAR DANG LU SOK PANG WAR JA

I will use neither perfume nor ornaments, and I will neither sing nor dance.

।ର୍ମି.ଭୁବନଶ୍ଵରତକ୍ଷମାହାର୍ତ୍ତି।

JI TAR DRA CHOM TAK TU NI

As the Arhats constantly abstain from taking life and from doing these other actions,

।ର୍ମି.ଭୁବନଶ୍ଵରତକ୍ଷମାହାର୍ତ୍ତି।

DE TAR SOK CHÖ LA SOK PANG

in the same way, having abandoned all these actions, may I quickly obtain Unsurpassed Awakening.

।ର୍ମି.ଭୁବନଶ୍ଵରତକ୍ଷମାହାର୍ତ୍ତି।

DUK NGAL MANG TRUK JIK TEN DI

May I be freed from the ocean of becoming, the world of destruction, shaken by so many sufferings.

।ଶ୍ରୀମନ୍ତମା।

Repeat three times and then prostrate three times.

ଜୀ.ଅମୋଗା.ଶିଲା

OM AMOGHA SHILA

ଶମ୍ଭରା.ଶମ୍ଭରା

SAMBHARA SAMBHARA

ଭରା.ଭରା

BHARA BHARA

ମହା.ଶୁଦ୍ଧା.ସତ୍ୱ

MAHA SHUDDHA SATO

ପେମା.ବି.ବୁ.କି.ତା.ବୁ.ଦା

PEMA BI BHU KI TA BHU DZA

ଧରା.ଧରା

DHARA DHARA

ସମନ୍ତା. ଆଵଲୋକିଟି.ହୁଣ୍ଡା.ଶତା.ଶୁଦ୍ଧା

SAMANTA AVALOKITE HUNG PH'ĀT SOHA

Repeat many times.

।ତ୍ରିମନ୍ତା.ଶ୍ରୀ.କ୍ରୂଷ୍ଣ.ତ୍ରିମନ୍ତା.ଶ୍ରୀ.ମଦ୍ଦିତା।

T'HRIM KYI TS'ÜL T'HRIM KYÖN MË CHING **TS'ÜL T'HRIM NAM PAR DAK DANG DEN**
With faultless morality, perfectly pure moral conduct,

।କ୍ରୂଷ୍ଣ.ତ୍ରିମନ୍ତା.ମଦ୍ଦିତା.ଶ୍ରୀ.କ୍ରୂଷ୍ଣ.ତ୍ରିମନ୍ତା.ଶ୍ରୀ।

LOM SEM MË PAI TS'ÜL T'HRIM KYIY

and behavior free from vanity, may I take this Path to its transcendental perfection.

।କ୍ରୂଷ୍ଣ.ତ୍ରିମନ୍ତା.ଭାର୍ତ୍ତା.ଶ୍ରୀ.କ୍ରୂଷ୍ଣ.ତ୍ରିମନ୍ତା.ଶ୍ରୀ।

TS'ÜL T'HRIM P'HA RÖL CHHIN DZOK SHOK

བྱତ୍ୟନ୍ ད୍ୱାରା ଶ୍ରୀ ଶାର୍ଣ୍ଣା ଦ୍ୱାରା ପ୍ରକାଶିତ ହୁଏଇଥିଲା ।

Then if we wish, we can say the following prayer to the transmission lineage of this practice.

ॐ ଶ୍ରୀ ଚେନ୍ ରେ ଶିଖନ୍ ଦ୍ୱାରା ପ୍ରକାଶିତ ହୁଏଇଥିଲା । ॐ ଯେ ସେଇ ପଦ୍ମନାବା ଦ୍ୱାରା ପ୍ରକାଶିତ ହୁଏଇଲା ।

CHEN RE ZIK WANG GE LONG PAL MO DANG **YE SHEY ZANG PO DA WA ZHÖN NU DANG**
Powerful Chenrezig, Gelongma Palmo and Yeshe Zangpo; Dawa Zhönnu and

ॐ ପିତ୍ତ ସିଦ୍ଧାନ୍ତ ଦ୍ୱାରା ପ୍ରକାଶିତ ହୁଏଇଥିଲା । ॐ ତିବ୍ ସଂଗ୍ ଦ୍ୱାରା ପ୍ରକାଶିତ ହୁଏଇଥିଲା ।

PE NYA WA DANG JANG SEM DA GYAL ZHAP **NYI P'HUK PA DANG SU TÖN DOR JE GYAL**
Pe-nyawa; Jangsem Dagyal Zhap, Nyipukpa, and Sutön Dorje Gyal;

ॐ ଶଙ୍ତ ତନ୍ ଦ୍ୱାରା ପ୍ରକାଶିତ ହୁଏଇଥିଲା । ॐ ଦେଵ ଚେନ୍ ପା କାଯ ପା ଚିତୁ ଜାଙ୍ ପା ।
ZHANG TÖN DRA JIK KHEN PO TSI DÜL WA **DE WA CHEN PA KHAY PA CHHU ZANG PA**
Shangtön Drajik, Khenpo Tsidülwa, Dewa Chenpa, Kepa Chusangpa;

ॐ ସିଦ୍ଧ ରାପ ବମ ପା ଗ୍ୟାଲ ସାଯ ରିନ ପୋ ଚିହ୍ନ । ॐ ରିଂ କ୍ରିଷ୍ଟ ପାକଣ୍ଡ ପା ପତିନାଦ ପା ।

SHEY RAP BUM PA GYAL SAY RIN PO CHHE
KÖN CHHOK ZANG PO LA MA NGAK WANG PA
Sherab Bumpa, Gyalsey Rinpoche, Könchok Zangpo, Lama Ngawangpa;

ॐ ପିନ୍ଦି କ୍ରୂପା ପିନ୍ଦି ମାତର କ୍ରୂପା ପିନ୍ଦି । ॐ ପିନ୍ଦି କ୍ରୂପା ପିନ୍ଦି ପିନ୍ଦି ପିନ୍ଦି ପିନ୍ଦି ।
JANG CHHUP SENG GE KHEN CHHEN NYAK P'HU PA
SÖ NAM DAR DANG JAM PAL ZANG PO DANG
Jangchub Senge, Khenchen Nyakpupa, Sönam Dar, and Jampal Zangpo;

ॐ ଶନ୍ତି କ୍ରୂପା ପିନ୍ଦି ପିନ୍ଦି ମାତର କ୍ରୂପା ପିନ୍ଦି । ॐ ରିଂ କ୍ରିଷ୍ଟ ପାକଣ୍ଡ ପା ପତିନାଦ ପା ।
SANG GYAY NYEN PA MI KYÖ DOR JEI ZHAP
KÖN CHHOK YEN LAK WANG CHHUK DOR JE DANG
Sangye Nyenpa, Mikyö Dorje Zhab, Könchog Yenlag, Wangchug Dorje;

ॐ କେନ୍ ଶ୍ରୀ ପିନ୍ଦି କ୍ରୂପା ପିନ୍ଦି ମାତର କ୍ରୂପା ପିନ୍ଦି । ॐ ଶ୍ରୀ କ୍ରୂପା କ୍ରୂପା କ୍ରୂପା କ୍ରୂପା ପିନ୍ଦି ।
CHHÖ KYI WANG CHHUK NGAK GI WANG CHHUK DANG
TÜL KU DRUP GYÜ TEN PA NAM GYAL DANG
Chökyi Wangchuk, Ngakgi Wangchuk, and Tulku Drubgyü; Tenpa Namgyal and

Nyung Nay Sadhana
Lineage Prayer

|ཀརྩ དେ ଶ ཀ ད ས ཁ ཉ ར ພ བ ཉ ཁ ཉ ཉ ཉ ཉ| | ພ ສ ສ ຂ ດ ຜ ບ ຕ ປ ຖ ດ ປ ຖ ດ ດ ດ|

KARMA NGEY DÖN TEN PA RAP GYAY DANG

KHAY CHHOK DRUP WANG TEN DZIN GYUR MË SOK

Karma Ngedön; Tenpa Rabgye, Khechok Drubwang, Tenzin Gyurmë and all the others.

| ཀ ན ང ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ |

| ພ ສ ສ ຂ ດ ຜ ບ ຕ ປ ຖ ດ ປ ຖ ດ ດ|

TSA GYÜ PAL DEN LA MA CHHOK NAM LA

SÖL WA DEP SO JIN GYIY LAP TU SÖL

Glorious and Sublime Root Lamas and Lamas of the Lineage, I beseech you, please grant me your grace.

କେତ୍ରଶାଖାଦିଶାଖାପଦମନ୍ତ୍ରି

The rite itself starts with the taking of Refuge and the generation of the Thought of Enlightenment.

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ ପଦମନ୍ତ୍ରି ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ

**SANG GYAY CHHÖ DANG TS'OK KYI CHHOK NAM LA
JANG CHHUP BAR DU DAK NI KYAP SU CHHI**

In the Buddha, Dharma, and Sangha, I take refuge until I reach enlightenment.

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ ପଦମନ୍ତ୍ରି ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ ପଦମନ୍ତ୍ରି ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ

DAK GIY JIN SOK GYIY PAI SÖ NAM KYIY

DRO LA P'HEN CHHIR SANG GYAY T'HOP PAR SHOK

By the merit of (this practice), generosity, and other virtues, may I achieve Buddhahood for the benefit of all sentient beings.

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ ପଦମନ୍ତ୍ରି

Repeat three times. Then, in order to increase the accumulation of beneficial activity:

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ ପଦମନ୍ତ୍ରି ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ

DAK NYI CHEN RE ZIK SAL WAI

I appear clearly as the One-Thousand Armed Chenrezig. From the HRI in my heart, light radiates

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ

LA MA T'HUK JE CHHEN PO LA

inviting the Lama, the Great Compassionate One, who appears in the sky in front of me

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ ପଦମନ୍ତ୍ରି

DÜN KHAR CHEN DRANG ZHUK PAR GYUR

surrounded by the Buddhas and Bodhisattvas.

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ

GYAL WA SAY CHAY T'HAM CHE LA

to all the Buddhas and their Sons residing in the three times and the ten directions.

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ

ME TOK DUK PÖ MAR ME DRI

I make material and mental offerings of flowers, incense, perfumes, food, music, and other things,

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ ପଦମନ୍ତ୍ରି

T'HUK KAI HRI LAY Ö T'HRÖ PAY

I appear clearly as the One-Thousand Armed Chenrezig. From the HRI in my heart, light radiates

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ

SANG GYAY JANG SEM KYIY KOR WA

inviting the Lama, the Great Compassionate One, who appears in the sky in front of me

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ

CHHOK CHU DÜ SUM ZHUK PA YI

I completely and sincerely prostrate

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ

KÜN NAY DANG WAY CHHAK TS'AL LO

to all the Buddhas and their Sons residing in the three times and the ten directions.

ବ୍ୟବହାରକୁଣ୍ଡଲାକ୍ଷମୀ

ZHAL ZAY RÖL MO LA SOK PA

। གྱོ ཉ ཡ ཕ ར བ ད མ ད ན ཐ དྷ ད བྷ པ ད མ ད ན ཐ དྷ ད བྷ པ

NGÖ JOR Yİ KYIY TRÜL NAY BÜL

and request the Noble Assembly to accept them.

। ཤ ཏ མ ད མ ད ན ཐ དྷ ད བྷ པ

T'HOK MA MË NAY DA TAI BAR

I confess all negative actions, the ten non-virtuous ones and the five limitless ones,

। ག ད མ ད མ ད ན ཐ དྷ ད བྷ པ

SEM NI NYÖN MONG WANG GYUR PAI

committed since beginningless time due to the mind being overpowered by defilements.

। ང ཕ མ ད མ ད ན ཐ དྷ ད བྷ པ

NYEN T'HÖ RANG GYAL JANG CHHUP SEM

I rejoice in all the virtues and beneficial acts accumulated

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

DÜ SÜM GE WA CHI SAK PA

by the Bodhisattvas, Pratyekabuddhas, Sravakas, and ordinary beings in the three times.

। ག ད མ ད མ ད ན ཐ དྷ ད བྷ པ

SEM CHEN NAM KYI SAM PA DANG

I request you to turn the wheel of the Dharma of the common vehicles, Great and Small,

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

CHHE CHHUNG T'HÜN MONG T'HEK PA YI

according to the ways of thinking and the intellectual particularities of beings.

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

KHOR WA JI SÏ MA TONG BAR

I request you not to go beyond suffering until the cycle of existence is empty.

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

DUK NGAL GYA TS'OR JING WA YI

With compassion, please look upon those beings lost in the ocean of suffering.

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

P'HAK PAI TS'OK KYIY ZHEY SU SÖL

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

MI GE CHU DANG TS'AM MË NGA

I confess all negative actions, the ten non-virtuous ones and the five limitless ones,

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

DIK PA T'HAM CHE SHAK PAR GYI

committed since beginningless time due to the mind being overpowered by defilements.

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

SO SO KYE WO LA SOK PAI

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

SÖ NAM LA NI JEY YI RANG

I rejoice in all the virtues and beneficial acts accumulated

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

LO YI JE DRAK JI TA WAR

I request you to turn the wheel of the Dharma of the common vehicles, Great and Small,

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

CHHÖ KYI KHOW LO KOR DU SÖL

according to the ways of thinking and the intellectual particularities of beings.

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

NYA NGEN MI DA T'HUK JE YIY

I request you not to go beyond suffering until the cycle of existence is empty.

। ཁ ད མ ད མ ད ན ཐ དྷ ད བྷ པ

SEM CHEN NAM LA ZIK SU SÖL

With compassion, please look upon those beings lost in the ocean of suffering.

འདུས་གිෂ ອ් ས ཀ ད ອ ມ ສ ຃ ຕ ອ ວ ກ ດ ຢ ຏ

DAK GIY SÖ NAM CHI SAK PA

May all the virtuous acts that I have accumulated become the cause of Awakening,

འ ད ཚ ན ມ ຩ ສ ທ ວ ດ ຮ ວ ພ ໃ

RING POR MI T'HOK DRO WA YI

and may I thus acquire, without delay, the qualities of a savior of beings.

* ། བ ད མ ອ ຕ ວ ດ ບ ຯ ລ ສ ທ ວ ດ ຮ ວ ພ ໃ

SEM CHEN DE DEN DUK NGAL DRAL

May all beings be endowed with joy, may they be separated from suffering, may they never be separated from joy, and may they remain in equanimity.

(Repeat three times from *)

འ ད ཨ ດ ປ ໃ

Self Visualization: Generation of oneself as the deity.

ॐ ଶୁଦ୍ଧା ସର୍ଵଧର୍ମାଙ୍କଳିତାମନ୍ତ୍ରିଣି

OM SOBHAWA SHUDDHA SARVA DHARMA SOBHAWA SHUDDHO HANG

। ଶ ଶ ଦ ର ହ ଦ କ ଶ କ ମ ଶ ଶ ଦ ପ ର ଶ ଶ

ZUNG DZIN CHHÖ NAM TONG PAR GYUR

All aspects of dualistic grasping become void. From this void, standing on a lotus and moon disc,

। ର ଦ ଶ ମ ଶ ଶ ଦ ଯ ି ଶ ା ଦ ଗ ା ର ଦ ଏ ଶ ା

RANG SEM HRI YIK KAR PO LAY

appears my own mind in the form of the letter HRI. It radiates light that accomplishes the benefit of all beings

। କ ର କ ର ଶ ଶ ଦ ଯ ି ଶ ା ଦ ଗ ା ର ଦ ଏ ଶ ା

TS'UR DÜ HRI YIK PEMA NI

and is then absorbed back into the HRI. The lotus, adorned with the letter HRI, blazes with the color of gold.

। ଶ ଶ ଦ ର ହ ଦ ଏ ଶ ା ଦ ଗ ା ର ଦ ଏ ଶ ା

LAR YANG DE LAY CHAK KYU DANG

Again from the HRI, light radiates in the form of lassos and hooks,

। ସ ମ ଶ କ ଦ ହ ଦ କ ର ଶ କ ର ଶ କ ର ଶ

T'HAM CHE JANG CHHUP GYUR GYUR NAY

। କ ର ଦ ଏ ଶ ା ଦ ଗ ା ର ଦ ଏ ଶ ା ଦ ଗ ା ର ଦ ଏ ଶ ା

DREN PAI PAL DU DAK GYUR CHIK

। ଏ ଦ ଏ ଶ ା ଦ ଗ ା ର ଦ ଏ ଶ ା ଦ ଗ ା ର ଦ ଏ ଶ ା

DE LAY MI NYAM TANG NYOM SHOK

। କ ର ଦ ଏ ଶ ା ଦ ଗ ା ର ଦ ଏ ଶ ା

DE YI NGANG LAY PE DAI TENG

। କ ର ଦ ଏ ଶ ା ଦ ଗ ା ର ଦ ଏ ଶ ା

Ö T'HRÖ SEM CHEN DÖN JAY NAY

। ଶ ଶ ଦ ର ହ ଦ ଏ ଶ ା ଦ ଗ ା ର ଦ ଏ ଶ ା

SER DOK BAR WA HRI TS'EN GYUR

। ଶ ଶ ଦ ର ହ ଦ ଏ ଶ ା ଦ ଗ ା ର ଦ ଏ ଶ ା

ZHAK PA TA BÜI Ö T'HRÖ PAY

ਤ੍ਰੇਣਾਨਾਨੁਦੇਨਾਨੁਸਾਨੁਦੇਸਮਾਨੁਸਾ

CHHOK CHÜI SANG GYAY JANG SEM NAM

inviting all the Buddhas and Bodhisattvas of the ten directions.

ਚੈਨਾਨੁਦੇਨਾਨੁਦੇਸਮਾਨੁਸਾ

CHEN DRANG DE LA T'HIM PA YIY

They are absorbed into the HRI,

ਕ੍ਰਿਤੀਗੁਣੁਦੇਵਾਨੁਸਾ

KE CHIK NYİ LA PEMA NI

and in an instant, from the complete transformation of the HRI,

ਹ੍ਰਿਂਦੁਤਨਾਨੁਦੇਵਾਨੁਸਾ

HRI DANG CHAY PA YONG GYUR LAY

ਧਨਸਾਨੁਦੇਵਾਨੁਸਾ

DAK NYİ P'HAK PA CHEN RE ZIK

I clearly appear in the aspect of the Noble Chenrezig with a white and youthful body

ਕ੍ਰਮਦੰਗਾਨੁਦੇਵਾਨੁਸਾ

KU DOK KAR PO LANG TS'O CHEN

ਧੜੁਗੁਤੀਗੁਣੁਦੇਵਾਨੁਸਾ

CHU CHIK ZHAL GYI TSA ZHAL KAR

and eleven faces. The main face is white, the right is green, and the left is red.

ਧਾਯਸਾਲੁਦੇਵਾਨੁਸਾ

YAY JANG YÖN MAR DE YI TENG

ਧੁ ਜਾਂਗ ਯਾਂ ਮਾਰ ਯੋਨ ਕਾਰ ਵਾ

Ü JANG YAY MAR YÖN KAR WA

Of the three faces immediately above, the middle is green, the right is red, and the left is white.

Above these, the central face is red, the right is white, and the left is green.

ਧ੍ਰੁਣੁਦੇਵਾਨੁਸਾ

DE TENG Ü MAR YAY KAR ZHING

ਧਾਯੰਨ ਲੁਦੇਵਾਨੁਸਾ

YÖN JANG WA NAM ZHI NYAM CHEN

These nine faces are peaceful. Above them is a black and wrathful three-eyed face

ਧ੍ਰੁਣੁਦੇਵਾਨੁਸਾ

DE TENG T'HRO ZHAL NAK PO NI

ਕ੍ਰਿਤੀਗੁਣੁਦੇਵਾਨੁਸਾ

CHEN SUM CHHE TSIK T'HRO NYER CHEN

showing teeth and a gnarled brow. Above that face is a peaceful red face

ਧ੍ਰੁਣੁਦੇਵਾਨੁਸਾ

DE YI TENG NA ZHI ZHAL NI

ਧੁਸਾਨੁਦੇਵਾਨੁਸਾ

MAR PO TSUK TOR DEN PA NYİ

with a protrusion upon the crown and whose neck is unadorned.

ਕ੍ਰਿਤੀਗੁਣੁਦੇਵਾਨੁਸਾ

GYEN PANG GÜL CHAY NAM PAR SAL

ਤ੍ਰੇਣਾਨਾਨੁਦੇਵਾਨੁਸਾ

TSA WAI CHHAK GYE DANG PO NYIY

Of the eight main hands, the first two are joined at the heart. The second right hand

ਕ੍ਰਿਤੀਗੁਣੁਦੇਵਾਨੁਸਾ

T'HUK KAR T'HAL JAR YAY NYIY PAY

। དྲଙ୍ଗ ས୍ରେଣ ଶନୁମା ପା ଚହୋକ ଜିନ ଦ୍ଜେ ।

DRANG T'HRENG SUM PA CHHOK JIN DZE
holds a rosary, the third is in the gesture of Supreme Giving, and the fourth holds a wheel.

। ଶିଷ୍ଟ ଶ୍ରୀ ଶନୀ ପନ୍ଥ ଦ୍ଵା ।

YÖN GYI NYIY PAY PEMA DANG

The second left hand holds a lotus, the third a golden vase, and the fourth

। ମନ୍ତ୍ର ଶବ୍ଦ ପଦ୍ମ ନୂ ଦ୍ଵିତୀୟ ପଦ୍ମ ।

DA ZHU YONG SU DZIN PA-O

a bow and arrow. The remaining nine hundred ninety-two hands

। ଗୁ ଚୁ ତ୍ସା ନୀଯି ଚହୋକ ଜିନ ଦ୍ଜେ ।

GU CHU TSA NYIY CHHOK JIN DZE
are in the gesture of Supreme Giving,

। ପ୍ରସିଦ୍ଧ ଶ୍ରୀ ଶନୀ ପଦ୍ମ ।

T'HIL DU CHEN RE DEN PA-O

and there is an eye in each palm. He is adorned with

। କୁ ତୋ ନୁ ମା ଯୋ ପା ନି ।

KU TÖ NU MA YÖN PA NI

His left breast is completely covered by a deerskin

। କା ଶି ରୀ ରେ ଶମ ତମ ।

KA SHII RAY KYI SHAM T'HAP CHEN

and his robe is made from the cotton of Benares. He wears a diadem adorned with ribbons.

। ଓ ଜେ କାର ପୋ ତାର ଗ୍ୟୁର ।

Ö ZER KAR PO T'HRO WAR GYUR

From his body spring rays of white light. In the heart, upon a moon disc,

। ହ୍ରି ଯିକ କାର ପୋ ଓ ଜେ ।

HRI YIK KAR PÖI Ö ZER GYIY

is the white letter HRI. From the HRI, light radiates to the Potala,

। ଶି ପନ୍ଥ ଦ୍ରେଣ ନୂ ଦ୍ଵିତୀୟ ପଦ୍ମ ।

ZHI PAY KHOR LO DZIN PA TE

SUM PAY CHI LUK ZHI PA YIY

। ଦେ ଲାକ ଚହାକ ନି ଗୁ ଗ୍ୟା ଦାଂ ।

DE LHAK CHHAK NI GU GYA DANG

। ଦେ ତାର ଟଙ୍ଗ ପାହା ପାହା ଶନୀ ।

DE TAR TONG T'HRAK CHHAK NAM KYI

। ନୋ ବୁ ରିନ ଚହେନ ଗ୍ୟେନ ଚହାଙ୍ଗ ଝିଙ୍ଗ ।

NOR BU RIN CHHEN GYEN CHHANG ZHING
and precious jewels.

। ରି ଦାକ ପାକ ପାଯ ଯଂ କାପ ପା ।

RI DAK PAK PAY YONG KAP PA

। ଯି ଓ ନ୍ଦନ ଶ୍ରୀ ତମ ପଦ୍ମ ।

YI ONG DAR GYI CHÖ PEN DZIN

He wears a diadem adorned with ribbons.

। ଦେ ଯି ତା ହୁକ କାର ଦା ଵାଇ ଟଙ୍ଗ ।

DE YI T'HUK KAR DA WAI TENG

in the heart, upon a moon disc,

। ପୋ ତା ଲା ନାୟ ଚେନ ରେ ଶିକ୍ଷା ।

PO TA LA NAY CHEN RE ZIK

༄༅ ། ༈ ར ས ཉ ག བ ཁ མ ཉ ཁ བྷ ལ ག ཉ ཁ པ ན ཁ ཕ ང

KHOR DANG CHAY PA CHEN DRANG GYUR
inviting the Noble Chenrezig and his following.

ॐ ଭ୍ରମ୍ଭନ୍ତି ଭ୍ରମ୍ଭନ୍ତି

ॐ ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି

ॐ ପୁତ୍ରନ୍ତି ପୁତ୍ରନ୍ତି

OM VAJRA ARGHAM AH HUNG OM VAJRA PADYAM AH HUNG
OM VAJRA PUPE AH HUNG

ॐ ଭ୍ରମ୍ଭନ୍ତି ଭ୍ରମ୍ଭନ୍ତି

ॐ ଭ୍ରା ପନ୍ଧନ୍ତି ଭ୍ରା ପନ୍ଧନ୍ତି

ॐ ଭ୍ରମ୍ଭନ୍ତି ଭ୍ରମ୍ଭନ୍ତି

OM VAJRA DHUPE AH HUNG OM VAJRA ALOKE AH HUNG
OM VAJRA GENDHE AH HUNG

ॐ ଭ୍ରମ୍ଭନ୍ତି ଭ୍ରମ୍ଭନ୍ତି

ॐ ଭ୍ରମ୍ଭନ୍ତି ଭ୍ରମ୍ଭନ୍ତି

OM VAJRA NEWIDYE AH HUNG

OM VAJRA SHAPTA AH HUNG

ଶ୍ରୀମହାକାର

Then offer:

ମହାପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି

ମହାପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି

CHHÖ YÖN PHAL CHHER CHHÖ YÖN LA DRE DANG

CHHÖ YÖN KÖ PAI Ö ZER RAP KYE TE

A great variety of offering bowls are imagined, filled with drinking water and emanating light,

ମହାପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି

ମହାପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି

CHHÖ YÖN NA TS'OK KÜN TU TRAM JAY NAY

DAK NYI CHHEN PO GYAL WA SAY CHAY CHHÖ

beautifully arranged like the folds of a canopy. All this multiplies and spreads everywhere. I offer it to the Victorious Ones and their Sons.

ଓମ ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି

OM SARVA TAT'HAGATA LOKESHVARA SAPARI WARA ARGHAM PRATITSA PUDZA
MEGHASA MUDRA SAPARANA SAMAYE AH HUNG SOHA

ଓମ ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି

ଓମ ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି ପନ୍ଧନ୍ତି

ZHAP SIL P'HAL CHHER ZHAP SIL LA DRE DANG

ZHAP SIL KÖ PAI Ö ZER RAP KYE TE

A great variety of offering bowls are imagined filled with water to wash the feet and, emanating light,

ଘର୍ଣ୍ଣାଦନ୍ତିଏଣ୍ଣାକେଶାଗୁର୍ଜୁବ୍ରହ୍ମମୁଖାକ୍ଷା | ସଦ୍ଗାନ୍ଧିଦକ୍ଷେତ୍ରପ୍ରକୃତିଏଣ୍ଣାକ୍ଷାମହାମହାଦିତା |

ZHAP SIL NA TS'OK KÜN TU TRAM JAY NAY

DAK NYI CHHEN PO GYAL WA SAY CHAY CHHO

are beautifully arranged like the folds of a canopy. All this multiplies and spreads everywhere.

I offer it to the Victorious Ones and their Sons.

ଅଂଶୁର୍ଣ୍ଣାଶୁର୍ଣ୍ଣାଗୁର୍ଜୁବ୍ରହ୍ମମୁଖାକ୍ଷା | ସଦ୍ଗାନ୍ଧିଦକ୍ଷେତ୍ରପ୍ରକୃତିଏଣ୍ଣାକ୍ଷାମହାମହାଦିତା |

OM SARVA TAT'HAGATA LOKESVARA SAPARI WARA PADYAM PRATITSA PUDZA
MEGHASA MUDRA SAPARANA SAMAYE AH HUNG SOHA

ମୋର୍ଦ୍ଦାଶୁର୍ଣ୍ଣାକେଶାଗୁର୍ଜୁବ୍ରହ୍ମମୁଖାକ୍ଷା |

ମୋର୍ଦ୍ଦାଶୁର୍ଣ୍ଣାଗୁର୍ଜୁବ୍ରହ୍ମମୁଖାକ୍ଷାମହାମହାଦିତା |

ME TOK P'HAL CHHER ME TOK LA DRE DANG

ME TOK KÖ PAI Ö ZER RAP KYE TE

A great variety of offering bowls are imagined filled with flowers and emanating light;

ମୋର୍ଦ୍ଦାଶୁର୍ଣ୍ଣାକେଶାଗୁର୍ଜୁବ୍ରହ୍ମମୁଖାକ୍ଷା |

ମୋର୍ଦ୍ଦାଶୁର୍ଣ୍ଣାଗୁର୍ଜୁବ୍ରହ୍ମମୁଖାକ୍ଷାମହାମହାଦିତା |

ME TOK NA TS'OK KÜN TU TRAM JAY NAY

DAK NYI CHHEN PO GYAL WA SAY CHAY CHHO

they are beautifully arranged like the folds of a canopy. All this multiplies and spreads everywhere.

I offer it to the Victorious Ones and their Sons.

ଅଂଶୁର୍ଣ୍ଣାଶୁର୍ଣ୍ଣାଗୁର୍ଜୁବ୍ରହ୍ମମୁଖାକ୍ଷା | ସଦ୍ଗାନ୍ଧିଦକ୍ଷେତ୍ରପ୍ରକୃତିଏଣ୍ଣାକ୍ଷାମହାମହାଦିତା |

OM SARVA TAT'HAGATA LOKESVARA SAPARI WARA PUPE PRATITSA PUDZA MEGHASA
MUDRA SAPARANA SAMAYE AH HUNG SOHA

ମୁଗ୍ଧାଶୁର୍ଣ୍ଣାକେଶାଗୁର୍ଜୁବ୍ରହ୍ମମୁଖାକ୍ଷା |

ମୁଗ୍ଧାଶୁର୍ଣ୍ଣାଗୁର୍ଜୁବ୍ରହ୍ମମୁଖାକ୍ଷାମହାମହାଦିତା |

DUK PÖ P'HAL CHHER DUK PÖ LA DRE DANG

DUK PÖ KÖ PAI Ö ZER RAP KYE TE

A great variety of offering bowls are imagined filled with incense and emanating light;

ମୁଗ୍ଧାଶୁର୍ଣ୍ଣାକେଶାଗୁର୍ଜୁବ୍ରହ୍ମମୁଖାକ୍ଷା |

ମୁଗ୍ଧାଶୁର୍ଣ୍ଣାଗୁର୍ଜୁବ୍ରହ୍ମମୁଖାକ୍ଷାମହାମହାଦିତା |

DUK PÖ NA TS'OK KÜN TU TRAM JAY NAY

DAK NYI CHHEN PO GYAL WA SAY CHAY CHHO

they are beautifully arranged like the folds of a canopy. All this multiplies and spreads everywhere.

I offer it to the Victorious Ones and their Sons.

ଅଂଶୁର୍ଣ୍ଣାଶୁର୍ଣ୍ଣାଗୁର୍ଜୁବ୍ରହ୍ମମୁଖାକ୍ଷା | ସଦ୍ଗାନ୍ଧିଦକ୍ଷେତ୍ରପ୍ରକୃତିଏଣ୍ଣାକ୍ଷାମହାମହାଦିତା |

OM SARVA TAT'HAGATA LOKESVARA SAPARI WARA DHUPE PRATITSA PUDZA MEGHASA
MUDRA SAPARANA SAMAYE AH HUNG SOHA

នៅពីរាជរាជការនៃសាស្ត្រព្រៃណា

នៅពីរាជរាជការនៃសាស្ត្រព្រៃណា

NANG SAL P'HAL CHHER NANG SAL LA DRE DANG NANG SAL KÖ PAI Ö ZER RAP KYE TE
A great variety of offering bowls are imagined, filled with radiating pure light;

នៅពីរាជរាជការនៃសាស្ត្រព្រៃណា

នៅពីរាជរាជការនៃសាស្ត្រព្រៃណា

NANG SAL NA TS'OK KÜN TU TRAM JAY NAY

DAK NYI CHHEN PO GYAL WA SAY CHAY CHHÖ

they are beautifully arranged like the folds of a canopy. All this multiplies and spreads everywhere.
I offer it to the Victorious Ones and their Sons.

ॐ सर्व तत्त्व गता लोकेश्वरा सपरि वारा अलोक प्रतिसा पुद्जा मेघसा
मुद्रा सपराना समये अहुं सोहा

द्रि महक शरण केर द्रि महक शरण प्रे दं

द्रि महक शरण केर द्रि महक शरण प्रे दं

DRI CHHOK P'HAL CHHER DRI CHHOK LA DRE DANG

DRI CHHOK KÖ PAI Ö ZER RAP KYE TE

A great variety of offering bowls are imagined filled with scented water and emanating light;

द्रि महक शरण केर द्रि महक शरण प्रे दं

नदि शरण केर द्रि महक शरण प्रे दं

DRI CHHOK NA TS'OK KÜN TU TRAM JAY NAY

DAK NYI CHHEN PO GYAL WA SAY CHAY CHHÖ

they are beautifully arranged like the folds of a canopy. All this multiplies and spreads everywhere.
I offer it to the Victorious Ones and their Sons.

ॐ सर्व तत्त्व गता लोकेश्वरा सपरि वारा गेंधे प्रतिसा पुद्जा मेघसा
मुद्रा सपराना समये अहुं सोहा

ऋग्वेद शरण केर ऋग्वेद शरण प्रे दं

ऋग्वेद शरण केर ऋग्वेद शरण प्रे दं

ZHAL ZAY P'HAL CHHER ZHAL ZAY LA DRE DANG ZHAL ZAY KÖ PAI Ö ZER RAP KYE TE
A great variety of offering bowls are imagined filled with exquisite food and emanating light;

ऋग्वेद शरण केर ऋग्वेद शरण प्रे दं

ऋग्वेद शरण केर ऋग्वेद शरण प्रे दं

ZHAL ZAY NA TS'OK KÜN TU TRAM JAY NAY

DAK NYI CHHEN PO GYAL WA SAY CHAY CHHÖ

they are beautifully arranged like the folds of a canopy. All this multiplies and spreads everywhere.
I offer it to the Victorious Ones and their Sons.

ॐ सर्व तत् हागता लोकेश्वरा सपरि वारा नविद्ये प्रतिष्ठा पुद्जा अहुं समये अङ्गुष्ठी शूली

**OM SARVA TAT'HAGATA LOKESVARA SAPARI WARA NEWIDYE PRATITSA PUDZA
MEGHASA MUDRA SAPARANA SAMAYE AH HUNG SOHA**

शीघ्र श्वर अप्तुं केद शीघ्र श्वर अप्तुं

शीघ्र श्वर अर्गुं एवं द्विं श्वर अप्तुं

SIL NYEN P'HAL CHHER SIL NYEN LA DRE DANG **SIL NYEN KÖ PAI Ö ZER RAP KYE TE**
A great variety of offering bowls are imagined filled with music and emanating light;

शीघ्र श्वर अप्तुं केद शीघ्र श्वर अप्तुं

एवं शीघ्र अप्तुं केद शीघ्र श्वर अप्तुं

SIL NYEN NA TS'OK KÜN TU TRAM JAY NAY

DAK NYEI CHHEN PO GYAL WA SAY CHAY CHHÖ

they are beautifully arranged like the folds of a canopy. All this multiplies and spreads everywhere.
I offer it to the Victorious Ones and their Sons.

ॐ सर्व तत् हागता लोकेश्वरा सपरि वारा शप्ता प्रतिष्ठा पुद्जा अहुं समये अङ्गुष्ठी शूली

**OM SARVA TAT'HAGATA LOKESVARA SAPARI WARA SHAPTA PRATITSA PUDZA
MEGHASA MUDRA SAPARANA SAMAYE AH HUNG SOHA**

(Start Second Puja here.)

श्वर शुश्राम श्वर शुश्राम

इश्वर शुश्राम श्वर शुश्राम

KYÖN GYIY MA GÖ KU DOK KAR

DZOK SANG GYAY KYIY U LA GYEN

You who have no stain, white is your body. The perfect Buddha adorns your head.

शुश्राम इश्वर शुश्राम

शुश्राम इश्वर शुश्राम

T'HUK JEI CHEN GYIY DRO LA ZIK

CHEN RE ZIK LA CHHAK TS'AL TÖ

You look upon all beings with eyes of compassion. I pay deeply felt homage to you.

हः हुः दीर्घं श्वर शुश्राम

शुश्राम शुश्राम

DZA HUNG BAM HO NYIY MË GYUR

NAY SUM OM AH HUNG GIY TS'EN

DZA HUNG BAM HO! We become undifferentiated. At the three places are the syllables
OM AH HUNG.

शुश्राम इश्वर शुश्राम

इश्वर शुश्राम

LAR YANG HRI LAY Ö T'HRÖ PAY

WANG NGA RIK NGA KHOR CHAY JÖN

Again light radiates from the HRI, causing the empowerment deities to come, the five Victorious
Ones and their following.

༄༅·ནා·ක්ම්ණ·ඩු·ස්ථාන·ගා·ත්‍යා

DE DAK NAM KYI T'HUK KA NAY

From their hearts emanate the four Feminine aspects, possessing the Supreme Nectar of Knowledge,

༄༅·යු·භි·යුත්‍යා·ත්‍යා·වද්‍යා·කිද·යා

YUM ZHI T'HRÖ NAY DAK NYÏ LA

which they pour forth, bestowing their power on me.

༄༅·තේ·තු·සුද·යා·ක්ෂී·ජ්‍යෙෂ්ඨ·ග්‍රැන්දා

TENG DU LÜ PAY CHI TSUK TU

The nectar overflows upon my head and becomes Amitabha (*red*), the essence of the Lama.

༄༅·ට්‍රල·වාර·මි·යුත්‍යා·ක්ෂී·යා·සු

TRAL WAR MI KYÖ NA YAY SU

Above my forehead, it becomes Akshobya (*blue*); above my right ear, Ratnasambhava (*yellow*);
above my left ear, Amoghasiddhi (*green*); and

༄༅·තැක·පාර·නං·දෑ·දේ

TAK PAR NAM PAR NANG DZE DE

above the back of my head, Vairochana (*white*). Thus I am crowned by the Masters of the Five
Lineages.

༄༅·රං·ඩී·සුජා·ජ·ඩැ·ක්ෂී·දා

RANG GI T'HUK KAR PE DAI TENG

At my heart, upon a lotus and moon disc, appears the actual essence of the deities of Supreme
Knowledge,

༄༅·සුජා·ඩැ·ක්ෂී·ජ·ඩැ

T'HUK JE CHHEN PO TS'ÖN GANG WA

the Great Compassionate One, the size of a thumb. In his heart is the white letter HRI,

༄༅·ක්ෂී·ඩැ·ක්ෂී·යා·ජ·ඩැ

SEM PA HRI YIK KAR PO LAY

which is the entity of the state of absorption of the deity. From it springs white light, which
purifies the veils (covering the mind) of all beings,

༄༅·යේ·ස්ථා·තුද·ක්·යුත්‍යා·යා

YE SHEY DÜ TSI DZIN PA YI

From their hearts emanate the four Feminine aspects, possessing the Supreme Nectar of Knowledge,

༄༅·අද්‍ය·යා·ත්‍යා·වද්‍යා·කු·යි·ද්‍රා

NGÖN PAR WANG KUR CHHU YI LHAK

༄༅·ලා·මැ·ඩි·ද්‍යා·ඩැ·ද්‍යා·ජ්‍යා

LA MAI NGO WO Ö PA MË

The nectar overflows upon my head and becomes Amitabha (*red*), the essence of the Lama.

༄༅·රින·ජුං·නා·යොන්·දොං·දුරුප්‍රා·නිදා

RIN JUNG NA YÖN DÖN DRUP NYÏ

Above my forehead, it becomes Akshobya (*blue*); above my right ear, Ratnasambhava (*yellow*);
above my left ear, Amoghasiddhi (*green*); and

༄༅·රික·දාක·නා·ක්ම්ණ·ඩු·සුද·යා·සු

RIK DAK NAM KYIY UR GYEN GYUR

above the back of my head, Vairochana (*white*). Thus I am crowned by the Masters of the Five
Lineages.

༄༅·යේ·ස්ථා·ක්ම්ණ·දැඩ·ඩැ·නිදා

YE SHEY SEM PA NGO WO NYÏ

At my heart, upon a lotus and moon disc, appears the actual essence of the deities of Supreme
Knowledge,

༄༅·ඩැ·යේ·ස්ථා·ක්ම්ණ·දැ·නිදා

DE YI T'HUK KAR TING NGE DZIN

From it springs white light, which
purifies the veils (covering the mind) of all beings,

༄༅·ටිද·යා·ඩැ·ක්ෂී·යා·ජ·ඩැ

Ö T'HRÖ DRO WAI DRIP JANG NAY

which is the entity of the state of absorption of the deity. From it springs white light, which
purifies the veils (covering the mind) of all beings,

ଶ୍ରୀମତୀ ପାଦମଣି କରୁଥାରୁ ମୁଦ୍ରା

T'HUK JE CHHEN PÖI KUR GYUR PA

and they become the Great Compassionate One. They melt into light, which is absorbed back into the HRI.

ଶ୍ରୀମତୀ ପାଦମଣି କରୁଥାରୁ

TS'UR DÜ HRI LA T'HIM PAR GYUR

ଶ୍ରୀମତୀ ପାଦମଣି

ଶ୍ରୀମତୀ ପାଦମଣି

NAMO RATNA TRAYAYA

NAMO ARYA JNANA SAGARA BEROTSANA BAYUHA RADZAYA

ଶ୍ରୀମତୀ ପାଦମଣି

ଶ୍ରୀମତୀ ପାଦମଣି

ଶ୍ରୀମତୀ ପାଦମଣି

TAT'HAGATA YA

ARHATE SAMYAK SAMBUDDHA YA NAMA SARWA TAT'HAGATE BEH

ଶ୍ରୀମତୀ ପାଦମଣି

ଶ୍ରୀମତୀ ପାଦମଣି

ଶ୍ରୀମତୀ ପାଦମଣି

ARHATE BEH

SAMYAK SAMBUDDHE BEH

NAMA ARYA AVALOKITE SHO RAYA

ଶ୍ରୀମତୀ ପାଦମଣି

ଶ୍ରୀମତୀ ପାଦମଣି

ଶ୍ରୀମତୀ ପାଦମଣି

BODHISATO YA

MAHASATO YA

MAHA KARUNIKA YA

ଶ୍ରୀମତୀ ପାଦମଣି

ଶ୍ରୀମତୀ ପାଦମଣି

ଶ୍ରୀମତୀ ପାଦମଣି

TĀYAT'HA

OM DHARA DHARA

DHIRI DHIRI DHURU DHURU

ଶ୍ରୀମତୀ ପାଦମଣି

ଶ୍ରୀମତୀ ପାଦମଣି

ଶ୍ରୀମତୀ ପାଦମଣି

ITTE WITTE

TSALE TSALE

PRATSALÉ PRATSALÉ

ଶ୍ରୀମତୀ ପାଦମଣି

ଶ୍ରୀମତୀ ପାଦମଣି

KUSUME KUSUME WARE

ILIMILI TSITE DZOLA MAPA NAYA SOHA

ଶ୍ରୀମତୀ ପାଦମଣି

Recite the entire mantra once, then from “TAYATA” 108 times;
then recite the six-syllable mantra as many times as you can.

ଶ୍ରୀମତୀ ପାଦମଣି

OM MANI PEME HUNG

ଦ୍ଵିତୀୟ ଅନୁଷ୍ଠାନିକୀ

Frontal visualization: Generation of the Deity in front of oneself.

ଆଜ୍ଞା ଶ୍ରୀ ସ୍ବର୍ଗାଧିକା

OM HAYAGRIWA HUNG P'HĀT

ଆଜ୍ଞା ଶ୍ରୀ ସ୍ବର୍ଗଃ ଶତାନ୍ତମଃ ଶତାନ୍ତମଃ ଶତାନ୍ତମଃ

OM SOBHAWA SHUDDHA SARVA DHARMA SOBHAWA SHUDDHO HANG

କ୍ଷେତ୍ରକୁମରାଶମନାତତ୍ତ୍ଵଦିପଦାତ୍ମା

CHHÖ NAM T'HAM CHE TONG PAR GYUR

All phenomena become void. From the HRI at the heart level

ଦ୍ୱିପ୍ରିଦିନ୍ୟନ୍ତରାତ୍ମାତ୍ମିଦିଶୀ

DE YI NGANG LAY RANG NYİ KYI

ଶ୍ରୀଶାଶାନ୍ତିକୁଳିଃଏନାହୀଁଯିଶାରୀ

T'HUK KAI HRI LAY DRŪM YIK NI

emanates the syllable DRŪM. It melts into light

ମନୁନ୍ଦୁର୍ତ୍ତର୍ଣ୍ଣାଶାନ୍ତରାତ୍ମା

DÜN DU T'HRÖ NAY ZHU WA LAY

ର୍ମ୍ଭିର୍କେତ୍ରଏନାମୁଦାଶବ୍ଦୀଯନାମଦା

RIN CHHEN LAY DRUP ZHAL YAY KHANG

and becomes a palace of jewels in front of me. It is square and has four doors.

ଶ୍ରୀଶାନ୍ତିକୁଳିଃଏନାହୀଁଯିଶାରୀ

DRU ZHI GO ZHI DEN PAI Ü

ର୍ମ୍ଭିର୍କେତ୍ରଏନାମୁଦାଶବ୍ଦୀନଦା

RIN CHHEN T'HRI DANG DA WAI TENG

In the center of the palace stands a jeweled throne. On this throne is a multicolored, eight-petaled lotus and moon disc.

ଶ୍ରୀକେତ୍ରଏନାମୁଦାଶବ୍ଦୀନଦା

NA TS'OK PEMA DAP GYE KYI

ଶ୍ରୀଏନାମୁଦାଶବ୍ଦୀନଦା

TE WAR HRI LAY RANG DRA WAI

On the moon disc stands the HRI, from which emanates the Great Compassionate One similar to the self-visualization.

ଶ୍ରୀକେତ୍ରଏନାମୁଦାଶବ୍ଦୀନଦା

T'HUK JE CHHEN PÖI NAM PAR SAL

ଶ୍ରୀଏନାମୁଦାଶବ୍ଦୀନଦା

SHAR DU HUNG LAY MI KYÖ PA

In the East, from the syllable HUNG, appears Akshobya who is blue in color, in the Earth-touching gesture.

ଶ୍ରୀଏନାମୁଦାଶବ୍ଦୀନଦା

NGÖN PO SA NÖN CHHAK GYA CHEN

।ଶ୍ରୀରୁତ୍ମେଷମିଶ୍ରବ୍ସୁଦ୍ଧି ।

LHO RU TRAM LAY RIN JUNG NI

In the South, from the syllable TRAM, appears Ratnasambhava who is yellow in color, in the gesture of Supreme Giving.

ଶ୍ରୀନ୍ଦ୍ରାଞ୍ଜେଷମଫ୍ଲଦମର୍ଦ୍ଦା ।

NUP TU OM LAY NAM NANG DZE

In the West, from the syllable OM, appears Vairocana who is white in color, in the gesture of Sublime Awakening.

ଶ୍ରୀଦୁଆଷମିଶ୍ରବ୍ସୁଦ୍ଧି ।

JANG DU AH LAY DÖN DRUP NI

In the North, from the syllable AH, appears Amoghasiddhi who is green in color, in the gesture of Giving Refuge.

ଶ୍ରୀସମ୍ଭବମହାଶ୍ରୀକୁର୍ତ୍ତି ।

SANG GYAY CHHOK GI TRÜL KÜI TS'ÜL

All of them have the aspect of Buddha's sublime emanation. From the syllables OM AH HUNG in their respective places,

ଶ୍ରୀଯେଶ୍ଵରମହାଶ୍ରୀକୁର୍ତ୍ତି ।

YE SHEY SEM PA CHEN DRANG T'HIM

the deities of Supreme Knowledge are invoked. They are absorbed into the *Damtsigpas*.¹

DZA HUNG BAM HO! They become undifferentiated.

ଶ୍ରୀଯଦ୍ରଖୀଷମିଶ୍ରବ୍ସୁଦ୍ଧି ।

LAR YANG HRI LAY Ö T'HRÖ PAY

Again from the HRI, light radiates, inviting the deities of empowerment, who bestow their powers with the Vase of Nectar.

ଶ୍ରୀଚନ୍ଦ୍ରମହାଶ୍ରୀକୁର୍ତ୍ତି ।

CHHU ZHAP YAR LÜ TSO WO LA

The nectar overflows, forming the diadem adorning the head of the main deity, Amitabha Buddha, and the other four Victorious Ones,

ଶ୍ରୀରୂପମହାଶ୍ରୀକୁର୍ତ୍ତି ।

SER PO CHHOK JIN CHHAK GYA CHEN

ଶ୍ରୀରୂପପ୍ରଭାମହାଶ୍ରୀକୁର୍ତ୍ତି ।

KAR PO JANG CHHUP CHHOK GI TS'ÜL

In the East, from the syllable KAR, appears Akshobhya who is blue in color, in the gesture of

Sublime Enlightenment.

ଶ୍ରୀଗୁକ୍ଯାଜିନଚ୍ଛକ୍ଗ୍ୟାଚେନ୍ ।

JANG GU KYAP JIN CHHAK GYA CHEN

In the North, from the syllable JANG, appears Amoghasiddhi who is green in color, in the gesture of

Giving Refuge.

ଶ୍ରୀନ୍ଯୁମାଞ୍ଜ୍ଞାନିଦ୍ୟାଷା ।

NAY SUM OM AH HUNG NYÏ LAY

All of them have the aspect of Buddha's sublime emanation. From the syllables OM AH HUNG

in their respective places,

ଶ୍ରୀକୁର୍ତ୍ତିର୍ଦ୍ଵିଷାମେଦ୍ବୁଦ୍ଧି ।

DZA HUNG BAM HO NYIY MË GYUR

the deities of Supreme Knowledge are invoked. They are absorbed into the *Damtsigpas*.¹

DZA HUNG BAM HO! They become undifferentiated.

ଶ୍ରୀଲାଚେନ୍ଦ୍ରମହାଶ୍ରୀକୁର୍ତ୍ତି ।

WANG LHA CHEN DRANG WANG KUR TE

Again from the LHA, light radiates, inviting the deities of empowerment, who bestow their powers with the Vase of Nectar.

ଶ୍ରୀଦାନ୍ତିକୁର୍ତ୍ତିର୍ଦ୍ଵିଷାମେଦ୍ବୁଦ୍ଧି ।

Ö PA MË DANG RIK ZHI POR

The deities of Supreme Knowledge are invoked. They are absorbed into the *Damtsigpas*.

¹ The *Damtsigpa* (*Samaya-sattva*), or commitment deity, is the visualization of oneself as the deity.

| རྩ སୋ ། ຮි ສ ສ ແ ໃ ສ ສ ແ ໃ ສ ດ ພ ດ ປ ສ ດ ຕ ດ ສ |

SO SÖI RIK KYIY UR GYEN GYUR
placed according to their lineages.

| ພ ດ ຟ ດ ບ ດ ພ ດ ປ ດ ພ ດ ປ ດ ພ ດ ປ |

DAK DANG DÜN DU ZHAP PA YI

From my fingers, and from those of the Great Compassionate One in front of me,
flows the nectar of Supreme Knowledge.

| ສ ດ ຟ ດ ປ ດ ພ ດ ປ ດ ພ ດ ປ ດ ພ |

T'HUK JE CHHEN PÖI CHHAK SOR LAY

| ພ ດ ຟ ດ ປ ດ ພ ດ ປ ດ ພ ດ ປ |

YE SHEY DÜ TSII GYÜN BAP PAY

It fills the Vase, and by flowing towards the hungry spirits, it satisfies them.

| ສ ດ ຟ ດ ປ ດ ພ ດ ປ ດ ພ ດ ປ |

BUM GANG YI DAK KÜN TS'IM GYUR

| ອ ດ ມ ດ ຮ ດ ປ ດ ບ ດ ພ ດ ປ |

NAMO RATNA TRAYAYA

| ອ ດ ມ ດ ແ ປ ດ ອ ດ ປ ດ ພ ດ ປ ດ ພ ດ ປ |

NAMO ARYA JNANA SAGARA BEROTSANA BAYUHA RADZAYA

| ທ ດ ສ ດ ຟ ດ ປ |

TAT'HAGATA YA

| ເ ລ ດ ຜ ດ ສ ດ ປ |

ARHATE SAMYAK SAMBUDDHA YA

| ຖ ດ ມ ດ ສ ດ ປ |

NAMA SARWA TAT'HAGATE BEH

| ເ ລ ດ ຜ ດ ປ |

ARHATE BEH

| ສ ດ ນ ດ ປ |

SAMYAK SAMBUDDHE BEH

| ຖ ດ ມ ດ ແ ຜ ດ ປ |

NAMA ARYA AVALOKITE SHO RAYA

| ປ ດ ອ ດ ປ |

BODHISATO YA

| ມ ດ ປ |

MAHASATO YA

| ມ ດ ປ ດ ປ |

MAHA KARUNIKA YA

| ອ ດ ດ ດ |

TĀYAT'HA

| ອ ດ ດ ດ |

OM DHARA DHARA

| ດ ດ ດ |

DHIRI DHIRI DHURU DHURU

| ເ ຕ ດ ດ |

ITTE WITTE

| ຕ ດ ດ |

TSALE TSALE

| ປ ດ ດ |

PRATSALÉ PRATSALE

| ກ ດ ດ |

KUSUME KUSUME WARE

| ເ ດ ດ |

ILI MILI TSITE DZOLA MAPA NAYA SOHA

ॐ शुभ्रमन्त्रं वर्त्तन्ते द्विषत् शुभ्रमन्त्रं वर्त्तन्ते द्विषत् ।

Say the mantra 108 times, and then the six-syllable mantra as many times as possible.

ॐ मनि पेमे हुङ् ।

OM MANI PEME HUNG

ॐ एकु निका बिमाले हुङ् ।

OM PEMO UKNIKA BIMALE HUNG P'HĀT

Vowels and Consonants:

अ आ इ ई उ ऊ र ई व ई ल ई ई अ ई अ ई अ ई

A AH I IH U ÜH RI RIH LI LIH È ËH O OH ANG AH

का का खा गा घा ना

KA KHA GA GHA NGA

ता क्ता त्ता दा द्ता न्ता

TSA TS'A DZA DZ'A NYA

त्रा त्त्रा द्रा ध्रा न्रा

TRA T'HRA DRA DHRA NRA

ता त्ता दा द्ता न्ता

TA T'HA DA DHA NA

पा प्ता बा भा मा

PA P'HA BA BHA MA

या रा ला वा

YA RA LA WA

शा का सा हा क्या

SHA KA SA HA KYA

108 Syllable (Vajrasattva) Mantra

ॐ एकु शुभ्रमन्त्रं (Expand to:)

ॐ एकु शुभ्रमन्त्रं एकु शुभ्रमन्त्रं एकु शुभ्रमन्त्रं एकु शुभ्रमन्त्रं

शुभ्रमन्त्रं शुभ्रमन्त्रं शुभ्रमन्त्रं शुभ्रमन्त्रं शुभ्रमन्त्रं शुभ्रमन्त्रं

त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं

त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं त्त्वं

OM VAJRA SATTVA SAMAYA
TIST'HA DRIDHO MEBHAWA
SU PO KHAYO MEBHAWA
SARWA SIDDHI ME PRA YATTSA
TSITTAM SHRIYAM KURU HUNG
SARWA TATHAGATA
VAJRI BHAWA MAHA SAMAYA SATTVA AH

MANU PALAYA VAJRA SATTVA TENOPA
SU TO KHAYO MEBHAWA
ANU RAKTO MEBHAWA
SARWA KARMA SU TSA ME
HA HA HA HO BHAGAWAN
VAJRA MA ME MUNTSAA
VAJRI BHAWA MAHA SAMAYA SATTVA AH

Mantra of Interdependent Origination:

ॐ अ॒म् न॒व॑र्त्तन् व॒त्तन् व॒त्तन् व॒त्तन् व॒त्तन् व॒त्तन् व॒त्तन् ॥

OM YE DHARMA HE TU PRA BHA WA HE TUN TE KHAN TA T'HA GA TO
HAYA WA DE TE KHAN TSA YO NI RO DHA EH WAM BHA DI MAHA SHRA MA NRA
YE SOHA

All Dharmas are related with cause and effect. The Enlightened One has taught that cause and effect are the origin of reality. Freedom comes from realizing that cause and effect are together.

। दून ग्यि त्सो वोर त्हिम पर ग्युर ।

DE NAY DAK GI YE SHEY PA

। मनुज श्री शक्ति शम श्री महाश्रामण ।

DÜN GYI TSO WOR T'HIM PAR GYUR

Then the deity, entity of Supreme Knowledge, at the level of my heart, dissolves into the central Chenrezig (in the palace) in front of me.

। दून ग्यि त्सो वोर त्हिम पर ग्युर ।

Then we offer the Seven Branch Prayer and make prostrations while reciting the [following] mantra, which causes the prostrations to be a hundred times more powerful.

। नामो मञ्जुश्री ये ।

KÖN CHHOK SUM LA CHHAK TS'AL LO
I prostrate to the Triple Gem.

। नामो मञ्जुश्री ये ।

NAMO MANJUSHRI YE

। नामो उत्तमा श्री ये ।

NAMA SU SHRI YE

। नामो उत्तमा श्री ये ।

NAMO UTTAMA SHRI YE SOHA

Repeat three times.

। नामो उत्तमा श्री ये ।

SANG GYAY T'HAM CHE DÜ PAI KU
I prostrate in front of the Lama, who is the root of the Three Jewels,

। नामो उत्तमा श्री ये ।

DOR JE DZIN PAI NGO WO NYI

। नामो उत्तमा श्री ये ।

KÖN CHHOK SUM GYI TSA WA TE
the essence of Dorje Chang, the united body of all the Buddhas.

। नामो उत्तमा श्री ये ।

LA MA NAM LA CHHAK TS'AL LO

ਤ੍ਰਿਨਾਭਾਵਦੀਪਵਸਤਿਸਾਵਹੋਕਨਾਗੁਣਾ

DÜ SUM DE WAR SHEK PA CHHÖ KYI KU

I prostrate before Amitabha, the Buddha of Infinite Light, the Body of Voidness of all those that have gone to bliss in the three times.

ਤ੍ਰਿਮਾਤਰਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

NAM KHA TA BUR KHYAP PAI CHU CHIK ZHAL

For the benefit of all beings in the Three Worlds, he appears as the Eleven-Faced Chenrezig, omnipresent as space.

ਤ੍ਰਿਗੁਣਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

CHHAK TONG KHOR LÖ GYUR WAI GYAL PO TONG

CHEN TONG KAL PA ZANG PÖI SANG GYAY TONG

I prostrate in front of the Venerable Chenrezig, whose thousand eyes are the thousand Buddhas of the Fortunate Eon;

ਤ੍ਰਿਗੁਣਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

GANG LA GANG DÜL DE LA DER TÖN PAI

whose thousand arms are the thousand Great Kings, Holders of the Wheel; and who shows the appropriate means to tame each and every being.

ਤ੍ਰਿਗੁਣਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

CHHÖ KU NAM KHA ZHIN DU YER MË KYANG

I prostrate before the Victorious Ones of the Five Lineages, “They Who Have Gone to Bliss.”

I prostrate before the Masters of Sublime Transcendental Knowledge and Liberating Means,

ਤ੍ਰਿਗੁਣਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

T'HAP DANG SHEY RAP CHHOK LA NGA NYEY PA

RIK NGA DE WAR SHEK LA CHHAK TS'AL LO

who even though indivisible, having the Body of Voidness similar to space, manifest distinctly in the Two Formal Bodies, as rainbow colors are differentiated from the sky.

ਤ੍ਰਿਗੁਣਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

KHA TAR KHYAP PAI GYAL WA SAY CHAY LA

I, and all beings whose numbers are as limitless as space, give praise to all the Buddhas and their Sons, whose assembly is as vast as space,

ਤ੍ਰਿਗੁਣਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

DRO DRUK SEM CHEN NAM LA CHEN RE ZIK

I prostrate before Amitabha, the Buddha of Infinite Light, the Body of Voidness of all those that have

ਤ੍ਰਿਗੁਣਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

NAM KHA TA BUR KHYAP PAI CHU CHIK ZHAL

For the benefit of all beings in the Three Worlds, he appears as the Eleven-Faced Chenrezig, omnipresent as space.

ਤ੍ਰਿਗੁਣਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

CHHAK TONG KHOR LÖ GYUR WAI GYAL PO TONG

CHEN TONG KAL PA ZANG PÖI SANG GYAY TONG

I prostrate in front of the Venerable Chenrezig, whose thousand eyes are the thousand Buddhas of the Fortunate Eon;

ਤ੍ਰਿਗੁਣਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

TSÜN PA CHEN RE ZIK LA CHHAK TS'AL LO

whose thousand arms are the thousand Great Kings, Holders of the Wheel; and who shows the

appropriate means to tame each and every being.

ਤ੍ਰਿਗੁਣਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

ZUK KU JA TS'ÖN ZHIN DU SO SOR SÖL

I prostrate before the Victorious Ones of the Five Lineages, “They Who Have Gone to Bliss.”

I prostrate before the Masters of Sublime Transcendental Knowledge and Liberating Means,

ਤ੍ਰਿਗੁਣਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

T'HAP DANG SHEY RAP CHHOK LA NGA NYEY PA

RIK NGA DE WAR SHEK LA CHHAK TS'AL LO

who even though indivisible, having the Body of Voidness similar to space, manifest distinctly in the Two Formal Bodies, as rainbow colors are differentiated from the sky.

ਤ੍ਰਿਗੁਣਾਲ੍ਲਾਵਾਵਹੋਕਨਾਗੁਣਾ

DAK DANG KHA NYAM DRO WA MA LÜ PAY

I, and all beings whose numbers are as limitless as space, give praise to all the Buddhas and their Sons, whose assembly is as vast as space,

༄༅ ཤ ས ཨ ཮ ད ས བ ད ཨ ས ར ས ལ ས ས ས ས

༄༅ ད ས བྷ ས ས ས ས ས ས ས ས ས ས

LÜ DI ZHING DÜL NYAM PAR RAP TRÜL NAY TAK TU GÜ PAI Yİ KYIY CHHAK TS'AL LO
by mentally prostrating, with the mind continually full of respect, and with as many emanations as
there are particles in all the worlds.

༄༅ མ ད ལ ས ས ས ས ས ས ས

༄༅ པ ས ས ས ས ས ས ས

DAK GI NYING KHAIS A BÖN LAY

T'HRÖ PAI ME TOK DUK PÖ DANG

From the syllable in my heart emanate goddesses carrying flowers, incense,

༄༅ ། ཡ ར ས ས ས ས ས ས

༄༅ ། ཡ ར ས ས ས ས ས

MAR ME DRI CHHAP ZHAL ZAY SOK

DZIN PAI LHA MO NAM KYIY CHHÖ

light, perfumes, food, and music. And they make offerings.

༄༅ ། ཡ ར ས ས ས ས ས

༄༅ ། ཡ ར ས ས ས ས ས

༄༅ ། ཡ ར ས ས ས ས ས

OM VAJRA PUPE AH HUNG

OM VAJRA DHUPE AH HUNG

OM VAJRA ALOKE AH HUNG

༄༅ ། ཡ ར ས ས ས ས ས

༄༅ ། ཡ ར ས ས ས ས ས

༄༅ ། ཡ ར ས ས ས ས ས

OM VAJRA GENDHE AH HUNG

OM VAJRA NEWIDYE AH HUNG

OM VAJRA SHAPTA AH HUNG

༄༅ ། ཡ ར ས ས ས ས ས

Mandala Offering:

༄༅ ། ཡ ར ས ས ས ས ས ས

Expand to:

༄༅ ། ཡ ར ས ས ས ས ས ས ས ས ས ས ས ས ས ས ས ས

༄༅ ། ཡ ར ས ས ས ས ས ས ས ས ས ས ས ས ས ས ས ས

༄༅ ། ཡ ར ས ས ས ས ས ས ས ས ས ས ས ས ས ས ས

༄༅ ། ཡ ར ས ས ས ས ས ས ས ས ས ས ས ས ས ས

OM VAJRA SATTVA SAMAYA
TIST'HA DRIDHO MEBHAWA
SU PO KHAYO MEBHAWA
SARWA SIDDHI ME PRA YATTSA
TSITTAM SHRIYAM KURU HUNG
SARWA TATHAGATA
VAJRI BHAWA MAHA SAMAYA SATTVA AH

MANU PALAYA VAJRA SATTVA TENOPA
SU TO KHAYO MEBHAWA
ANU RAKTO MEBHAWA
SARWA KARMA SU TSA ME
HA HA HA HO BHAGAWAN
VAJRA MA ME MUNTSAA

ॐ वज्र भूमि औहुं ॥

OM VAJRA BHUMI AH HUNG

षष्ठी द्वादश दशा दश दक्षे शेष शृणु शर्वा ।

ZHI NAM PAR DAK PA WANG CHHEN SER GYI SA ZHI

Here is the mighty and powerful base of gold, the pure and perfect foundation.

ॐ वज्र रे शिखुंहुं ॥

OM VAJRA RE KHE AH HUNG

त्रिपुत्राशस चक्र दक्षर युग्मा शी ददश उद्दर शुद्धक्षर दद्वय द्विद्वय द्विद्वय द्विद्वय द्विद्वय ।

CHHI CHAK RII KHOR YUK GI RA WAY YONG SU KOR WAI Ü SU RII GYAL PO RI WO CHHOK RAP

Here is the iron fence, completely encircling the outer ring. In the center stands Mount Meru, the king of all mountains.

षष्ठी द्वादश दशा दक्षे शिखुंहुं ।

SHAR LÜ P'HAK PO

In the East is Lüpakpo;

त्रुप द द द द द ।

NUP BA LANG CHÖ

in the West, Balangchö;

त्रुप द द द द द ।

LÜ DANG LÜ P'HAK

Lü and Lüpak,

त्रुप द द द द ।

LHO DZAM BU LING

in the South, Dzambuling;

त्रुप द द द द ।

JANG DRA MI NYEN

and in the North, Draminyen.

त्रुप द द द द ।

NGA YAP DANG NGA YAB ZHEN

Ngayab and Ngayab Zhen,

གཡ်'ར'ද'ལ'မ'ဆ'ར'শ'।

YO DEN DANG LAM CHHOK DRO
Yoden and Lamchogdro,

ར'ན'ང'କେନ'ର'ଶ'।

RIN PO CHHEI RI WO
In the East is the Treasure Mountain;

ଦ୍ୱାଦ୍ସ'ଦ୍ୱାଦ୍ସ'ପ'।

DÖ JÖI BA
in the West, the Wish Granting Cow;

କ୍ଷର'ଶ'ର'ନ'କ'।

KHOR LO RIN PO CHHE
The Precious Wheel,

ତୁନ'ମ'ର'ନ'କ'।

TSÜN MO RIN PO CHHE
the Precious Queen,

ଲୁହ'ନ'ର'ନ'କ'।

LANG PO RIN PO CHHE
the Precious Elephant,

ମହ'ନ'ର'ନ'କ'।

MAK PÖN RIN PO CHHE
the Precious General,

ଶ୍ରୀମ'ମ'।

GEK MO MA
The Goddess of Beauty,

ଆ'ମ'ଶ'ର'ଦ'ଶ'ମ'ଶ'ର'ଶ'।

DRA MI NYEN DANG DRA MI NYEN GYI DA
Draminyen and Draminyen Gyida.²

ଦ୍ୱାଦ୍ସ'ଦ୍ୱାଦ୍ସ'ଶ'।

PAK SAM GYI SHING
in the South, the Wish Granting Tree;

ମ'ଶ'ନ'ପ'ର'ନ'ଶ'।

MA MÖ PAI LO TOK
in the North, the Harvest that needs no sowing.

କ୍ଷର'ଶ'ର'ନ'କ'।

NOR BU RIN PO CHHE
the Precious Jewel,

ଶ୍ରୀର'ନ'କ'।

LÖN PO RIN PO CHHE
the Precious Minister,

ତ'ମ'କ'ର'ନ'କ'।

TA CHHOK RIN PO CHHE
the Precious and best of Horses,

ଶାହ'କ'ର'ନ'କ'।

TER CHHEN POI BUM PA
and the Great Treasure Vase.

ଶ୍ରୀମ'ମ'।

T'HRENG WA MA
the Goddess of Garlands,

² The eight subcontinents in the four intermediate directions.

ଶ୍ରୀମା

LU MA
the Goddess of Song,

ମେଟ୍ଟିମା

ME TOK MA
the Goddess of Flowers,

ନାଂସାଲମା

NANG SAL MA
the Goddess of Light,

ନୀମା

NYI MA
The Sun,

ରିଙ୍ଗାକେରିଶ୍ରୁଣାଶା

RIN PO CHHEI DUK
the precious Umbrella,

ଶର୍ମା

GAR MA
the Goddess of Dance,

ଦୁକ୍ପୋଷମା

DUK PÖ MA
the Goddess of Incense,

ଦ୍ରିକ୍ଷପମା

DRI CHHAP MA
and the Goddess of Perfume.

ଶ୍ଵରମା

DA WA
the Moon,

ଚ୍ଛ୍ରୁଣାଏନାକମାଧାରୁଷାର୍ଦ୍ରିଶ୍ରୁଷାମର୍କର୍ତ୍ତା

CHHOK LAY NAM PAR GYAL WAI GYAL TS'EN
and the Banner of Victory, victorious in all directions.

ବସୁନ୍ଧାନ୍ତମିରିଦନ୍ତ୍ୟର୍ଦ୍ରୁଷ୍ଟଶ୍ରୁଣାହେନାଧାର୍ଦ୍ରିଶ୍ରୁଷାମେଦ୍ରା

Ü SU LHA DANG MII PAL JOR P'HÜN SUM TS'OK PA MA TS'ANG WA MË PA
In the center are all the possessions precious to gods and men.

ବସୁନ୍ଧାନ୍ତମିରିଦନ୍ତ୍ୟର୍ଦ୍ରୁଷ୍ଟଶ୍ରୁଣାଏନାଧାର୍ଦ୍ରିଶ୍ରୁଷାମେଦ୍ରା

RAP JAM GYA TS'ÖI DÜL GYI DRANG LAY DAY PA NGÖN PAR KÖ DE
I mentally arrange them in numbers surpassing that of the drops in the deepest ocean.

ବସୁନ୍ଧାନ୍ତମିରିଦନ୍ତ୍ୟର୍ଦ୍ରୁଷ୍ଟଶ୍ରୁଣାଏନାଧାର୍ଦ୍ରିଶ୍ରୁଷାମେଦ୍ରା

LAMA YIDAM SANG GYAY JANG CHHUP SEM PA PAWO KHAN DRO CHHÖ KYONG
I offer them to the Lamas, Yidams, Buddhas, Bodhisattvas, Dakas, Dakinis, Protectors, and
Keepers of the Dharma.

ବସୁନ୍ଧାନ୍ତମିରିଦନ୍ତ୍ୟର୍ଦ୍ରୁଷ୍ଟଶ୍ରୁଣାଏନାଧାର୍ଦ୍ରିଶ୍ରୁଷାମେଦ୍ରା

SUNG MAI TS'OK DANG CHAY PA NAM LA BÜL WAR GYI-O
In your compassion, accept what I offer for the sake of all beings,

ସନ୍ତାନାହେତୁର୍ଦ୍ଵାରାଦ୍ଵାରାବିଶ୍ଵାଶାନ୍ତିଯା
T'HUK JEY DRO WAI DÖN DU ZHEY SU SÖL
and bestow on me, please, your inspiration. By the virtue of offering, to you Buddhas visualized
before me,

ଏକିନାମାନିଶ୍ଚବ୍ରତାନ୍ତରାଜ୍ୟାନିଷ୍ଠାଯା
ZHEY NAY JIN GYIY LAP TU SÖL
SA ZHI PÖ CHHÜ JUK SHING ME TOK TRAM
this Mandala built on a base resplendent with flowers, saffron water, and incense, adorned with
Mount Meru and the Four Continents, as well as the sun and the moon,

ପରିଷାରାନ୍ତରାଜ୍ୟାନିଷ୍ଠାଯା
SANG GYAY ZHING DU MIK TE P'HÜL WA YIY
DRO KÜN NAM DAK ZHING LA CHÖ PAR SHOK
may all sentient beings share the effects.

ପରିଷାରାନ୍ତରାଜ୍ୟାନିଷ୍ଠାଯା
P'HAK PA CHEN RE ZIK WANG DANG
Powerful and Noble Chenrezig; Buddhas and Bodhisattvas;

ଶାନ୍ତିହେତୁର୍ଦ୍ଵାରାବିଶ୍ଵାଶାନ୍ତିଯା
LA MA DOR JE LOP PÖN DANG
Lama, master of the Vajrayana; Yidams and entourage of gods;

ଶାନ୍ତିହେତୁର୍ଦ୍ଵାରାବିଶ୍ଵାଶାନ୍ତିଯା
DÜ SUM DE SHEK MA LÜ LA
Tathagatas of the Three Times, without exception, having gathered in a single Mandala the Four
Continents and the Sublime Mountain,

ଶାନ୍ତିହେତୁର୍ଦ୍ଵାରାବିଶ୍ଵାଶାନ୍ତିଯା
LING ZHI JE WA T'HRAK GYA DANG
a million, a hundred million, a hundred thousand million, billions of the Four Continents,

ଶାନ୍ତିହେତୁର୍ଦ୍ଵାରାବିଶ୍ଵାଶାନ୍ତିଯା
MANDAL CHIK TU DÜ NAY NI
to You who are sublime, I offer them with a mind full of devotion. With compassion,
accept them in your love

ଏକିନାମାନିଶ୍ଚବ୍ରତାନ୍ତରାଜ୍ୟାନିଷ୍ଠାଯା
RI RAP LING ZHI NYI DAY GYEN PA DI
ଏକିନାମାନିଶ୍ଚବ୍ରତାନ୍ତରାଜ୍ୟାନିଷ୍ଠାଯା
SANG GYAY JANG CHHUP SEM PA DANG
ଏକିନାମାନିଶ୍ଚବ୍ରତାନ୍ତରାଜ୍ୟାନିଷ୍ଠାଯା
YI DAM LHA TS'OK KHOR DANG CHAY
ଏକିନାମାନିଶ୍ଚବ୍ରତାନ୍ତରାଜ୍ୟାନିଷ୍ଠାଯା
LING ZHI RI RAP CHAY PA DANG
ଏକିନାମାନିଶ୍ଚବ୍ରତାନ୍ତରାଜ୍ୟାନିଷ୍ଠାଯା
JE WA BUM DANG DUNG CHHÜR TE
ଏକିନାମାନିଶ୍ଚବ୍ରତାନ୍ତରାଜ୍ୟାନିଷ୍ଠାଯା
MÖ LÖ GONG MA NAM LA BÜL

ସୁଧାର୍ହିତେଷାପକ୍ଷେତ୍ରଶାପବୈଷାନ୍ତାର୍ଥ୍ୟା।

T'HUK JEY TSER GONG ZHEY SU SÖL
and, having done so, please grant me your grace.

ବୈଷାଦ୍ଵା।

Then:

ॐ ମନ୍ତ୍ରପୁରୁଷମିଶ୍ରାନ୍ତମୁଦ୍ରାନ୍ତମାୟିଜ୍ଞୋଦ୍ଧୂର୍ମୁଖୀ

OM MANDAL PUDZA MEGHA SAMUDRA SAPARANA SAMAYE AH HUNG

ଶର୍ଦ୍ଦୟଦ୍ସଦମାଶିଶାନୁଶାନୁର୍ଦ୍ଧା

GANG YANG DAK GIY DÜ KÜN TU

Whatever errors have been made at any time by myself or others, looking at these errors fearfully

କ୍ରିଗାଧନ୍ତିରୁଦ୍ଧର୍ମଧନଶାପଶିଦ୍ବିଦ୍ବିଦ୍ବା।

TRAK PAY MIN DRAR SHAK GYI CHING

as if they were a nightmare, I confess them all. From now on I shall not make such actions.

ପ୍ରତ୍ୟେକମନ୍ଦର୍ମହିତିରୁଦ୍ଧର୍ମହିତିରୁଦ୍ଧା।

GE WA NAM LA JEY YI RANG

I rejoice in all virtue. I request the Buddhas to turn the Wheel of the Dharma.

ପ୍ରତ୍ୟେକମନ୍ଦର୍ମହିତିରୁଦ୍ଧର୍ମହିତିରୁଦ୍ଧା।

SANG GYAY JANG CHHUP YI KYIY ZUNG

Keeping in mind the Awakening of the Buddhas, I dedicate all these beneficial actions to the Supreme Awakening.

ପରିଶିଳ୍ପିତରମନ୍ଦର୍ମହିତିରୁଦ୍ଧା।

RANG GI CHI WOR GE LONG MA

On the top of my head appears Gelongma Palmo, who intercedes in my favor.

ଅଂଜି॥ ରହିଷାହେତ୍ରମର୍ଗପର୍ବତପୁରାରକ୍ଷୟା

OM JIK TEN GÖN PO LA CHHAK TS'AL LO

I prostrate to the Protector of the Universe,

ଶିଖାଧାର୍ମିତ୍ତମନ୍ଦର୍ମହିତିରୁଦ୍ଧା।

DIK PA GYIY PA GANG GYUR PA

as if they were a nightmare, I confess them all. From now on I shall not make such actions.

ପରିଶିଳ୍ପିତରମନ୍ଦର୍ମହିତିରୁଦ୍ଧର୍ମହିତିରୁଦ୍ଧା।

KHOR LO KOR ZHING SÖL WA DEP

I rejoice in all virtue. I request the Buddhas to turn the Wheel of the Dharma.

ପରିଶିଳ୍ପିତରମନ୍ଦର୍ମହିତିରୁଦ୍ଧର୍ମହିତିରୁଦ୍ଧା।

T'HAM CHE JANG CHHUP CHHOK TU NGO

Keeping in mind the Awakening of the Buddhas, I dedicate all these beneficial actions to the Supreme Awakening.

ପରିଶିଳ୍ପିତରମନ୍ଦର୍ମହିତିରୁଦ୍ଧର୍ମହିତିରୁଦ୍ଧା।

PAL MO ZHUK NAY NGO CHHEN DZE

On the top of my head appears Gelongma Palmo, who intercedes in my favor.

।འཇික་ਤੇਨ·ਸਾਮ·ਸ਼੍ਰੀ·ਦਬ·ਗਯਮ·ਗੁਰੂ·ਵਣ੍ਡ·ਦਬ·ਦੀ।

JIK TEN LA MA SÏ PA SUM GYIY TÖ PA PO

to the Lama of the Universe, who is celebrated by the beings of the three worlds,

।ਲਾ·ਧਿ·ਸਾਤ·ਦਬ·ਦਕੁਦ·ਦਕਦਸ·ਦਸ·ਵਣ੍ਡ·ਦਬ·ਦੀ।

LHA YI TSO WO DÜ DANG TS'ANG PAY TÖ PA PO

honored by the princes of the gods, the demons, and Brahma,

।ਸਾਹਿ·ਕੁਦ·ਕੁਦ·ਦਕੁਦ·ਦਬ·ਗੁਰ·ਦਬ·ਮਦ·ਦਬ·ਦੀ।

T'HUP PAI GYAL CHHOK TÖ PAY DRUP PAR DZE PA PO

he who gives the Accomplishment, the One whom Shakyamuni, the Sublime Victor, glorifies.

।འਜිਕ·ਤੇਨ·ਗਯਮ·ਗੁਰੂ·ਮਾਤਾ·ਦਬ·ਦਬ·ਗੁਰ·ਦਕੁਦ·ਦਬ·ਦੀ।

JIK TEN SUM GYI GÖN PO CHHOK LA CHHAK TS'AL LO

I prostrate to the Sovereign Protector of the three worlds,

।ਏਦ·ਸਾਖੇ·ਸਾਨ·ਦਬ·ਸਾ·ਮੇਦ·ਕੁਦ·ਕੁਦ·ਦਬ·ਦਕੁਦ·ਦਬ·ਦੀ।

DE SHEK PAK MË KU TE KU ZANG DZIN PA PO

the One who possesses the excellent body of the multitude of Buddhas that have gone to bliss

।ਏਦ·ਸਾਖੇ·ਸਾਨ·ਕੁਦ·ਦਬ·ਸਾ·ਸਾਨ·ਦਬ·ਕੁਦ·ਦਕੁਦ·ਦਬ·ਦੀ।

DE SHEK NANG WA T'HA YAY U GYEN DZIN PA PO

and whose crown is the Buddha of Infinite Light.³

।ਕੁਤਾ·ਸਾਫ਼ੈ·ਸਾਖੇ·ਕੁਦ·ਦਬ·ਸਾ·ਗੁਰ·ਕੁਦ·ਦਬ·ਦਬ·ਦੀ।

CHHAK YAY CHHOK JIN YI DAK TREY KOM SEL WA PO

Making the gesture of supreme giving, your right hand calms the hunger and thirst of the hungry spirits.

।ਕੁਤਾ·ਸਾਫ਼ੈ·ਸਾਖੇ·ਕੁਦ·ਦਬ·ਸਾ·ਗੁਰ·ਕੁਦ·ਦਬ·ਦਬ·ਦੀ।

CHHAK YÖN SER GYI PEMAY NAM PAR GYEN PA PO

You are perfectly adorned. Your left hand holds a golden lotus.

³ Nangwathaye (Amitabha).

ਤ੍ਰਿਖਿਮਾਰਥਾਵੰਤ੍ਰੇਦਾਵਨਮਹਸੀਵਾਗ਼ੁਣਾਵਾਂਹਾ॥

DRI ZHIM RAL PAI T'HRENG WA MAR SER KHYUK PA PO
Adorned with orange necklaces, your perfumed hair sparkles.

ਜਲਾਵਨਸਾਕੁਣਾਵਾਲਾਵਾਲੁਗੁਨਮਹੰਸਾਵਾਂਹਾ॥

ZHAL RAY GYAY PA DA WA TA BUR DZE PA PO
Your beautiful face is blooming like the full moon.

ਚੈਨਗੀਵੁਧੁਮਹੱਕਗਾਹੁਵਵਦਾਵਿਨਾਵਾਂਹਾ॥

CHEN GYI PEMA CHHOK TU ZANG ZHING YANG PA PO
Your wide lotus-like eyes are of a sublime beauty.

ਖਾਵਾਂਦੁਖਾਨਕਮਾਨਕੰਦੁਖਾਵਾਂਹਾ॥

KHA WA DUNG TAR NAM KAR DRI NGE DEN PA PO
You are perfumed and as perfectly white as a snowy conch shell.

ਤ੍ਰਿਮੇਦੁਤ੍ਤੁਕਾਣਾਵੁਹੀਕੋਮਾਵਾਗੁਹੰਕਾਰਾਵਾਂਹਾ॥

DRI MË Ö CHHAK MU TIK TS'OM BU DZIN PA PO
You hold a rosary whose pearl beads are immaculate and glittering.

ਡੇਵਾਵੰਤ੍ਰੇਤ੍ਰੁਤ੍ਰੇਵਾਵਾਵਾਵਾਵਾਵਾਵਾਵਾਂਹਾ॥

DZEY PAI Ö ZER KYA RENG MAR PÖ GYEN PA PO
You are clothed in dawn's marvelous lights.

ਪੇਮਾਤਸੋਤਾਚਾਨਕਮਾਨਕੰਦੁਖਾਵਾਂਹਾ॥

PEMAI TS'O TAR CHHAK NI NGAR WAR JAY PA PO
Your smooth hands spread like a lotus lake.

ਤ੍ਰਿਨਾਵੰਤ੍ਰੁਨਾਵੁਹੀਮਹੰਸਾਵਾਵਾਵਾਵਾਵਾਵਾਂਹਾ॥

TÖN KAI TRIN GYI DOK DANG DEN ZHING ZHÖN PA PO
Your youthful glisten is like that of the autumn clouds.

ਰਿਨਚਹੇਨਮਹੰਸਾਵਾਵਾਵਾਵਾਵਾਵਾਵਾਂਹਾ॥

RIN CHHEN MANG PÖ PUNG PA NYIY GYEN PA PO
Your shoulders are adorned with many jewels.

| ཤ·ම·ར·མ·ཆ·ཀ·沙·་·ན··ས··པ··ད··ར··ས··པ··འ··

LO MAI CHHOK TAR CHHAK T'HIL ZHÖN ZHING JAM PA PO

Your hands are as tender and young as the most exquisite leaves.

| ར··ན··ག··ན··པ··ན··ན··

RI DAK PAK PAY NU MA YÖN PA KAP PA PO

Your left breast is covered by a deerskin.

| ཤ··ན··ཆ··ག··ན··

NYEN CHHA DU BÜ GEK CHING GYEN NAM CHHANG WA PO

Gracious adornments decorate your ears, wrists, and ankles.

| ཨ··ມ··ད··པ··ད··

DRI MA MË PAI PEMAI CHHOK LA NAY PA PO

You dwell upon a noble and immaculate lotus.

| ས··ན··ད··

TE WAI NGÖ NI PEMAI DAP TAR JAM PA PO

Your navel has the beauty and softness of the lotus petal.

| ལ··ଶ··ଶ··ଶ··

SER GYI KA RAK CHHOK LA NOR BÜ TRAY PA PO

Your belt is of the finest jewel-encrusted gold.

| ར··ଶ··ଶ··ଶ··

TA ZUR TRIY PAI RAY ZANG SHAM T'HAP DZIN PA PO

Your hips are dressed in the best silks.

| ད··ଶ··ଶ··ଶ··

T'HUP PAI KHYEN CHHOK TS'O CHHEN P'HA RÖL CHHIN PA PO

You are the sublime knowledge of Shakyamuni, "He who has gone beyond the great ocean."

| མ··ଶ··ଶ··ଶ··

CHHOK NYEY SÖ NAM MANG PÖ NYE WAR SAK PA PO

You have fully gathered numerous virtues and reached to the sublime.

ਤਕ ਤੁ ਦੇ ਵਾਈ ਜੁਂਗ ਨਾ ਸੇਲ ਵਾ ਪੋ।

TAK TU DE WAI JUNG NAY GA NE SEL WA PO

You are the source of continuous bliss, the one who destroys old age and illness.

ਸੁਮ ਮਥਰ ਮਹਿਦ ਤੰਦ ਮਾਫਰ ਸ਼੍ਰੀ ਸ਼੍ਰੀ ਦੁਆਰ ਵਾ ਪੋ।

SUM T'HAR DZE CHING KHA CHÖ CHÖ PA TÖN PA PO

You liberate the three (realms)⁴ as you enjoy the display of pure phenomena.

ਲੁਚੇਨ ਚਹੋਕ ਟੇ ਦੁਪੁਂਗ ਤਾਂਹੁਕ ਲਾਗ ਵਾ ਪੋ।

LÜ CHEN CHHOK TE DÜ PUNG T'HRUK LAY GYAL WA PO

Sublime among beings, you are victorious in the battle against the hosts of demons.

ਸੇਰ ਗੀ ਕਾਂਗ ਦੁਪ ਦ੍ਰਾ ਧਿ ਯਿ ਚੇ ਨਾ ਪ੍ਰਿਦ ਵੱਦ ਵਾ ਪੋ।

SER GYI KANG DUP DRA YIY ZHAP Yİ ONG WA PO

Your feet tinkle charmingly with the golden rings that circle your ankles.

ਤਸਾਂ ਪਾਈ ਸਾਰ ਵਾ ਵਾਨੀ ਘਿ ਸਾਦ ਵੇਰ ਵਾ ਪੋ।

TS'ANG PAI NAY PA ZHI YIY WEN PAR DZE PA PO

You make the solitude of the retreat exceed the Four Brahma states.

ਨਾਂ ਪਾਈ ਰਸ਼ਨ ਰੁਸ਼ਨ ਕੇਰ ਕੁਸ਼ਨ ਖੁਦ ਮਾਨੇ ਸਾਰ ਵਾ ਪੋ।

NGANG PAI DRÖ DRA LANG CHHEN DREK TAR SHEK PA PO

You move with the grace of the swan and the pride of the elephant.

ਤੋਂ ਗਨ ਗੁਰ ਛੇ ਵਾ ਵਨ ਗਨ ਵਿਦ ਵਾਨ ਸਾਨ ਵਾ ਪੋ।

TS'OK KÜN NYE WAR SAK SHING TEN PA NYER WA PO

Keeper of the Doctrine, you have completely gathered the accumulations. You are the savior

ਓ ਮਾਈ ਸਾਂਕੇਦ ਕੁਝੀ ਸਾਂਕੇਦ ਵਾਨ ਸ਼੍ਰੀ ਵਾ ਪੋ।

O MAI TS'O DANG CHHU YI TS'O LAY DRÖL WA PO

who liberates from the ocean of milk (*calm*) as well as from the ocean of water (*becoming*).

⁴ The Desire Realm, the Form Realm, and the Formless Realm include all the types of samsaric existence.

| དང་ពිළා ཀ්‍රාජ් ພද්‍රා ແ ດ ວ ສ ຖ ສ ບ ພ ອ |

GANG ZHIK TAK TU T'HO RANG LANG NAY GÜ PA YIY

Whoever will rise at dawn, be they man or woman,

| ཤ ༈ ག ພ ຕ ສ ຕ ສ ຕ ສ ຕ ສ ຕ ສ ຕ ສ ຕ ສ ຕ ສ |

CHEN RE ZIK KYI WANG PO YÏ LA SEM JË CHING

thinking daily with strong devotion of Chenrezig's powers,

| ອ ສ ຊ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ ດ |

TÖ PAI CHHOK DIY DAK CHING SAL WAR TÖ JË NA

and who with a pure mind will clearly praise him thus,

| ດ ຕ ດ ຕ ດ ຕ ດ ຕ ດ ຕ ດ ຕ ດ ຕ |

DE NI KYEY PA-AM NI BÜ MË YIN KYANG RUNG

in this and in all future existences,

| ອ ຕ ດ ຕ ດ ຕ ດ ຕ ດ ຕ ດ ຕ |

JIK TEN DI AM MA ONG KYE WA T'HAM CHE DU

may they be able to satisfy all their needs

| ອ ຕ ດ ຕ ດ ຕ ດ ຕ ດ ຕ ດ ຕ |

JIK TEN JIK TEN LAY DAY GÖ PA KÜN DRUP SHOK

in and beyond this world of destruction.

| ສ ຕ ດ ຕ ດ ຕ ດ ຕ ດ ຕ ດ ຕ |

Recite this prayer seven or twenty-one times (from p.30: OM JIK TEN GÖN PO...)

| ອ ສ ຊ ດ ດ ດ ດ ດ ດ ດ ດ | | ອ ດ ດ ດ ດ ດ ດ ດ |

TEN PA TEN DZIN YÜN RING NAY PA DANG

DAK SOK DRO NAM JANG CHHUP SEM JONG SHING

Please grant us your grace so that the Doctrine and its Holders long remain, that I, and all beings, practice the Thought of Enlightenment,

西藏語：智覺淨度無量身語心身語身

藏文：智覺淨度無量身語心身語身

ZHI LHAK ZUNG DREL TING DZIN RAP T'HOP NAY

KÜN KHYEN SHEY RAP TAK PAR JIN GYIY LOP

and having obtained the perfect state of absorption, the inseparability of calm and insight, may we realize Transcendental Knowledge, omniscience.

(Recite three times.)

藏文：智覺淨度無量身語心身語身

Then we purify the Torma.

藏文：阿彌陀佛

OM HAYA GRIWA HUNG P'HĀT

藏文：阿彌陀佛

OM SOBHAWA SARWA SHUDDHA DHARMA SOBHAWA SHUDDHO HANG

藏文：阿彌陀佛

OM AH HUNG

藏文：阿彌陀佛

Recite OM AH HUNG three times.

藏文：阿彌陀佛

KHA DOK DRI RO NÜ PA NAM

This Torma, perfect in shape, perfume, and qualities,

藏文：阿彌陀佛

P'HUN TS'OK DEN PAI TOR MA DI

藏文：阿彌陀佛

P'HAK PA CHEN RE ZIK WANG DANG

I offer to the noble, powerful Chenrezig and the Victorious Ones and their Sons.

藏文：阿彌陀佛

GYAL WA SAY DANG CHAY LA BÜL

藏文：阿彌陀佛

OM MANI PEME HUNG OM AKARO MUKHAM SARWA DHARMA NAM ADYA NÜPEN
NATO TA OM AH HUNG P'HĀT SO HA

藏文：阿彌陀佛

Recite three times (from OM MANI PEME HUNG).

જંગ્ ચુપ્ સેમ નિ રિન્ પો ચહે

JANG CHHUP SEM NI RIN PO CHHE

Bodhicitta is precious. May those who have not engendered it, engender it.

મા ક્યેય પા નામ ક્યે ગ્યુર ચિક

MA KYEY PA NAM KYE GYUR CHIK

ક્ષીણા દ્વારા વિનાશ મેદા દાદા

KYEY PA NYAM PA MË PA DANG

May those who have engendered it not destroy it. May it ever grow and flourish.

ગોંગ નાય ગોંગ દુ પ'હેલ વાર દ્રો

GONG NAY GONG DU P'HEL WAR DZÖ

શ્રી શર્ત શ્રી શર્ત શર્ત શર્ત

Then to purify the Torma offering to the Nagas:

ॐ હા ગ્રિવા હું પ'હાત

OM HAYA GRIWA HUNG P'HÄT

ॐ શ્રુતા ભ્રાતા શ્રુતા શ્રુતા શ્રુતા

OM SOBHAWA SHUDDHA SARWA DHARMA SOBHAWA SHUDDHO HANG

ॐ આ હું

OM AH HUNG

શશુમા

[Repeat OM AH HUNG] three times.

ॐ દશ દ્રી લોક પાલ નગ રાડા વરુન ભૂમિ પતિ સપરી વરા ઇદમ

બલિંગતા ખા ખા ખાહિ ખાહિ

એવ શશુમા

[Repeat the preceding mantra] three times.

ॐ વજ્ર અઙ્ગ્રેશ પુરુષ કૃપા જ્ઞાય ગો શક્તા તૈસ્ત તા એન્જ્યુસ્ટ્રી

OM VAJRA ARGHAM PADYAM PUPE DHUPE ALOKE GENDHE NEWIDYE SHAPTA AH HUNG

સંગ ગ્યાય ટેન સંગ જિક ટેન ક્યોંગ

SANG GYAY TEN SUNG JIK TEN KYONG

King of Nagas, who observes the rules of the noble Chenrezig,

પ'હક પા કા દો લુ યિ ગ્યાલ

P'HAK PAI KA DÖ LU YI GYAL

। ཤ ར ཀ ཝ ཁ ག ཉ ཁ ག གྷ ཁ ཁ ཁ ཁ ཁ ཁ ।

ZHEN YANG JUNG PO GEK RIK DANG

please protect the universe and preserve the Buddha's teachings. Obstructing spirits, elementals,
genii of the lands and towns,

। ཨ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

CHHÖ TÖ TOR MA DI ZHEY LA

having accepted this Torma, this offering and these praises, keeping the foundation of the
Thought of Enlightenment,

। མ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

TEN DROR P'HEN DEI LHAK SAM GYIY

and with the sublime vow to bring happiness and comfort to all beings, grant the realization of all
our wishes.

। ཤ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

Prayer of praises to the deity.

। ད ས ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

DRO WAI DRÖN ME CHEN RE ZIK GÖN LA

I beseech the protector Chenrezig, who is the light for all beings, to bathe in the continuous flow of
perfect nectar.

। ད ས ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

DRO WAI DRIP NYIY DRI MA KÜN SAL NAY

May this be the happy omen to the achievement of the Three Immaculate Bodies, all stains and the
two veils (which cover the mind) having been purified.

। ཕ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

Blessing of the offerings.

। བ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

NAMA SARWA BUDDHA BODHISATE BEH

OM SARWA BIPURA PURA SURA SURA AWATE BEH SOHA

[Repeat three times.]

। བྷ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

OM VAJRA SAP'HARANA KHAM

। ཡ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

YÜL ZHII NAY DAK DRONG DAK NAM

please protect the universe and preserve the Buddha's teachings. Obstructing spirits, elementals,
genii of the lands and towns,

। ན ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

JANG CHHUP SEM KYI ZHI ZUNG TE

having accepted this Torma, this offering and these praises, keeping the foundation of the

। ཧ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

Yİ LA DÖ PA KÜN DRUP DZÖ

and with the sublime vow to bring happiness and comfort to all beings, grant the realization of all
our wishes.

। ད ས ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

DRI ZHIM DÜ TSII GYÜN GYIY T'HRÜ SÖL WAY

I beseech the protector Chenrezig, who is the light for all beings, to bathe in the continuous flow of
perfect nectar.

। ད ས ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

DRI DRAL KU SUM NYEY PAI TA SHIY SHOK

May this be the happy omen to the achievement of the Three Immaculate Bodies, all stains and the
two veils (which cover the mind) having been purified.

ॐ अङ्ग व्यगी सूर्य नाम रुद्र रुद्र अश्विनि विक्षेप शुद्धि

OM ARYA LOKESVARA SAPARI WARA ARGHAM PRATITSA SOHA

ॐ अङ्ग व्यगी सूर्य नाम रुद्र रुद्र अश्विनि विक्षेप शुद्धि

OM ARYA LOKESVARA SAPARI WARA PADYAM PRATITSA SOHA

ॐ अङ्ग व्यगी सूर्य नाम रुद्र रुद्र अश्विनि विक्षेप शुद्धि

OM ARYA LOKESVARA SAPARI WARA PUPE PRATITSA SOHA

ॐ अङ्ग व्यगी सूर्य नाम रुद्र रुद्र अश्विनि विक्षेप शुद्धि

OM ARYA LOKESVARA SAPARI WARA DHUPE PRATITSA SOHA

ॐ अङ्ग व्यगी सूर्य नाम रुद्र रुद्र अश्विनि विक्षेप शुद्धि

OM ARYA LOKESVARA SAPARI WARA ALOKE PRATITSA SOHA

ॐ अङ्ग व्यगी सूर्य नाम रुद्र रुद्र अश्विनि विक्षेप शुद्धि

OM ARYA LOKESVARA SAPARI WARA GENDHE PRATITSA SOHA

ॐ अङ्ग व्यगी सूर्य नाम रुद्र रुद्र अश्विनि विक्षेप शुद्धि

OM ARYA LOKESVARA SAPARI WARA NEWIDYE PRATITSA SOHA

ॐ अङ्ग व्यगी सूर्य नाम रुद्र रुद्र अश्विनि विक्षेप शुद्धि

OM ARYA LOKESVARA SAPARI WARA SHAPTA PRATITSA SOHA

क्षेत्र शुभ मर्त्ता शुभ मर्त्ता दग्धा

KYÖN GYIY MA GÖ KU DOK KAR

You who have no stain, white is your body. The perfect Buddha adorns your head,

द्विषत्संवर्ण शुभ शुभ दग्धा

DZOK SANG GYAY KYIY U LA GYEN

त्हुक जे चेन गयि द्रो ला चिक

and you look upon all beings with the eyes of compassion. I bow before you, Chenrezig, and I glorify you.

चेन रे चिक ला च्छाक त्स'अल तो

। བྱକ୍ଷଦ୍ ପର୍ ଦ୍ଵାଦ୍ଶା ସମନ୍ତଦ୍ ଯ୍ |

TÖ PAR Ö PA T'HAM CHE LA

With bodies as numerous as all the particles in all the universes, I bow before all those worthy of praise.

। ପ୍ରଥମା ଦ୍ଵାଦ୍ଶା ପର୍ ଦ୍ଵାଦ୍ଶା ଗୁଣା ଦ୍ଵାଦ୍ଶା |

LÜ TÜ PAY NI NAM KÜN TU

I pay homage with the best confidence, entirely, with body, speech, and mind.

ॐ ମନୀ ପେମେ ହୁଙ୍ |

OM MANI PEME HUNG

[Repeat *Om Mani Peme Hung* 4 times.]

। ମନୁକ ମାତର ଦେଖନ୍ତା ଧ୍ୟାନୀ ଶ୍ରୀ ହୁଙ୍ |

DÜN KHAR P'HAK PA YI GE DRUK

In the sky before me appears the Noble One of the Six Syllables. He bathes me in the nectar that flows from his right hand.

। କ୍ରୂଷା ପ୍ରଥମା ଦ୍ଵାଦ୍ଶା ମନ୍ଦିରା ହୁଙ୍ଟି |

T'HRÜ JAY DRIP SUM DAK GYUR TE

The three veils of the mind vanish. He is absorbed through the top of my head.

। ଏତମା ଲୁହ ମନ୍ଦିର ଧ୍ୟାନା ଶ୍ରୀ ହୁଙ୍ଟି |

CHOM DEN DAK LA GONG SU SÖL

Please grant me your attention. Under the power of agitation and stupor, our state of absorption

। ତିନ୍ ଦ୍ଵିତୀୟ ମନ୍ତ୍ରା ଶ୍ରୀ ହୁଙ୍ଟି |

TING DZIN MI SAL NGAK MA DAK

lacks clarity and our recitation of mantra is imperfect. Look with benevolence upon this lack of clarity.

ॐ ପେମା ସତ୍ତ୍ଵା ସାମ୍ୟା |

OM PEMA SATTVA SAMAYA

। ପେମା ସତ୍ତ୍ଵା ତିଷ୍ଠ ହୁଙ୍ଟି |

PEMA SATTVA TENOPA TISHT'HA

। ତିନ୍ ଦ୍ଵିତୀୟ ମନ୍ତ୍ରା ଶ୍ରୀ ହୁଙ୍ଟି |

ZHING DÜL KÜN GYI DRANG NYË KYIY

I bow before all those worthy of praise.

। ପାହକ ଚନ୍ଦ୍ର ପର୍ ଦ୍ଵାଦ୍ଶା ହୁଙ୍ଟି |

CHHOK TU DE PAY TÖ PAR GYI

I pay homage with the best confidence, entirely, with body, speech, and mind.

। ପ୍ରଥମା ଦ୍ଵାଦ୍ଶା ପର୍ ଦ୍ଵାଦ୍ଶା ଗୁଣା ଦ୍ଵାଦ୍ଶା |

JÖN PAI CHHAK YAY DÜ TSI YIY

In the sky before me appears the Noble One of the Six Syllables. He bathes me in the nectar that flows from his right hand.

। ଲା ଯାଂ ଚି ଉର ତିମ ପର ଗୁଣା |

LHA YANG CHI WOR T'HIM PAR GYUR

The three veils of the mind vanish. He is absorbed through the top of my head.

। ମନ୍ଦିର ପର୍ ଦ୍ଵାଦ୍ଶା ହୁଙ୍ଟି |

DAK CHAK JING GÖ WANG GYUR PAY

Please grant me your attention. Under the power of agitation and stupor, our state of absorption

। ତ୍ସାଂ ଦ୍ରା ଚୁଙ୍ଗ ସୋକ ଜୋ ପର ସୋଲ |

TSANG DRA CHHUNG SOK ZÖ PAR SÖL

lacks clarity and our recitation of mantra is imperfect. Look with benevolence upon this lack of clarity.

ମାନୁ ପାଲୟା |

MANU PALAYA

ଦ୍ରିଧୋ ମେବା ହା |

DRIDHO MEBHAWA

ਸੁਤੋਖਯੋਮੇਭਾਵਾ

SU TO KHAYO MEBHAWA

ਸੁਪੋਖਯੋਮੇਭਾਵਾ

SU PO KHAYO MEBHAWA

ਅਨੁਰਾਕਤਮੇਭਾਵਾ

ANU RAKTO MEBHAWA

ਸਾਰਵਸਿਦਧੀਸ਼੍ਵਰਾਘਕਾ

SARWA SIDDHI ME PRA YATTSAA

ਸਾਰਵਾਗਮਨੁਤਮੇਤਹੰਸੀਯਾ

SARWA KARMA SU TSA ME TSITTAM SHRI YA

ਕੁਰੁਹੁਂ

KURU HUNG

ਹਾਹਾਹਾਹਾਹੋ

HA HA HA HA HO

ਭਗਾਵਾ

BHAGAWAN

ਸਾਰਵਤਾਗਤਾ

SARWA TAT'HAGATA

ਪੇਮਾਮਾਮੇਮੁਨਤਸਾ

PEMA MA ME MUNTSAA

ਪੇਮਾਭਾਵਮਨੁਸਾਮਾਧਾਸਾਨੁਜ੍ਞੋ

PEMA BHAWA MAHA SAMAYA SATTVA AH

ਹਿੈਨਾਈਨ

If we have a representation of the deity:

ਐੰ ਪ੍ਰਦਿਦਿਤੁਹੈਨਾਨਾਲਕਾਤਿਗਾਤ੍ਰਾ

OM DIR NI TEN DANG LHEN CHIK TU

OM! By staying in this very place, united with this representation,

ਪ੍ਰਸਾਦਸ਼ਿਦਨੁਵਕਾਸਾਰਸਾਨ੍ਦਰਾ

KHOR WA Sİ DU ZHUK NAY KYANG

ਨੇਮੇਤੰਦਨਵਦਭੂਮਾਨ੍ਦਾ

NE MË TS'E DANG WANG CHHUK DANG

spare us illness and grant us long life and power. Grant us Sublime Accomplishment in the most excellent way.

ਪ੍ਰਕਟਸਾਨਾਵਿਸਾਦਾਸਾਨੁਸਾਨ੍ਦਰਾ

CHHOK NAM LEK PAR TSAL DU SÖL

ਐੰਸੁਧਾਹੈਨਾਵਕਾਧੀਨ੍ਦਰਾ

OM SUTRA TISHTA VAJRA YE SOHA

ਹਿੈਨਾਈਨ

If we have no representation of the deity:

ਐੰ ਪਿਦਿਸੁਸਿਮਨਾਤਨਾਨਾਗੁਰਮਨ੍ਦਾ

OM KHYË KYI SEM CHEN DÖN KÜN DZE

OM! You who realize the wishes of all beings, please grant us that same accomplishment.

ਹਿੈਸਾਨੁਮਨੁਪਦਿਨੰਦਸਾਨੁਵਾਨ੍ਦਰਾ

JEY SU T'HÜN PAI NGÖ DRUP TSÖL

ਸਾਂਗਾਨੁਏਨੁਸਾਰਸਾਨ੍ਦਰਾ

SANG GYAY YÜL DU SHEK NAY KYANG

Even though you have gone to the Buddha's country, we implore you to return.

ਨਾਨਾਧੁਰੁਤਾਧਰਮਨੁਸਾਨ੍ਦਰਾ

LAR YANG JÖN PAR DZE DU SÖL

।
VAJRA MU

।
॥

Of the two previous prayers, depending on whether we have a representation of the deity or not, we recite the appropriate one.

।
।

DAK LHA T'HUK KAI HRI LA T'HIM

I, as the deity, melt into light, which is absorbed into the HRI in the heart. This vanishes into the Domain of Clear Light beyond all intellection.

(Silent meditation)

।
।

DE YANG LO DAY Ö SAL NGANG

I, as the deity, melt into light, which is absorbed into the HRI in the heart. This vanishes into the Domain of Clear Light beyond all intellection.

।
।

LAR YANG ZHAL CHIK CHHAK NYIY PAI

Then I clearly reappear as the Great Compassionate One, with one face and two arms.

।
।

T'HUK JE CHHEN POR SAL WAR GYUR

One, with one face and two arms.

।
।

GE WA DI YIY NYUR DU DAK

Having, by this virtue, realized the state of Chenrezig, the Powerful One,

।
।

CHEN RE ZIK WANG DRUP GYUR NAY

One, with one face and two arms.

।
।

DRO WA CHIK KYANG MA LÜ PA

may I establish in it all beings without exception.

।
।

DE YI SA LA GÖ PAR SHOK

(The end of the Sadhana.)

Tashi Prayer

༄༅ ཤུນ ནྟ ཉ ཁ ག བ ན ད ར ད ལ ཕ མ ད ན ཐ དྷ ཏ ང ཁ གྷ ད བྷ ད ཚ ད ལ

P'HÜN SUM TS'OK PA NGA WA SER GYI RI WO DRA

The one who possesses the accumulation of all wishes, similar to the golden mountain,

༄༅ ཁ ཇ ན ད ས ཁ ག བ ན ད ར ད ལ ཕ མ ད ན ཐ དྷ ཏ ཁ གྷ ད བྷ ད ཚ ད ལ

JIK TEN SUM GYI GÖN PO DRI MA SUM PANG PA

the Protector of the three worlds who has taken off the three veils,

༄༅ ཁ ཇ ན ད ས ཁ ག བ ན ད ར ད ལ ཕ མ ད ན ཐ དྷ ཏ ཁ གྷ ད བྷ ད ཚ ད ལ

SANG GYAY PEMA GYAY PA DAP DRAI CHEN NGA WA

Buddha, whose eye is like the petal of the blooming lotus —

༄༅ ཁ ཇ ན ད ས ཁ ག བ ན ད ར ད ལ ཕ མ ད ན ཐ དྷ ཏ ཁ གྷ ད བྷ ད ཚ ད ལ

DI NI JIK TEN GE WAI TA SHIY DANG PO-O

this is the first good fortune resulting from the virtue of the world.

༄༅ ཁ ཇ ན ད ས ཁ ག བ ན ད ར ད ལ ཕ མ ད ན ཐ དྷ ཏ ཁ གྷ ད བྷ ད ཚ ད ལ

DE YIY NYE WAR TEN PAI CHHOK RAP MI YO WA

He who is famous in the three worlds, and to whom gods and men make offerings,

༄༅ ཁ ཇ ན ད ས ཁ ག བ ན ད ར ད ལ ཕ མ ད ན ཐ དྷ ཏ ཁ གྷ ད བྷ ད ཚ ད ལ

JIK TEN SUM NA DRAK SHING LHA DANG MIY CHHÖ PA

gives the most perfect and immovable instruction,

༄༅ ཁ ཇ ན ད ས ཁ ག བ ན ད ར ད ལ ཕ མ ད ན ཐ དྷ ཏ ཁ གྷ ད བྷ ད ཚ ད ལ

CHHÖ KYI DAM PA KYE GU NAM LA ZHI JË PA

the Holy Dharma, which brings peace to all beings —

༄༅ ཁ ཇ ན ད ས ཁ ག བ ན ད ར ད ལ ཕ མ ད ན ཐ དྷ ཏ ཁ གྷ ད བྷ ད ཚ ད ལ

DI NI JIK TEN GE WAI TA SHI NYIY PA-O

this is the second good fortune resulting from the virtue of the world.

। ད්‍රෝ དුන དම ພා ཚ්හො དෙන ຕ'හෝ පා තා සිය ທ්හු ດැඩ සැං මූල

GEN DÜN DAM PA CHHÖ DEN T'HOP PAI TA SHIY CHHUK

The Holy Sangha, possessing the good fortune of the realization of the Dharma,

। ཁ්‍රා དම ພා ངින ສු ເක් ດැඩ සැං

LHA DANG MI DANG LHA MA YIN GYIY CHHÖ PAI NAY

to whom gods and demi-gods make offerings,

। ເක් ສා ສු ເක් ດැඩ සැං දම ດැඩ සැං

TS'OK KYI CHHOK RAP NGO TS'A SHEY DANG PAL GYI ZHI

the perfect assembly who knows the cause of shame, the glorious foundation —

। ເදි ອි ແදි සා ත්‍රී දේ ට උ උ සැං මූල ච ච ච

DI NI JIK TEN GE WAI TA SHIY SUM PA-O

this is the third good fortune resulting from the virtue of the world.

। ເ ව න ව ව ව ව ව ව ව ව ව ව ව ව

CHHE WAI CHHE CHHOK TÖN CHHOK LA NA MË

The greatest of the great, the incomparable supreme Teacher,

। ເ ව ව ව ව ව ව ව ව ව ව ව ව

CHHÖ JE NYI MA GYAL WAI JIN LAP KYIY

the glorious sun-like blessing of the venerable Dharma,

। වු ව ව ව ව ව ව ව ව ව ව ව ව

DÜ DANG GEK RIK NÖ PAI DRA ZHI TE

by them may the different kinds of devils and obstructions, and all those who harm, be pacified,

। වු ව ව ව ව ව ව ව ව ව ව ව ව

TAK TU PAL NAY NYIN TS'EN TA SHIY SHOK

and then may the continuously glorious day and night be auspicious.

। ເ ව ව ව ව ව ව ව ව ව ව

CHHÖ NYI DEN PAI CHHÖ CHHOK LA NA MË

The natural state itself is the truth of the incomparable and supreme Dharma.

ਦਮੁੱਕਸਾਗ੍ਰੂਦੁੰਤੀਵਦੀਵੈਨੀਵਿਨਾਵਨਸਾਗ੍ਰੀਸਾ।

DAM CHHÖ DÜ TSI DEN PAI JIN LAP KYI

With the blessing of the truth of the Holy Dharma's Nectar may the enemy, Mara,

ਨੀਵੈਨੀਵਿਨਾਵਨਸਾਗ੍ਰੂਦੁੰਤੀਵਦੀਵੈਨੀਵਿਨਾਵਨਸਾਗ੍ਰੀਸਾ।

NYÖN MONG DUK NGAL DUNG WAI DRA ZHI TE

who torments the mind with the misery of mental disturbances, be pacified,

ਤਾਕਤੁਪਾਲਨਾਯਿਨਿਤਾਸ਼ਿਓਦਾਨਿਸਾਹਿਸਿਗ।

TAK TU PAL NAY NYIN TS'EN TA SHIY SHOK

and may the continuously glorious day and night be auspicious.

ਗੇਨਦੁਨਯੋਨਟੇਨਚਹੇਨਪਾਲਵਾ।

GEN DÜN YÖN TEN RIN CHHEN PAL BAR WA

By the blazing glory of the precious qualities of the Sangha,

ਗ੍ਰਾਏਸਾਧਨਮਹੁਦੁੰਤੀਵੈਨੀਵਿਨਾਵਨਸਾਗ੍ਰੀਸਾ।

GYAL SAY P'HEN DZE DEN PAI JIN LAP KYI

the blessing of the truth of the Glorious Ones and their Sons' beneficial actions,

ਨੀਵੈਨੀਵਿਨਾਵਨਸਾਗ੍ਰੂਦੁੰਤੀਵਦੀਵੈਨੀਵਿਨਾਵਨਸਾਹਿਸਿਗ।

NYEY PAI KYÖN DRAL GE TS'OK NAM PAR P'HEL

being separated from the error of offense, the perfect accumulation of virtue increases.

ਤਾਕਤੁਪਾਲਨਾਯਿਨਿਤਾਸ਼ਿਓਦਾਨਿਸਾਹਿਸਿਗ।

TAK TU PAL NAY NYIN TS'EN TA SHIY SHOK

Then may the continuously glorious day and night be auspicious.

ਤਸਾਂਡਾਂਲਾਵਾਂਮਹੁਦੁੰਤੀਵੈਨੀਵਿਨਾਵਨਸਾਗ੍ਰੀਸਾ।

TS'ANG DANG LHA WANG SUNG MAI JIN LAP KYI

By the benefit coming from the blessing of the protection of Brahma and Indra,

ਪਾਲਨਮਹੁਦੁੰਤੀਵੈਨੀਵਿਨਾਵਨਸਾਗ੍ਰੀਤੀ।

P'HEN DZE LHA YI TA SHIY NAY GYUR TE

may this place become the fortunate abode of the gods.

Nyung Nay Sadhana
Tashi Prayer

འདိ·ཡဲ့ရာ·သန·ပာ·သံ·ဖို·သို့·တဲ့·အူ·သံ·

DE LEK SAM PA YI ZHIN DRUP PA DANG

May our wishes for joy and goodness be realized

အေး·သီး·သန·မဲ့·သံ·နှိုး·လွှာ·သံ·

TS'E RING NE MË DE KYI DEN PAR SHOK

and may we become endowed with long life, health, and happiness.

(For the first and third pujas, continue here; for the second puja, go to p. 51)

ନାମୋ ଗୁରୁ ଲୋକେଶ୍ଵରା ଯା ।

NAMO GURU LOKESVARA YA

ପ୍ରମାଣାଦେଇଷତ୍ତିକ୍ଷେତ୍ରମନ୍ଦିରମଧ୍ୟରେ ପରିଗମନ କରିବାକୁ । ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ।

T'HUK JEI DAK NYÏ CHEN RE ZIK WANG GIY GE LONG PAL MOR T'HA MAL DRIP JANG SU
Through the compassion of Lord Chenrezig himself, the instructions for this path of fasting are given

ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ । ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ।

LEK PAR DAM PAI NYUNG WAR NAY PAI LAM

NYAM SU LANG PAI GE TS'OK CHI CHHIY PAY

in order to wash away the defilements of Gelongma Palmo's ordinary form. Whatever virtue is accumulated by these practices brings benefit and happiness,

ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ । ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ।

P'HEN DEI JUNG NAY GYAL WAI TEN PA DANG DER DZIN KYEY BU DRO WAI DE KYÏ P'HEL
arising from the teachings of the Victorious Ones. Whoever is a holder of this doctrine and preserves this practice helps to increase bliss and happiness for all sentient beings.

ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ।

ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ।

DAM CHHÖ DRUP PAI GAL KYEN MA LÜ ZHI

T'HÜN KYEN LEK TS'OK BE MË DRUP PAR SHOK

All obstructions to the realization of the Holy Dharma are pacified. May the accumulation of good and favorable conditions be realized without effort.

ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ।

ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ।

LÜ KYI KA T'HUP NYUNG WAR NAY PA LAY

NANG TONG LHA KUR SAL WAI TING DZIN GYIY

From this fast, difficulties of the body arise, but by clearly concentrating on the voidness of the deity's body,

ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ।

ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ପରିପ୍ରକାଶିତ ।

DAK CHAK KÜN GYI LÜ KYI DRIP PA DAK

T'HAR T'HUK TS'EN PEI GYEN PAI KU T'HOP SHOK

the bodily defilements of myself and all others become purified. May the end of the Path be reached, and the body adorned with the thirty-two major and the eighty minor marks be obtained.

। དྲାକ ། ກି ອୁପ ມା ທେ ນ୍ୟଂ ນ୍ୟା ພ୍ୱା ວତ ດ ສ୍ରାଵ ຢା ຮନ ສ୍ରିଣ ໃ

। ພ୍ୱା ສ୍ରି ສ୍ରାଵ ພ୍ୱା ພ୍ୱା ປୁ ບୁ ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା

**NGAK GI KA T'HUP MA CHE NYUNG NAY KYIY
DRAK TONG NGAK KYI DAY PA T'HAR CHHIN TE**

Through enduring difficulties caused by not speaking during this fast, the intonation of mantra is perfected by the sound of voidness.

। ພଦଶ ພବ ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା

। ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା

**DAK ZHEN KÜN GYI NGAK GI DRIP PA DAK
T'HAR T'HUK TS'ANG PAI SUNG YANG T'HOP PAR SHOK**

The speech defilements of myself, and all others, are purified. May we reach the end of the Path and obtain the charming voices of the Brahma gods.

। ພିନ ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା

। ສ୍ରି ສ୍ରି ສ୍ରି ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା

**Yİ KYI KA T'HUP MA YENG NYUNG NAY KYIY
TONG NYİ NYING JEI NAL JOR ZAP MÖI T'HÜ**

By bearing the difficulties of the mind in not letting it wander during this fast, and by the power of the deep yoga of compassion and voidness,

। ພଦଶ ພବ ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା

। ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା

**DAK ZHEN KÜN GYI Yİ KYI DRIP PA DAK
T'HAR T'HUK DE CHHEN CHHÖ KU T'HOP PAR SHOK**

the mental defilements of myself and all others are purified. May we reach the end of the Path and obtain the great bliss of the Body of Truth.⁵

। ຂା ຂା ຂା ຂା ຂା ຂା

। ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା

**KAL DEN KYEY BU NYUNG WAR NAY PAI TS'E
LÜ LA TS'A DRANG NGAL DUP JUNG GYUR NA**

If during this fast the fortunate person feels hot, cold, or tired,

। ຖେ ຂା ຂା ຂା ຂା ຂା

। ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା ພ୍ୱା

**ZHE DANG WANG GIY NYAL WAR KYE GYUR LAY
JANG NAY NYAL WAI KYE GO CHÖ PAR SHOK**

may the karma which, through the power of hatred, would cause his rebirth in hell be purified, and the gates to rebirth in hell be closed.

⁵ Dharmakaya.

[[[[[藏文]]]]]
ZAY KOM CHE PAI KA T'HUP NYUNG NAY KYIY
TOK SHING KOM PAI DUK NGAL JUNG GYUR NA

If because of the difficulty of not eating or drinking during this fast, the miseries of hunger and thirst arise,

[[[[[藏文]]]]]
SER NAI WANG GIY YI DAK KYE GYUR LAY
may the karma which, through miserliness, would cause one to be reborn among hungry spirits be purified, and then may the gates to rebirth among the hungry spirits by closed.

[[[[[藏文]]]]]
MA YENG Yİ KYIY NYUNG WAR NAY PA YIY
JING T'HIP NYİ DANG MUK PAY NYÖ GYUR NA

If during this fast, through not letting the mind wander about, it becomes maddened by agitation, drowsiness, sleepiness, and dullness,

[[[[[藏文]]]]]
TI MUK WANG GIY DÜN DROR KYE GYUR LAY
JANG NAY DÜN DRÖI KYE GO CHÖ PAR SHOK

may the karma, which through stupidity, would cause one to be reborn among animals be purified, and may the gates to rebirth in the animal realm be closed.

[[[[[藏文]]]]]
DOR NA NYUNG WAR NAY PAI DÜ KÜN TU
In general, at all times during this period of fasting, whatever misery of the body and mind may arise, with the mind bent towards the benefit and happiness of others,

[[[[[藏文]]]]]
DRO KÜN DUK NGAL DI YIY JANG NYAM PAI
P'HEN DEI SEM KYIY DUK NGAL DANG LEN SHOK

thinking that it is the suffering of all sentient beings, may we take it upon ourselves.

[[[[[藏文]]]]]
DAK NI NAM ZHIK CHHI WAI DÜ JUNG TS'E
T'HUK JE CHHEN PÖ LEK PAR NGÖN SÜ NAY

When the time of my death arrives, having previously welcomed the Great Compassionate One,

। ཚେଷ ༦୍ୱାର ພତ୍ତ ଶତିଶ ମର୍ଦ୍ଦ ଶୁମ ମଦ୍ସାପ ଦନ୍ଦ । । ଶ୍ରୀ ଶ୍ରୀ ଦ୍ୱାର ପଶ କୁନ ଶକ ଶିଶ ପର ଶିଶ

ZHAL ZANG CHU CHIK NGÖN SUM JAL WA DANG
CHEN TONG DEN PAY DÜ KÜN ZIK PAR SHOK

may I be open to the sight of his beautiful eleven faces and may the one who has a thousand eyes
watch over me.

। ଶ୍ରୀ ଶ୍ରୀ ମଦ୍ଦ ପଶ ଦନ୍ଦ ଶତିଶ କୁନ ଶକ ଶିଶ । । ଶ୍ରୀ ଏଶ ଶ୍ରୀ ପରି ଦନ୍ଦ ଶିଶ ଶକ ଏଶ

CHHAK TONG NGA WAY NGEN SONG NAY NAY DREN
KU LAY KYEY PAI Ö ZER TRO DU YIY

By the power of your thousand arms, may the lower realms be emptied. By the rays of light
emanating from and returning to your body,

। ଦ୍ରୋ ଦ୍ରୁକ କୁନ ଗ୍ୟି ଦୁକ ନଗା ସେଲ ଦ୍ଜେ ଚିଙ । । ପାତ୍ର ଏକ କୁନ ପରି ସୁନା ଶ୍ରୀ ଶାହ ଦହିନ ଶିଶ

DRO DRUK KÜN GYI DUK NGAL SEL DZE CHING
KHYEN TSE NÜ PAI T'HUK KYIY JEY DZIN SHOK

may the suffering of the six realms be cleared away, and may we be held by the power of omniscient
love.

। ଶ୍ରୀ ଏଶ ମିନ ମେଦ ପଦି କେତ ଦିନ ମହାଶ ଦିନ । । ଦରନ ଶ୍ରୀ ଦାକ ପରି ଶ୍ରୀ ପନା ଶ୍ରୀ ଶିଶ କୁନ ।

DUK NGAL MING MË DE CHHEN ZHING CHHOK DER
DAP TONG PEMAI BUP SU KYEY NAY KYANG

Having been born in the heart of a thousand-petalled lotus, in this supreme land of great happiness,
where the name of suffering does not exist,

। ପାତ୍ର ଏକ ଦନ୍ଦ ଦପଶ ମିନ ଶ୍ରୀ ଏଶ ମର୍ଦ୍ଦ ଶିଶ । । ଦରନ ଶଶ ଦରନ ଶଶ ଶ୍ରୀ ଦାକ ପରି ଶ୍ରୀ ପନା ଶ୍ରୀ ଶିଶ

GÖN PO Ö PA MË KYI ZHAL T'HONG SHOK
UK YUNG SUNG GI LUNG TEN T'HOP PAR SHOK

may we see the face of the protector, Amitabha. May we receive the prophecy through his inspired
voice.

। ଯମ ଦି ଶ୍ରୀ ଶଶ କୁନ ପାତ ଶିଶ ଏ ଏ । । ଶ୍ରୀ ଶ୍ରୀ ଶଶ ପରି ଏପାର ଦରନ ଶଶ କୁନ ଦି ।

LAM DI CHHOK DÜ KÜN LA PEL WA LA
DONG DROK JE PAI KA SUNG CHHAK DRUK DANG

May we quickly realize the unceasing activity for the spreading of this Path in all directions and
at all times

ਨ੍ਯੂਂਨੀ ਪ੍ਰਸ਼ੰਸਨ ਦੁਆਰਾ ਸਹਿਯੋਗ ਦਿੱਤੇ ਗਏ ਪ੍ਰਸ਼ੰਸਨ ਵਿਖੇ।

ਪ੍ਰਿਣ ਘਨ ਸ਼ਵਸਾ ਮੇਦ ਮੂਰਦ ਕੁਝ ਦਾ ਧਰਮ ਵਿਖੇ ।

LU CHHEN GYE DANG TA GÖI ZHI DAK GIY

T'HRIN LAY T'HOK MË NYUR DU DRUP PAR SHOK

by asking the friendly help of the Six-Armed One⁶ who protects the Buddha's word, of the Eight Great Nagas, and the Keeper of the place of Tago.⁷

ਤੇਜ਼ ਵਾਚੀ ਪ੍ਰਸ਼ੰਸਨ ਦੁਆਰਾ ਸਹਿਯੋਗ ਦਿੱਤੇ ਗਏ ਪ੍ਰਸ਼ੰਸਨ ਵਿਖੇ।

These words have been composed by the Penchen T'hamche Khyenpa.

⁶ Six-Armed Mahakala, a wrathful manifestation of Chenrezig.

⁷ A local deity of Western Tibet near Mt. Kailash, where the Nyung Nay practice was introduced to Tibet from India.

(For the second puja, start here, continuing from p. 46).

କ୍ରମ୍ପାସ୍ତ୍ରୀସୁନ୍ଦୟା

NAMO LOKESVARA YA

ଶ୍ରୀଶାଶ୍ଵରାତ୍ମବଦ୍ଧାଶବ୍ଦିଷ୍ଟଦ୍ଵାଦ୍ଶାମେଦି । ଶ୍ରୀଶାଶ୍ଵରାତ୍ମକ୍ଷେତ୍ରମହାଦ୍ୱାଦ୍ଶଶାଶ୍ଵରାତ୍ମାମହାଦ୍ୱିଷ୍ଟଯା ।

RIK KÜN KHYAP DAK ZI Jİ Ö PA MË GYAL KÜN KYË DZE P'HAK PA NAM KHAİ GYAL

The luminosity of Amitabha pervades all Buddha families. The Noble One, the King of the Sky,
brings all the Victorious Ones to life.

ଏତୁଷତିଶାଳୀତ୍ୱାଧୂରାଶ୍ଵରାଶ୍ଵରାଦ୍ୱାଦ୍ଶା । ଏତୁଷତିଶାଳୀତ୍ୱାଧୂରାଶ୍ଵରାଶ୍ଵରାଦ୍ୱାଦ୍ଶଶାଶ୍ଵରାତ୍ମା ।

CHU CHIK ZHAL DEN CHHAK TONG CHEN TONG PA
DRO DRUK DREN DZE P'HAK PA CHEN RE ZIK

You who are endowed with eleven faces, a thousand arms, and a thousand hands, draw from suffering
the six kinds of beings.

ଅତ୍ୱାଶାଶ୍ଵରାତ୍ମକାରୀଶ୍ଵରାଶ୍ଵରାଦ୍ୱାଦ୍ଶା । ଅତ୍ୱାଶାଶ୍ଵରାତ୍ମକାରୀଶ୍ଵରାଶ୍ଵରାଦ୍ୱାଦ୍ଶଶାଶ୍ଵରାତ୍ମା ।

KHYE PAR GANG CHEN GÖN PO T'HUK JE CHEN
KHYË LA TSE CHIK GÜ PAY SÖL WA DEP

Compassionate One who is the Protector of the snowy land, we pray to you with one-pointed devotion.

ଶ୍ରୀଦ୍ଵାଦ୍ଶଶାଶ୍ଵରାଶ୍ଵରାଦ୍ୱାଦ୍ଶଶାଶ୍ଵରାତ୍ମା । ଶ୍ରୀଦ୍ଵାଦ୍ଶଶାଶ୍ଵରାଶ୍ଵରାଦ୍ୱାଦ୍ଶଶାଶ୍ଵରାତ୍ମା ।

NYING NAY KYAP SU CHHI-O T'HUK JEY ZUNG
LÜ DANG LONG CHÖ GE WAI TSA WA CHAY

From our hearts we go for refuge to you, who hold us with compassion. I emanate offerings to you

ଶ୍ରୀଦ୍ଵାଦ୍ଶଶାଶ୍ଵରାଶ୍ଵରାଦ୍ୱାଦ୍ଶଶାଶ୍ଵରାତ୍ମା । ଶ୍ରୀଦ୍ଵାଦ୍ଶଶାଶ୍ଵରାଶ୍ଵରାଦ୍ୱାଦ୍ଶଶାଶ୍ଵରାତ୍ମା ।

KÜN ZANG CHHÖ PAI TRIN TU TRÖ TE BÜL GO SUM MI GEI LAY NAM GANG GYIY PA
(like Kuntuzangpo's offering cloud) consisting of this body and its enjoyments, the roots of virtue.
Whatever negative karma of the three doors we have created,

ଏତୁଷତିଶାଶ୍ଵରାଶ୍ଵରାଦ୍ୱାଦ୍ଶଶାଶ୍ଵରାତ୍ମା । ଏତୁଷତିଶାଶ୍ଵରାଶ୍ଵରାଦ୍ୱାଦ୍ଶଶାଶ୍ଵରାତ୍ମା ।

GYÖ PAY SHAK SO DAK CHING TS'ANG PA TSÖL
DAK CHAK T'HOK MË DÜ NAY KHOR WAR KHYAM

we regret and disclose it. Then, being cleansed, we return to purity. Since beginningless time, we have
been wandering in the cycle of existence.

। འନ୍ତରେ ଯତ୍ତାକଣାନ୍ତରେ ଯତ୍ତାକଣାନ୍ତରେ ଗୁମ୍ଭା । ପ୍ରେତୀ ଯାଦେଶବାଦି ସ୍ଵାତନ୍ତ୍ରମି ଶବ୍ଦବାକ୍ଷା ।

**LAY DANG BAK CHHAK NGEN PAY ZHEN WANG GYUR
DI LA P'HAK PAI T'HUK JEY MI ZIK NA**

If, through karma and bad tendencies, we fall under the sway of others and the compassion of the Noble One does not hold us,

। ହୃଦୟକୁଣ୍ଡଳେ ଧୂମର୍ବନ୍ଦୁରେ ଗୁମ୍ଭା ।

। ସ୍ଵାତନ୍ତ୍ରମାନଙ୍କୁ ଦମ୍ଭାଦରେ ଧୂମର୍ବନ୍ଦୁରେ ଗୁମ୍ଭା ।

**DA DUNG DUK NGAL YÜN RING NYONG GYUR WAY
T'HUK KYË DAM CHA NYEL WAR MA DZE PAR**

we experience still more suffering for a long time. Please do not forget your heart promises, and

। ସମ୍ବନ୍ଧବିନ୍ଦୁରେ ଧୂମର୍ବନ୍ଦୁରେ ଗୁମ୍ଭା । ପ୍ରତିକର୍ତ୍ତାରେ ଧୂମର୍ବନ୍ଦୁରେ ଗୁମ୍ଭା ।

**DAK DANG DAK DRAI LAY NGEN SEM CHEN NAM
KHOR WAI DAM NAY NYUR DU DRANG DU SÖL**

quickly pull me and all sentient beings, who like me have an impure body, out of the mud of samsara.

। ଶିଦ୍ଧିରେ ଧନ୍ତିରେ ଧାରିବାରେ ଗୁମ୍ଭା ।

। କେନ୍ତିରେ ଧନ୍ତିରେ ଧାରିବାରେ ଗୁମ୍ଭା ।

Sİ PAI DE LA ZHEN PA TING NAY LOK

CHHÖ MIN SAM PA KE CHIK MI KYE ZHING

We turn away from the deep attachment to worldly happiness and not even for one moment does a non-dharmic thought arise.

। ବିନ୍ଦୁରେ ଧନ୍ତିରେ ଧାରିବାରେ ଗୁମ୍ଭା ।

। ପ୍ରମତ୍ତାରେ ଧନ୍ତିରେ ଧାରିବାରେ ଗୁମ୍ଭା ।

LO NA DAM PAI CHHÖ LA GYUR WAR DZÖ

JAM DANG NYING JE CHÖ MIN GYÜ LA KYEY

May our thoughts be transformed into thoughts of the holy Dharma. Spontaneous love and compassion are born.

। ସମ୍ବନ୍ଧବିନ୍ଦୁରେ ଧନ୍ତିରେ ଧାରିବାରେ ଗୁମ୍ଭା ।

। ବିନ୍ଦୁରେ ଧନ୍ତିରେ ଧାରିବାରେ ଗୁମ୍ଭା ।

SAM JOR T'HAM CHE JANG CHHUP LAM DU GYUR

ZHI LHAK TING DZIN T'HAR CHHIN JIN GYIY LOP

All thoughts and actions become the Path of Enlightenment. May we receive the blessing of perfect samadhi, the union of calm and insight.

। ତିଥିରେ ଧନ୍ତିରେ ଧାରିବାରେ ଗୁମ୍ଭା ।

। ତିଥିରେ ଧନ୍ତିରେ ଧାରିବାରେ ଗୁମ୍ଭା ।

CHI YANG MË LA DAK ZHEN NYIY SU DZIN

LOK PAR TOK PAI T'HÜL PA KHUNG DIP NAY

For nothing whatsoever let us hold to the duality of self and others. After having destroyed the pit of the fundamental errors,

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CHHÖ YING RANG ZHAL JAL WAR DZE DU SÖL

DAK ZHEN DREL CHAY DI NAY P'HÖ MA T'HAK

may we reach the space of truth, Dharmadhatu. When we leave this body, may I, and

all those connected to me,

| ඕඩ ම ක් හා එ ද ත ත ද ද ය ම ඇ ද ද භ භ

| එ ද භ භ ත ත ම ම රු රු ම රු රු ම රු රු

ZHING CHHOK DE WA CHEN DU LAM NA DRONG

SANG GYAY ZHAL T'HONG LUNG TEN CHHOK T'HOP NAY

be guided to Dewachen, the supreme land of joy. Having obtained the Supreme Prophecy from the mouth of the Buddha

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JANG CHHUP CHÖ PA GYA TS'O YONG SU DZOK

DÖN NYIY T'HAR CHHIN KU SUM NGÖN GYUR SHOK

and having completed the ocean of Bodhisattva conduct, may we perfectly realize the two aims and become the manifestation of the two bodies.

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This was composed at the holy place of Pemagangra at the wish of Damchö Tulku who was meditating there. It was written in accordance with Lodro Thaye's purpose to spread excellent virtue.

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Then recite the Sangchö Mönlam and the prayer of the Auspicious Omen.

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The Nyung Nay is the main meditation accomplished during the Four Great Celebrations: Buddha's descent from among the gods (Lha Bab Düchen), his display of miracles (Chotriül Düchen), his beginning to teach (Chökhör Düchen), and his enlightenment (Saga Dawa Düchen). It is also performed on the day of the full moon or the new moon of any month. During the day of preparation, it is done three times, and during the actual day of celebration (full moon or new moon day), it is also done three times, as well as one last time after the Sojong vows have been relinquished. It is taught that to accomplish the Nyung Nay even once severs the currents leading to the lower states. To know the teachings concerning the immense benefits of the Nyung Nay, refer to the texts concerning this practice. This text has been composed by Tashi Öserchen during the Atermeshara Nyung Nay. He composed it from the ritual in its extensive form. For lay people, who could not practice the entire, extensive ritual, he shortened it clearly by cutting certain parts.



ༀ རྩଗ୍ଶାହେ କେ ଦେ ମଞ୍ଜମ ପାତ୍ରା
ରତ୍ନମରଦ୍ଵାମା ମରୁଷାଶାନ୍ତି ॥

This section contains the recitation for the meditation of the Great Compassionate One called
“For the Benefit of All Beings as Vast as the Skies”

Refuge Prayer

ஓ ପଦମ୍ ଦିନ୍ ରସ୍ତୀ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍

ପଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍

**DAK DANG DRO WA NAM KHAI T'HA DANG NYAM PAI SEM CHEN T'HAM CHE DÜ DI NAY
ZUNG TE JI SÌ JANG CHHUP NYING PO LA CHHIY KYI BAR DU**

From this moment until the heart of enlightenment is reached, I and all sentient beings as limitless as the sky,

ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍

* **PAL DEN LA MA DAM PA NAM LA KYAP SU CHHI-O**
go for refuge to all the splendid, accomplished supreme Gurus.

ଯି ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍

YI DAM KYIL KHOR GYI LHA TS'OK NAM LA KYAP SU CHHI-O
We go for refuge to all the Yidams, the deities gathered in the mandala.

ଶଂ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍

SANG GYAY CHOM DEN DAY NAM LA KYAP SU CHHI-O
We go for refuge to all Buddhas, the transcendent accomplished conquerors.

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DAM PAI CHHÖ NAM LA KYAP SU CHHI-O
We go for refuge to all the supreme Dharma.

ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍

P'HAK PAI GEN DÜN NAM LA KYAP SU CHHI-O
We go for refuge to all the noble Sangha.

ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍

**PA WO KHAN DRO CHHÖ KYONG SUNG MAI TS'OG YE SHEY KYI CHEN DANG DEN PA
NAM LA KYAP SU CHHI-O**

We go for refuge to all the Dakas, Dakinis, Protectors, and Defenders of Dharma who each have the eye of transcendent awareness.

(Repeat three times from *)

**The Recitation for the Meditation of the Great Compassionate One
Called “For the Benefit of All Beings as Vast as the Skies”**

ஓ| རྒྱྱନྤ୍ୱା ଶ୍ରୀ ଚେନ୍ରେଜିଗ ପାତ୍ରି | ଦ୍ୱାରା ଚେନ୍ରେଜିଗ ପାତ୍ରି

The recitation for the Chenrezig meditation. First, take refuge and raise the bodhicitta.

। ଶବ୍ଦନ୍ତା କ୍ରୂଣା ହେତୁ ଶବ୍ଦନ୍ତା ଶ୍ରୀ ମହାକାର୍ଯ୍ୟା କ୍ରୂଣା ଏବା

SANG GYAY CHHÖ DANG TS'OG KYI CHHOK NAM LA

In the Buddha, Dharma, and Sangha

। ପ୍ରତ୍ୟେକ ପଦ୍ମ ଦ୍ୱାରା ଚେନ୍ରେଜିଗ ପାତ୍ରି

JANG CHHUP BAR DU DAK NI KYAP SU CHHI

I take refuge until I reach enlightenment.

। ସବ୍ଦନ୍ତା ଶିଶ୍ରୀ ଚେନ୍ରେଜିଗ ପାତ୍ରି ଦ୍ୱାରା ଚେନ୍ରେଜିଗ ପାତ୍ରି

DAK GIY JIN SOK GYIY PAI SÖ NAM KYIY

By the merit of this (practice), generosity, and other virtues,

। ଦ୍ଵାରା ପାଦ ଦ୍ୱାରା ଶବ୍ଦନ୍ତା କ୍ରୂଣା ଦ୍ୱାରା ପାଦ ଦ୍ୱାରା ଶବ୍ଦନ୍ତା ।

DRO LA P'HEN CHHIR SANG GYAY DRUP PAR SHOK

may I achieve Buddhahood for the benefit of all sentient beings.

। ପାଦ ଦ୍ୱାରା

Repeat three times.

କ୍ରୀତିକ୍ଷେତ୍ରି

Visualization of the deity.

। ସବ୍ଦନ୍ତା ଶିଶ୍ରୀ ଚେନ୍ରେଜିଗ ପାତ୍ରି ଦ୍ୱାରା ଶବ୍ଦନ୍ତା କ୍ରୀତିକ୍ଷେତ୍ରି

DAK SOK KHA KHYAP SEM CHEN GYI

On the crown of the head of myself and all beings,

। ଶିଶ୍ରୀ ଚେନ୍ରେଜିଗ ପାତ୍ରି ଦ୍ୱାରା ଶବ୍ଦନ୍ତା କ୍ରୀତିକ୍ଷେତ୍ରି

CHI TSUK PE KAR DA WAI TENG

on a moon, on a lotus, is a HRI.

। କ୍ରୀତିକ୍ଷେତ୍ରି ଦ୍ୱାରା ଶବ୍ଦନ୍ତା କ୍ରୀତିକ୍ଷେତ୍ରି ଶିଶ୍ରୀ ଚେନ୍ରେଜିଗ

HRI LAY P'HAK CHHOK CHEN RE ZIK

Chenrezig arises from this. He radiates bright, clear light of five colors.

। କ୍ରୀତିକ୍ଷେତ୍ରି ଦ୍ୱାରା ଶବ୍ଦନ୍ତା କ୍ରୀତିକ୍ଷେତ୍ରି ଶିଶ୍ରୀ ଚେନ୍ରେଜିଗ

KAR SEL Ö ZER NGA DEN T'HRO

। ཡ ད ས ཁ ན མ བ ཕ ག མ ང ཉ གྷ ཁ དྷ ང ཉ ཁ དྷ ང ཉ

DZEY DZUM T'HUK JÉI CHEN GYIY ZIK

He gazes with compassionate eyes and a lovely smile. He has four arms. The first two are folded in prayer.

। ག ད ཕ ད བ ཕ ག ད བ ཕ ག ད བ ཕ ག ད བ ཕ

CHHAK ZHII DANG PO T'HAL JAR DZE

। ག ད ཕ ད བ ཕ ག ད བ ཕ ག ད བ ཕ

OG NYIY SHEL T'HRENG PE KAR NAM

The lower two hold a crystal rosary and white lotus. He is arrayed in silks and jewels.

। ག ད ཕ ད བ ཕ ག ད བ ཕ ག ད བ ཕ

DAR DANG RIN CHHEN GYEN GYIY TRAY

। ག ད ཕ ད བ ཕ ག ད བ ཕ

RI DAK PAK PAI TÖ YOK SÖL

He wears an upper robe of doeskin. His head ornament is Amitabha, Buddha of Boundless Light.

। ག ད ཕ ད བ ཕ ག ད བ ཕ

Ö PAG MË PAI U GYEN CHEN

। ག ད ཕ ད བ ཕ ག ད བ ཕ

ZHAP NYIY DOR JÉI KYIL TRUNG ZHUK

His two feet are in the vajra asana. A stainless moon is his backrest.

। ག ད ཕ ད བ ཕ ག ད བ ཕ

DRI MË DA WAR GYAP TEN PA

। ག ད ཕ ད བ ཕ

KYAP NAY KÜN DÜ NGO WOR GYUR

He is the essence of all those in whom we take refuge.

। ག ད ཕ ད བ ཕ ག ད བ ཕ ག ད བ ཕ

DAK DANG SEM CHEN T'HAM CHE KYIY DRIN CHIK TU SÖL WA DEP PAR GYUR

Here make the following prayer, thinking that all beings are making it with you as if in a single voice.

। ག ད ཕ ད བ ཕ ག ད བ ཕ

JO WO KYÖN GYIY MA GÖ KU DOK KAR

Lord, not veiled by any fault, white in color, whose head a perfect Buddha crowns in light,

। ག ད ཕ ད བ ཕ ག ད བ ཕ

DZOG SANG GYAY KYIY U LA GYEN

। ག ད ཕ ད བ ཕ

T'HUK JÉI CHEN GYIY DRO LA ZIK
gazing compassionately on all beings, to you, Chenrezig, All-Seeing One, I prostrate.

। ག ད ཕ ད བ ཕ

CHEN RE ZIK LA CHHAK TS'AL LO

। ག ད ཕ ད བ ཕ

Recite as many times as you wish.

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

The Seven Branch Prayer:

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

P'HAK PA CHEN RE ZIK WANG DANG

With complete faith I pay homage to the Noble All-Seeing One

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

CHHOK CHU DÜ SUM ZHUK PA YI

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

GYAL WA SAY CHAY T'HAM CHE LA

and to all the Buddhas and Bodhisattvas who dwell in the ten directions and three times.

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

ME TOK DUK PÖ MAR ME DRI

I make offerings, both actual and imagined, of such things as flowers, incense, lamps, food, music, and much else.

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

ZHAL ZAY RÖL MO LA SOK PA

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

NGÖ JOR YI KYIY TRÜL NAY BÜL

I beseech the holy assemblage to accept these offerings.

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

P'HAK PAI TS'OG KYIY ZHEY SU SÖL

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

T'HOK MA MË NAY DA TAI BAR

From beginningless time until now, I repent all the ten unvirtuous acts, the five actions of unlimited consequence,

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

MI GE CHU DANG TS'AM MË NGA

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

SEM NI NYÖN MONG WANG GYUR PAI

and all the other sins I have committed when influenced by obscuring passions (*the kleśas*).

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

DIK PA T'HAM CHE SHAK PAR GYI

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

NYEN T'HÖ RANG GYAL JANG CHHUP SEM

I rejoice in the merit of whatever virtues Pratyekabuddhas, Bodhisattvas, and ordinary people

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

SO SO KYEY WO LA SOK PAY

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

DÜ SUM GE WA CHI SAK PAI

have gathered throughout the three times.

༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·༄༅·

SÖ NAM LA NI DAK YI RANG

। ཤ ཡ ས ཏ ཉ ཁ ག ཉ ཁ ག ཉ ཁ ག ཉ ཁ ག ।

SEM CHEN NAM KYI SAM PA DANG

I pray that the wheel of the Dharma be turned in the form of the greater and lesser vehicles,

। ཁ ཇ ད མ ཉ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

CHHE CHHUNG T'HUN MONG T'HEK PA YI

for as many different aptitudes as are present in the motivations of all sentient beings.

। ལ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

KHOR WA JI SII MA TONG PAR

I beseech the Buddhas not to pass into nirvana, but, until samsara is completely emptied,

। བ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

DUK NGAL GYA T'SOR JING WA YI

to look with great compassion on all sentient beings who flounder in this ocean of frustration and sorrow.

। ར ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

DAK GIY SÖ NAM CHI SAK PA

May whatever merit I have accumulated become a seed for the enlightenment of all beings.

। ར ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

RING POR MI T'HOK DRO WA YI

On reaching enlightenment myself, may I develop, without delay, the qualities of a savior of beings.

Prayer to Chenrezig:

। ལ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

SÖL WA DEP SO LA MA CHEN RE ZIK

I pray to you, my Guru, Chenrezig.

। ལ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

SÖL WA DEP SO YI DAM CHEN RE ZIK

I pray to you, my Yidam, Chenrezig.

। ས ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

LO YI JE DRAK JI TA WAR

I pray that the wheel of the Dharma be turned in the form of the greater and lesser vehicles,

। ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

CHHÖ KYI KHOW LO KOR DU SÖL

for as many different aptitudes as are present in the motivations of all sentient beings.

। ཤ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

NYA NGEN MI DA T'HUK JE YIY

I beseech the Buddhas not to pass into nirvana, but, until samsara is completely emptied,

। ཤ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

SEM CHEN NAM LA ZIK SU SÖL

to look with great compassion on all sentient beings who flounder in this ocean of frustration and sorrow.

। ཤ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

T'HAM CHE JANG CHHUP GYUR GYUR NAY

May whatever merit I have accumulated become a seed for the enlightenment of all beings.

। ཤ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ।

DREN PAI PAL DU DAK GYUR CHIK

On reaching enlightenment myself, may I develop, without delay, the qualities of a savior of beings.

। ଶର୍ଵତ୍ତା ଦିନ ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ମହାକାଣ୍ଡର ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ।

SÖL WA DEP SO P'HAK CHHOK CHEN RE ZIK
I pray to you, Perfect Noble One, Chenrezig.

। ଶର୍ଵତ୍ତା ଦିନ ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ମହାକାଣ୍ଡର ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ।

SÖL WA DEP SO KYAP GÖN CHEN RE ZIK
I pray to you, Lord Protector, Chenrezig.

। ଶର୍ଵତ୍ତା ଦିନ ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ମହାକାଣ୍ଡର ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ।

SÖL WA DEP SO JAM GÖN CHEN RE ZIK
I pray to you, Lord of Love, Chenrezig.

। ସୁଧାକାର ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ।

T'HUK JEY ZUNG SHIK GYAL WA T'HUK JE CHEN
Buddha of Great Compassion, hold me fast in your compassion.

। ମହାମୈତିକ ମହାମୈତିକ ମହାମୈତିକ ମହାମୈତିକ ।

T'HA MË KHOW WA DRANG MË KHYAM GYUR CHING
From time without beginning, beings have wandered

। ଯତ୍ତିକ ମହାମୈତିକ ମହାମୈତିକ ମହାମୈତିକ ।

ZÖ MË DUK NGAL NYONG WAI DRO WA LA
in samsara undergoing unendurable suffering.

। ପାତାମାନାନ ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ।

GÖN PO KHYË LAY KYAP ZHEN MA CHHIY SO
They have no other protector than you.

। କମ୍ବାମାନାନ ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ଶର୍ଵତ୍ତା ।

NAM KHYEN SANG GYAY T'HOP PAR JIN GYIY LOP
Please bless them that they may achieve the omniscient state of Buddhahood.

। ଶର୍ଵତ୍ତା ମହାମୈତିକ ମହାମୈତିକ ମହାମୈତିକ ।

T'HOK MË DÜ NAY LAY NGEN SAK PAI T'HÜ
With the power of evil karma gathered from beginningless time,

༄༅·ན་ད·པར·གී·ෂ·දු·ය·པ···ན···ས···ཀ···

ZHEY DANG WANG GIY NYAL WAR KYEY GYUR TE
sentient beings, through the force of their anger

༄༅·ශ·න·ද·සු·ග·ව·සු·ද·පර·සි·මා·ත·ර·ක·ම·න·

TS'A DRANG DUK NGAL NYONG WAI SEM CHEN NAM
are born as hell-beings and experience the suffering of heat and cold.

༄༅·ම·ක·ශ· ା· ନ· ର· ଶ· ର· ଶ· ର· ଶ·

LHA CHHOK KHYË KYI DRUNG DU KYE WAR SHOK
May they all be born in your presence, Perfect Deity.

ॐ मा नि पे मे हुं

OM MA NI PEME HUNG

༄༅·ସ·ି·ଦ·ନ·ସ·ତ·ନ·ସ·ତ·ନ·ସ·ତ·ନ·ସ·ତ·ନ·

T'HOK MË DÜ NAY LAY NGEN SAK PAI T'HÜ
With the power of evil karma gathered from beginningless time,

༄༅·ଶ·ର·ା·କ·ୟ· ା· ନ· ର· ଶ· ର· ଶ· ର· ଶ·

SER NAI WANG GIY YI DAK NAY SU KYEY
sentient beings, through the force of greed, are born in the realms of *pretas*.

༄༅·ସ·ର·ା·କ·ୟ· ା· ନ· ର· ଶ· ର· ଶ· ର· ଶ·

TREY KOM DUK NGAL NYONG WAI SEM CHEN NAM
and experience the suffering of hunger and thirst.

༄༅·ଶ·ର·ା·କ·ୟ· ା· ନ· ର· ଶ· ର· ଶ· ର· ଶ·

ZHING CHHOK PO TA LA RU KYE WAR SHOK
May they all be born in your perfect realm, the Potala.

ॐ मा नि पे मे हुं

OM MA NI PEME HUNG

। གྱི་ମେଦ୍ རୁଣ୍ ରୁଣ୍ ସନ୍ ରୁଣ୍ ସନ୍ ରୁଣ୍ ରୁଣ୍ ରୁଣ୍ ।

T'HOK MË DÜ NAY LAY NGEN SAK PAI T'HÜ

With the power of evil karma gathered from beginningless time,

। ଶତି ମୁଣ୍ ଦବନ୍ ଶିଶି କୁତୁହଳ ଶିଶି ଗୁରୁତି ।

TI MUK WANG GIY DÜN DROR KYEY GYUR TE

sentient beings, through the force of stupidity are born as animals

। ଶିଶି କୁତୁହଳ ଏକାପ୍ରତିଷ୍ଠାନ ଶିଶି କୁତୁହଳ କମଣ୍ଡା ।

LEN KUK DUK NGAL NYONG WAI SEM CHEN NAM

and experience the suffering of dullness and stupidity.

। ପରିଶର ପରିଶର କୁତୁହଳ ଶିଶି ।

GÖN PO KHYË KYI DRUNG DU KYE WAR SHOK

May the all be born in you presence, Protector.

। ଅମନ୍ତି ପହି କୁତୁହଳ ।

OM MA NI PEME HUNG

। གྱີ ມେ ຢູ່ ລາ ຢູ່ ລາ ຢູ່ ລາ ຢູ່ ລາ ।

T'HOK MË DÜ NAY LAY NGEN SAK PAI T'HÜ

With the power of evil karma gathered from beginningless time,

। କ୍ରିତାନ୍ତି କ୍ରିତାନ୍ତି କ୍ରିତାନ୍ତି କ୍ରିତାନ୍ତି ।

T'HRAK DOK WANG GIY LHA MIN NAY SU KYEY

sentient beings, through the force of jealousy, are born in the realm of titans

। କ୍ରିତାନ୍ତି କ୍ରିତାନ୍ତି କ୍ରିତାନ୍ତି କ୍ରିତାନ୍ତି କ୍ରିତାନ୍ତି ।

T'HAP TSÖ DUK NGAL NYONG WAI SEM CHEN NAM

and experience the suffering of fighting and quarrelling.

। କ୍ରିତାନ୍ତି କ୍ରିତାନ୍ତି କ୍ରିତାନ୍ତି କ୍ରିତାନ୍ତି ।

PO TA LA YI ZHING DU KYE WAR SHOK

May they be born in your realm, the Potala.

ॐ नै धनि हुँ

OM MA NI PEME HUNG

॥ शं मैदू न्य रुष एश द्रु एश एश एरु मैदू ॥

T'HOK MË DÜ NAY LAY NGEN SAK PAI T'HÜ

With the power of evil karma gathered from beginningless time,

॥ द्रुष एव दर्शी शं ल्लु ए शरु शु श्वेष ॥

NGA GYAL WANG GIY LHA YI NAY SU KYEY

sentient beings, through the force of pride, are born in the realm of gods

॥ एक्स ल्लु न्य एव ग्लु ए ग्लु एरु शिम ए तम एम ए ॥

P'HO TUNG DUK NGAL NYONG WAI SEM CHEN NAM

and experience the suffering of change and falling.

॥ ए चु ए ए ए ब्लु ए ब्लु ए ब्लु ए ब्लु ए ब्लु ॥

PO TA LA YI ZHING DU KYE WAR SHOK

May they be born in your realm, the Potala.

ॐ नै धनि हुँ

OM MA NI PEME HUNG

॥ ए द ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ॥

DAK NI KYE ZHING KYE WA T'HAM CHE DU

May I myself, through all my existences,

॥ ए शु ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ॥

CHEN RE ZIK DANG DZE PA TS'UNG PA YIY

act in the same manner as Chenrezig.

॥ ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ॥

MA DAK ZHING GI DRO NAM DRÖL WA DANG

By this means may all beings be liberated from the impure realms,

| དྱུང་ མ ག ། ພ ອ ສ ຃ ຢ ວ ສ ທ ດ ບ ຕ ຊ |

SUNG CHHOK YIK DRUK CHHOK CHUR GYAY PAR SHOK

and may the most perfect sound of the six syllable mantra spread in the ten directions.

| ད ག མ ຖ ຳ ຎ ພ ອ ສ ຃ ຢ ວ ຮ ດ ບ ຕ ຊ |

P'HAK CHHOK KHYË LA SÖL WA DEP PAI T'HÜ

By the power of this prayer to you, most Noble and Perfect One,

| ད ག ຖ ຳ ຎ ພ ອ ສ ຃ ຢ ວ ຮ ດ ບ ຕ ຊ |

DAK GI DÜL JAR GYUR PAI DRO WA NAM

may all beings to be trained by me

| ད ག ຖ ຳ ຎ ພ ອ ສ ຃ ຢ ວ ຮ ດ ບ ຕ ຊ |

LAY DRAY LHUR LEN GE WAI LAY LA TSÖN

take karma and its effects into account and practice skillful acts diligently.

| ད ག ຖ ຳ ຎ ພ ອ ສ ຃ ຢ ວ ຮ ດ ບ ຕ ຊ |

DRO WAI DÖN DU CHHÖ DANG DEN PAR SHOK

May they take up the Dharma for the good of all.

| བ ທ ຕ ລ ຏ |

And then this:

| ད ບ ຕ ຩ ນ ຕ ຦ ພ ອ ສ ຃ ຢ ວ ຮ ດ ບ ຕ ຊ |

DE TAR TSE CHIK SÖL TAP PAY

By having prayed like this one-pointedly, light shining from the holy form

| ད ག ຖ ຳ ຎ ພ ອ ສ ຃ ຢ ວ ຮ ດ ບ ຕ ຊ |

P'HAK PAI KU LAY Ö ZER T'HRÖ

| ད ບ ຕ ຩ ນ ຕ ຦ ພ ອ ສ ຃ ຢ ວ ຮ ດ ບ ຕ ຊ |

MA DAK LAY NANG T'HRÜL SHEY JANG

removes all impure karma and bewilderment. The outer realm becomes Dewachen, the realm of bliss.

CHHI NÖ DE WA CHEN GYI ZHING

| ད ບ ຕ ຩ ນ ຕ ຦ ພ ອ ສ ຃ ຢ ວ ຮ ດ ບ ຕ ຊ |

NANG CHÜ KYE DRÖI LÜ NGAK SEM

The body, speech, and mind of beings within become the body, speech, and mind of Chenrezig.

| ཕ ອ ຮ ດ ບ ຕ ສ ທ ດ ບ ຕ ຊ |

CHEN RE ZIK WANG KU SUNG T'HUK

। རྒྱନ୍ ཡ ས ཤ ། ལ ད ར ས ཕ མ ད ལ ཉ ན ।

NANG DRAK RIK TONG YER MË GYUR

All knowledge, sound, and appearances become inseparable from emptiness.

। བେ ག ད ས ད ས མ ད ལ ཉ ན ।

Meditate like this as you recite the mantra.

। ཉ ཀ ཎ མ ཁ ཊ ཁ ཉ ཉ ।

OM MANI PEME HUNG

। བେ ག ད ས ད ས མ ད ལ ཉ ན ཡ ད ར པ ད ར པ མ ད ལ ཉ ན ।

Recite as many times as you can. Finally, let the mind remain absorbed in its own essence without making distinction between subject, object, and act.

If you wish, recite the Maha Karuna Dharani (p. 71).

Then:

। ད ར ཏ ལ ཉ ན བྷ ད ར པ ད ར པ མ ད ལ ཉ ན ।

DAK ZHEN LÜ NANG P'HAK PAI KU

Everyone's body, including my own, appears in the form of the Noble One's body;
all sound is the sound of his mantra;

। རྒ ཉ ན བྷ ད ར པ ད ར པ མ ད ལ ཉ ན ।

DRA DRAK YI GE DRUK PAI YANG

। ད ར ཏ ལ ཉ ན བྷ ད ར པ ད ར པ མ ད ལ ཉ ན ।

DREN TOK YE SHEY CHHEN PÖI LONG

all that arises in the mind is the great expanse of wisdom.

। ད ས ཁ ཁ ད ས ཁ ཁ ད ར པ ད ར པ མ ད ལ ཉ ན ।

GE WA DI YIY NYUR DU DAK

Through the virtue of this practice may I now quickly achieve the All-Seeing One's great state,

। རྒ ཉ ན བྷ ད ར པ ད ར པ མ ད ལ ཉ ན ।

CHEN RE ZIK WANG DRUP GYUR NAY

। ད ར ཏ ལ ཉ ན བྷ ད ར པ ད ར པ མ ད ལ ཉ ན ।

DRO WA CHIK KYANG MA LÜ PA

। ད ས ཁ ཁ ད ར པ ད ར པ མ ད ལ ཉ ན ।

DE YI SA LA GÖ PAR SHOK

and to this same state may I come to lead every being, not one left behind.

। ད ར ཏ ལ ཉ ན བྷ ད ར པ ད ར པ མ ད ལ ཉ ན ।

DI TAR GOM DAY GYIY PAI SÖ NAM KYIY

With all the merit of these thoughts and words,

। མନ୍ଦିରାଦିପଦମାତ୍ରାଦେହଶଶୀଲାମନ୍ତରୀ ।

DAK DANG DAK LA DREL T'HOK DRO WA KÜN
may I and every being to whom I am joined,

। ମିତରାମୁନ୍ଦରିଶମନ୍ତରାମାଶମ ।

MI TSANG LÜ DI BOR WAR GYUR MA T'HAK
when these imperfect forms are left behind,

। ଏହିମାତରାମୁନ୍ଦରିଶମନ୍ତରାମାଶମ ।

DE WA CHEN DU DZÜ TE KYE WAR SHOK
be born miraculously in Dewachen, the realm of bliss.

। କ୍ଷେତ୍ରମାଶମନ୍ତରାମୁନ୍ଦରିଶମନ୍ତରାମାଶମ ।

KYEY MA T'HAK TU SA CHU RAP DRÖ NAY
Crossing the ten stages directly after birth,

। କ୍ଷୁଦ୍ରମନ୍ତରାମୁନ୍ଦରିଶମନ୍ତରାମୁନ୍ଦରିଶମନ୍ତରାମାଶମ ।

TRÜL PAY CHHOK CHUR ZHEN DÖN JË PAR SHOK
may emanations fill the ten directions in service for the benefit of all.

। ଏହିମାତରାମୁନ୍ଦରିଶମନ୍ତରାମାଶମ ।

GE WA DI YI KYE WO KÜN
Through this virtue, may all beings gather the accumulations of merit and awareness.

। ଏହିମାତରାମୁନ୍ଦରିଶମନ୍ତରାମୁନ୍ଦରିଶମନ୍ତରାମାଶମ ।

SÖ NAM YE SHEY TS'OG DZOG TE
Sö Nam Ye Shey Ts'og Dzog Te

। ଏହିମାତରାମୁନ୍ଦରିଶମନ୍ତରାମୁନ୍ଦରିଶମନ୍ତରାମାଶମ ।

SÖ NAM YE SHEY LAY JUNG WAI
May the attain the two supreme kayas which arise from merit and awareness.

। ଏହିମାତରାମୁନ୍ଦରିଶମନ୍ତରାମୁନ୍ଦରିଶମନ୍ତରାମାଶମ ।

DAM PA KU NYIY T'HOP PAR SHOK

Bodhicitta is precious. May those who have not engendered it, engender it.

MA KYEY PA NAM KYE GYUR CHIK

। ଏହିମାତରାମୁନ୍ଦରିଶମନ୍ତରାମୁନ୍ଦରିଶମନ୍ତରାମାଶମ ।

JANG CHHUP SEM NI RIN PO CHHE
Bodhicitta is precious. May those who have not engendered it, engender it.

MA KYEY PA NAM KYE GYUR CHIK

। ଏହିମାତରାମୁନ୍ଦରିଶମନ୍ତରାମୁନ୍ଦରିଶମନ୍ତରାମାଶମ ।

KYE PA NYAM PA MË PA DANG

May those who have engendered it, not destroy it. May it ever grow and flourish.

। ଏହିମାତରାମୁନ୍ଦରିଶମନ୍ତରାମୁନ୍ଦରିଶମନ୍ତରାମାଶମ ।

GONG NAY GONG DU P'HEL WAR SHOK

Maha Karuna Dharani

॥ ଏତ୍ତିଶାର୍ଯ୍ୟଶ୍ରୀଶାନୁଦେଶମିଦ୍ସନ୍ଧାପନ୍ଥଶ୍ରୀପଦକ୍ଷୁଣାଶା ॥

**The Extensive Mantra of the Eleven-Faced Chenrezig
Which Liberates Through Hearing**

ନାମୋ ରତ୍ନା ତ୍ରାୟା ।

NAMO RATNA TRAYAYA

ନାମୋ ଅର୍ଯ୍ୟା ଜନନା ସାଗରା ବେରୋତସନା ବାୟୁ ହା ରାଦ୍ୟା ।

NAMO ARYA JÑANA SAGARA BEROTSANA BAYU HA RADZAYA

ତତ୍ତ୍ଵାସାଧା ଯା । ଅର୍ହତି ସମ୍ୟାକ୍ ସମ୍ବୁଦ୍ଧା ଯା ।

TAT'HAGATA YA ARHATE SAMYAK SAMBUDDHA YA

ନାମା ସର୍ଵା ତତ୍ତ୍ଵାତେ ଶା । ଅର୍ହତି କ୍ରୂଃ । ସମ୍ୟାକ୍ ସମ୍ବୁଦ୍ଧି କ୍ରୂଃ ।

NAMA SARWA TAT'HAGATE BEH ARHATE BEH SAMYAK SAMBUDDHE BEH

ନାମା ଅଲୋକିତେ ଶା ।

NAMA ARYA AVALOKITE SHO RAYA

ବୋଧିଶାତ୍ମା । ମହାଶାତ୍ମା । ମହାକାରୁଣିକା ।

BODHISATO YA MAHASATO YA MAHA KARUNIKA YA

ତ୍ୟାତ୍ମା । ଔମ ଧରା ଧରା । ଧିରି ଧିରି । ଧୁରୁ ଧୁରୁ ।

TĀYAT'HA OM DHARA DHARA DHIRI DHIRI DHURU DHURU

ଅତ୍ତେ ଅତ୍ତେ । ତ୍ସାଲେ ତ୍ସାଲେ । ପ୍ରାତ୍ସାଲେ ପ୍ରାତ୍ସାଲେ । କୁସୁମେ କୁସୁମେ ଅର୍ଥାତ୍ ।

ITTE WITTE TSALE TSALE PRATSALE PRATASALE KUSUME KUSUME WARE

ଅତ୍ତିଶାର୍ଯ୍ୟଶ୍ରୀଶାନୁଦେଶମିଦ୍ସନ୍ଧାପନ୍ଥଶ୍ରୀପଦକ୍ଷୁଣାଶା ।

ILI MILI TSITE DZOLA MAPA NAYA SOHA

The Brief Mahayana Sutra of the Great Blissful Buddhadfield

HRI!

In the Buddhadfield of Infinite Appearance
No one exists who is not sublime
The names of samsara and the six realms do not exist
May we be born in the pureland of Infinite Appearance.

In the Buddhadfield of Infinite Appearance
By the emanating of sublime wisdom light
The names of day and night do not exist
May we be born in the pureland of Infinite Appearance.

In the Buddhadfield of Infinite Appearance
Fully decorated with all kinds of jewels
The names of earth and stone do not exist
May we be born in the pureland of Infinite Appearance.

In the Buddhadfield of Infinite Appearance
There is the fragrance of the incense of Vairotsana
The name of worldly air does not exist
May we be born in the pureland of Infinite Appearance.

In the Buddhadfield of Infinite Appearance
Fully decorated with enlightenment trees
The names of grass, trees or forests do not exist
May we be born in the pureland of Infinite Appearance.

In the Buddhadfield of Infinite Appearance
Eating the food of samadhi
The name of worldly food does not exist
May we be born in the pureland of Infinite Appearance.

In the Buddhadfield of Infinite Appearance
All is dwelling in great equanimity
The names of lower realms or precipices do not exist
May we be born in the pureland of Infinite Appearance.

In the Buddhadfield of Infinite Appearance
The Dharma King himself is there
The names of worldly kings and ministers do not exist
May we be born in the pureland of Infinite Appearance.

Nyung Nay Sadhana
Brief Mahayana Sutra

In the Buddhafield of Infinite Appearance
The water of amrita possessing the eight qualities flows
The name of worldly water does not exist
May we be born in the pureland of Infinite Appearance.

In the Buddhafield of Infinite Appearance
The fire of clear, supreme wisdom burns
The name of worldly fire does not exist
May we be born in the pureland of Infinite Appearance.

In the Buddhafield of Infinite Appearance
All who take birth are miraculously born
The names of birth and living do not exist
May we be born in the pureland of Infinite Appearance.

This prayer was spoken by Dharmakaya Infinite Appearance himself. It is called the Description of the Great Blissful Buddhafield of the Mahayana tradition.

Whoever writes this prayer in gold will be born for one hundred thousand kalpas in the Great Blissful Buddhafield.

Whoever writes this prayer in silver will be born for one thousand kalpas in the Great Blissful Buddhafield.

Whoever writes this prayer in vermillion will be born for one hundred kalpas in the Great Blissful Buddhafield.

It is said that it is the nectar of Dharma, the essence of absolute truth. It is the king of confession. It will purify the sins of killing a hundred human beings, a hundred horses, a hundred snakes, a hundred dogs, a hundred cows, a hundred fish, a hundred pigs, a hundred calves, and so on. It also purifies the sins of breaking oaths, poisoning, tricking, breaking vows, killing teachers, and the ten non-virtuous actions. Whatever you have done, by writing this or praying this, it will be purified. If sinful persons read this prayer thrice, there is no doubt they will be reborn in the Great Blissful Buddhafield. When you die, if you let someone read this prayer three times near your body and put the prayer book on your head, you will undoubtedly be born in the Great Blissful Buddhafield. Whoever reads, writes or keeps this prayer will not have illness or untimely death. Their wishes will be fulfilled and they will have prosperity.

Translated by Bhakha Tulku Pema Tenzin and Pat Roddy.