

# Chenrezig Tibetan Buddhist Center of Connecticut



## Welcome

**This Prayer Book is for your use. Please take it home with you.**

Some suggestions regarding conduct and the care of your Prayer Book and other Teachings of the Buddha

- Please show respect to the Teacher by not pointing the feet towards him or her or sitting in a reclined position
- When the Teacher enters the room, the students should be standing. After the Teacher takes his or her seat, the students can sit. This is done to show respect to the Teacher.
- When the Teacher finishes the teaching, the students get up before the Teacher. They remain standing out of respect until the Teacher has left the room.
- Please put your Prayer Book & other Teachings in a high place when you are not using them
- Dharma texts should never be laid on the floor or stepped over
- Dharma texts should be transported in a covering, such as a cloth, or a clean carrier or envelope
- Dharma should be disposed of respectfully. You do this by burning it. There are various visualizations that you can utilize while burning the dharma, you can also gift the texts to someone else who would benefit from it.

## Mantra for Multiplying the Virtue

Om sambhara sambhara bimana sara maha dzawa hum.  
Om mara mara bimana kara maha dzawa hum (repeat 3 xs)

ଓঁ শশু স শশু র দী পুরু স পুরু র মু

(This is like making 100,000 offerings to the Buddhas in their pure lands when we say the seven-limbed prayer)

## Mala Blessing Mantra

ଅଁନ୍ଦ୍ରକୀୟାନ୍ତିଷ୍ଠିତ୍ୟକୁ ।

**Om rutsira mani trawa taya hum**

**Repeat 3 x and then blow on your mala. Cupped in your hands. (This increases the virtue of saying the mantras one billion times)**

## The Prayer of Refuge and Bodhicitta (x3)

I take refuge until I am enlightened  
in the Buddha, the Dharma and the Sangha  
Through the merit I create by practicing giving and  
the other perfections,  
may I attain Buddhahood for the sake of all  
sentient beings.

## The Four Immeasurables (x1)

1. May all sentient beings have happiness and the causes of happiness
  2. May all sentient beings be free from suffering and the causes of suffering
  3. May all sentient beings never be separated from the happiness that knows no suffering
  4. May all sentient beings live in equanimity, free from attachment, hatred and aversion.

ସଦସ୍ତୁଷକ୍ଷେତ୍ରଶାସ୍ତ୍ରୀଯକ୍ଷେତ୍ରଶାସ୍ତ୍ରୀ

*Sang gyé chö dang tsok kyi chok nam la*  
စွဲနှုန်းဆုနှုန်းရှိနှုန်းနှုန်းမှု

*Jang chup bar du dak ni kyap su chi*  
ঝং চুপ বাৰ দু দাক নি ক্যাপ সু চি

*Dak gi jin sok gyi pé tso nam gyi*  
दक्षिण सोक ग्यि पे त्सो नाम ग्यि

*Dro la pen chir sang gyé drup par shok*

## *The Four Immeasurables: Lam Rim Mön Lam*



**The Power of Truth (repeat three times)**

By the power of the truth of the Three Jewels

। དྔནྰ ພକ୍ଷ ଶାନ୍ତି ଅଦ୍ଵୀତ ପଦମ୍ ।

Könchog süm gyi denpa dang

The power of the inspiration of all the Buddhas  
and bodhisattvas,

। ସଂଗ୍ୟେ ଶୁଣ୍ଡ ପ୍ରଦ୍ରଶନ ପାଦମ୍ ପଦମ୍ ପଦମ୍ ପଦମ୍ ।  
ଶ୍ରୀ ସଂଗ୍ୟେ ପଦମ୍ ।

Sangyé dang jangchup sempa tamché kyi jingyi  
labdang

The power of the great might of the completed  
two collections,

। ତୋକନ୍ଧୀ ଯଂସୁ ଦ୍ଜୋକ୍ପେ ମଙ୍ଟଙ୍କ ଚେନ୍ପୋ ପଦମ୍ ।  
Tsoknyi yongsü dzokpé mangtang chenpo dang

And the power of the intrinsically pure and  
inconceivable sphere of reality,

। ଛ୍ହୋକ୍ୟି ଯିଙ୍ ନମପାର ଦାଗଚିଙ୍ ।

May these offerings become suchness.

। ସମ୍ବାଦ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ପାଦମ୍ ।  
Samgyi mikhya bpé tobkyi dézhin dugyur chik

**\*SEVEN LIMBS: ALSO KNOWN AS THE KING OF PRAYERS (Aspiration Prayer of Noble Conduct: Part One- The Preliminary Seven Limbed Prayer)**

**Translator's Homage:**

**I prostrate to the Youthful Manjushri**

You lions among humans

ཇինྱେ བୁଦ୍ଧ ཆକ୍ଷଣ གୁଣ ନା

Jinyé sudak chok chu jikten na

Gone to freedom in the present, past and future

ଦୁଃଖ ମନୁଷ୍ୟ ମନେଷା ଧୀ ଚିନ୍ତା ଶିଳ୍ପ ଗୁଣ

Düsum shekpa miyi sengé kün

In the worlds of the ten directions,

ଦକ ଗି ମାଲୁ ଦେଦାକ ତମଚେ ଲା

Dak gi malu dédak tamché la

To all of you, with body, speech and sincere  
mind I bow down.

ଲୁଦଙ ନଗୀ ଦାଙ୍ଗେ ଚାକ ଗୀ'ଓ

Lüdang ngayi dangwé chak gyi'o

With the energy of aspiration for the  
bodhisattva way,

ଜଙ୍ଗୋ ଚୋପେ ମୋନ୍ଲାମ ଟୋପଦାକ ଗି

Zangbo chöpé mönlam topdak gi

With a sense of deep respect,

ଗେଲ୍ବା ତମଚେ ଯିକ୍ଯି ନ୍ଗେନ୍ସୁମ ଦୁ

Gyelwa tamché yikyi ngönsüm du

And with as many bodies as atoms of the world,

ଜିଙ୍ଗି ଦୁଲନ୍ୟେ ଲୁରାପ ତୁପା ଯି

Zhing gi dülnyé lürap tüpa yi

To all you Buddhas visualized as real, I bow  
down.

ଗେଲ୍ବା କୁନ୍ଲା ରାପ୍ ବାହୁ ଦକ୍ତଲ୍ଲା

Gyelwa künla raptü chaktselo

On every atom are Buddhas numberless as atoms,

ਤ੍ਰਿਲੰਬਿਤ ਸ਼੍ਰੀ ਦੁਲਨੀ ਸਾਂਗੇ ਕੁਮਾਰਾ  
dülchik tengna dülnyé sangyé nam

Each amidst a host of bodhisattvas

ਸਾਂਗੇ ਤ੍ਰਿਲੰਬਿਤ ਸ਼੍ਰੀ ਦੁਲਨੀ ਸਾਂਗੇ ਮਦਾ  
Sangyé sékyi üna zhükpa dang

And I am confident the sphere of all phenomena

ਤ੍ਰਿਲੰਬਿਤ ਸ਼੍ਰੀ ਦੁਲਨੀ ਸਾਂਗੇ ਮਾਲੁ ਪਾ  
Detar chökyi yingnam malu pa

Is entirely filled with Buddhas in this way.

ਤ੍ਰਿਲੰਬਿਤ ਸ਼੍ਰੀ ਦੁਲਨੀ ਸਾਂਗੇ ਮਾਲੁ ਪਾ  
Tamché gyelwa dak gi gangwar mö

With infinite oceans of praise for you

ਤ੍ਰਿਲੰਬਿਤ ਸ਼੍ਰੀ ਦੁਲਨੀ ਸਾਂਗੇ ਮਾਲੁ ਪਾ  
Dédak ngakpa mizé gyatso nam

And oceans of sound from the aspects of my Voice,

ਤ੍ਰਿਲੰਬਿਤ ਸ਼੍ਰੀ ਦੁਲਨੀ ਸਾਂਗੇ ਮਾਲੁ ਪਾ  
Chang kyi yenlak gyatso'i drakün gyi

I sing the breathtaking excellence of the Buddhas,

ਤ੍ਰਿਲੰਬਿਤ ਸ਼੍ਰੀ ਦੁਲਨੀ ਸਾਂਗੇ ਮਾਲੁ ਪਾ  
Gyelwa küngyi yönten rapjö ching

And celebrate all of you Gone to Bliss.

ਤ੍ਰਿਲੰਬਿਤ ਸ਼੍ਰੀ ਦੁਲਨੀ ਸਾਂਗੇ ਮਾਲੁ ਪਾ  
Déwar shekpa tamché dak gi tö

Beautiful flowers and regal garlands

ਮੇਤੋਕ ਦਮਪਾ ਟ੍ਰੇਂਗਵਾ ਦਮਪਾ ਅਨੁਧਾ  
Métok dampa trengwa dampa dang

Sweet music, scented oils and parasols

ਸਿਲਨ੍ਯੇਨ ਨਾਮਦਾਂ ਜੁਕਪਾ ਦੁਕਚੋ ਅਨੁਧਾ  
Silnyen namdang jukpa dukchö dang

## **Sparkling lights and sublime incense**

‘ମୁଖେପକ୍ଷାଦିଷ୍ଟୁଶର୍ଷଶବ୍ଦୀପଚିତ୍ତଃ’।

## Marmé chok dang dukpō dampa yi

I offer to you Victorious Ones.

ଶ୍ରୀବାଦିଦଶାବଳୀ ସକ୍ଷମିତ୍ର

## Gyelwa dédak lani chöpar gyi

## **Fine dress and fragrant perfumes**

༄༅· ພຣ· ດມ· ພຣ· ຖຣ· ດມ· ດົກ· ດົກ· ດົກ·

## Naza dampa namdang dri chok dang

Sandalwood powder heaped high as Mount Meru

ସ୍ରୀମଦ୍ଭୁବନପଦ୍ମଶାଖାମୟାଦିଦିଲ୍ଲିପି ।

## **Chéma purma rirap nyampa dang**

All wonderous offerings in spectacular array.

‘**ସାର୍ଗନ୍ତି-ପଦ-କ୍ରମ-ଧର୍ମ-ଶଶାସ୍ତ୍ରରେ** ପାଠ୍ୟାଗ୍ରହଣ ଶୁଣି ।

## Köpé kyépar pagpa chok kün gyi

I offer to you Victorious Ones.

ଶ୍ରୀବଦ୍ଧିଦୟକ୍ଷେତ୍ରମହାଶ୍ରୀ ।

## Gyelwa dédak lani chöpar gyi

**With transcendent offerings peerless and vast,**

## ପ୍ରକଳ୍ପଶାସନମୂଲିକିତା

## Chöpa gangnam lamé gyachéwa

With profound admiration for all the Buddhas,

୮୯

## Dédak gvelwa tamché lavang mö

**With strength of conviction in the bodhisattva way,**

। ଯତେ ଧ୍ୟାନିଷ୍ଠାନି ପରିଷ୍ଠାପନାଦଶାଖାମୀ ।

## Zangpö chöla dépa'i tobdak gi

I offer and bow down to all Victorious Ones.

ଶ୍ରୀ ଯାତ୍ରା ପାଦପଥ ପାଦପଥ ପାଦପଥ

## gyelwa künla chagtsel chöpar gyi

#### **Every harmful action I have done**

ଓଡ଼ିଆ'କଣ୍ଠରେ ଶୁଦ୍ଧିତାରେ ପରିବନ୍ଧିତ ହେଉଥିଲା

## Döchak zhédang timük wang gi ni

**With my body, speech and mind**

।**ସମ୍ବନ୍ଧରେ କିମ୍ବା ପରିଚୟ** ।

## Lüdang ngak dang dézhin yikyi kyang

**Overwhelmed by attachment, anger and Confusion.**

॥**श्रीष्ठ-षद्धा-शीष्ठ-ष्ट्रीष्ठ-ष्ट-मक्षीष्ठ-॥**

## Dikpa dak gi gyipa chi chipa

All these I openly lay bare before you.

‘ବିଦ୍ୟା’ ସମେତ ତତ୍ତ୍ଵଦର୍ଶକ ଶିଖିତାଙ୍କ ପରିଷଦ୍ ଘରୀବାଣୀ ।

Dédak tamché dak gi sosor shak

I lift up my heart and rejoice in all positive Potential

ଶିଶୁର ପତ୍ନୀ କୃତ୍ୟାମାଙ୍କ ହନ୍ତର ସମ୍ମାନାତ୍ମକାତମି

## Chok chu'i gvelwa kündang sangvé sé

## Of the Buddhas and bodhisattvas in ten Directions

‘དུས་ཚླୁ འକ୍ଷମନ དୁ བେଶ དୁ རୀ བେଶ དୁ’

## Rang gyel namdang lopdang milop dang

Of solitary realizers, hearers still training and  
Those beyond,

འཇ්ට්‍රේ ວැංචු සූජ් මංත්‍ර තෙන මද බායියා .

Drowa küngeyi zönam gangla yang

And of all ordinary beings.

ඇ දේ පා ගුණ සූජ් නිසා සු මංත්‍ර මද

Dédak küngeyi jésu dakyi rang

You who are the bright lights of worlds in ten  
directions

මංත්‍ර තෙන මංත්‍ර ප්‍රූජ් මංත්‍ර තෙන මංත්‍ර මංත්‍ර

Gangnam chokchu`i jikten drönma dak

Who have attained a Buddha's Omniscience  
Through the stages of awakening,

ජංචු රිම්බා මංත්‍ර මංත්‍ර මංත්‍ර මංත්‍ර මංත්‍ර

Jangchub rimbar sangyé ma chag nyé

All you who are my guides,

ගෝපී දේ පා මංත්‍ර මංත්‍ර මංත්‍ර මංත්‍ර

Gönpo dédak dak gi tamché la

Please turn the supreme wheel of Dharma.

ජ් මංත්‍ර මංත්‍ර මංත්‍ර මංත්‍ර මංත්‍ර මංත්‍ර

Khorlo lana mépa korwar kül

With palms together, I earnestly request:

ඡ් මංත්‍ර මංත්‍ර මංත්‍ර මංත්‍ර මංත්‍ර මංත්‍ර

Nya ngen datön ganzhé dédak la

You who may actualize parinirvana,

඘් මංත්‍ර මංත්‍ර මංත්‍ර මංත්‍ර මංත්‍ර මංත්‍ර

Drowa künla penzhing déwa`i chir

Please stay with us for eons numberless as atoms of the world,

। དେଖ୍ ପ୍ରାଣ କୁଳ ଶିଦ୍ଧାନ୍ତ ସମ୍ମାନ ପରିପାଦ ।

Kalpa zhing gi dulnyé zhukpar yang

For the happiness and well-being of all wanderers in samsara

। ସମ୍ବାଦ ପାତାଲ ପରିପାଦ ପରିପାଦ ।

Dag gi talmo rabchur sol war gyi

Whatever slight positive potential I may have created

। ପ୍ରକାଶ ପରିପାଦ ପରିପାଦ ପରିପାଦ ।

Chaktsel wadang chöching shakpa dang

By paying homage, offering, and acknowledging my faults,

। ହିଂସା ଶୁଦ୍ଧି ପରିପାଦ ପରିପାଦ ପରିପାଦ ।

Jésu yirang kulzhing solwa yi

Rejoicing and requesting that the Buddhas stay And teach,

। ସମ୍ବାଦ ପରିପାଦ ପରିପାଦ ପରିପାଦ ।

Géwa chungzé dak gi chi sak pa

I now dedicate this all for full awakening

। ସମ୍ବାଦ ପରିପାଦ ପରିପାଦ ପରିପାଦ ।

Tamché dak gi jangchub chir ngo'o

### Outer Mandala

The fundamental ground is scented with incense and strewn with flowers  
Adorned with Mount Meru, the four continents, the sun and the moon.  
I imagine this as a buddha-land and offer it.  
May all sentient beings enjoy this pure realm.

In all my lives may I never live apart from my perfect lamas,  
May I bask in the glory of the Dharma.  
May I fulfill perfectly every good quality of every level and path,  
And reach then quickly the place where I become myself the One who  
Holds the Diamond.

Sa-zhi po-kyi jug shing me-tog-tram  
Ri-rab ling-zhi nyi-day gen-pa-di  
Sang-gyay zhing-du mig-te ul-war-gyi  
Dro-kun nam-dag zhing-la cho par-shog

Gye wa kun tu yang dag lama dang  
Drel me chö kyi bel la long jod ching  
Sa dang lam gyi yon den rab dzog ne  
Dor je Chang gi go pang myur tob shog

*I send forth this jewelled mandala to you, precious guru.*

IDAM GURU RATNA MANDALAKAM NIRYATA YAMI

**Herein is a praise to seventeen Nalanda masters entitled  
“A Sun Illuminating the Threefold Faith.”**

1. Born from great compassion aspiring to help all beings,  
god of gods, you have attained the savior's state of abandonment and realization  
and you guide beings through the discourse of dependent origination.  
O able one, the sun of speech, I bow my head to you.
  
2. I bow at your feet, O Nagarjuna, most skilled in elucidating  
suchness free of elaborations---the essence of the *Mother of Conquerors* sutras---  
through the reasoning of dependent origination.  
In accord with Conqueror's prophecy, you initiated the supreme Middle Way.
  
3. I bow to your principal son, bodhisattva Aryadeva,  
most learned and realized,  
who has crossed the ocean of Buddhist and non-Buddhist philosophies,  
and is the crown jewel among those who uphold Nagarjuna's treatises.
  
4. I bow to you, O Buddhapalita, who has reached  
the supreme adept's state and who has clearly elucidated  
Noble [Nagarjuna's] intent, the final meaning of dependent origination,  
the profound point of existence as mere designation and as mere name.
  
5. I bow to you, O Master Bhavaviveka, most accomplished pandita,  
you initiated the philosophical tradition wherein while negating  
such extremes as the arising of truly existing things,  
one upholds commonly verified knowledge as well as external reality.
  
6. I bow to you, O Chandrakirti, who disseminated all the paths of sutra and tantra.  
You are most skilled in teaching the profound and the vast aspects of the Middle Way---  
the union of appearance and emptiness dispelling the two extremes---  
by means of dependent origination that is mere conditionality.
  
7. I bow to you, O bodhisattva Shantideva, most skilled  
at revealing to the assembly of most fortunate spiritual trainees  
the excellent path of compassion that is most wondrous  
through lines of reasoning most profound and vast.
  
8. I bow to you, O master abbot Shantarakshita, who initiated  
the tradition of Nondual Middle Way in accordance with trainee's mental disposition.  
You're versed in the reasoning modes of both Middle Way and valid cognition,  
and you disseminated the Conqueror's teaching in the Land of Snows.

9. I bow at your feet, O Kamalashila, you who, having explained excellently the stages of meditation of the Middle Way view free of elaborations and the union of tranquility and insight in accordance with sutra and tantra, flawlessly elucidated the Conqueror's teaching in the Land of Snows.
10. I bow at your feet, O Asanga, you who, sustained by Maitreya, were versed in disseminating excellently all Mahayana scriptures and taught the vast path and who, in accord with the Conqueror's prophecy, initiated the tradition of Mind Only.
11. I bow at your feet, O Master Vasubhandhu, you who, while upholding the systems of the seven Abidharma treatises as well as Nonduality, clarified the tenets of Vaibhashika, Sautrantika, and Mind Only. Foremost among learned ones, you're renowned as a second Omniscient One.
12. I bow at your feet, O Dignaga, the logician, you who, in order to present the Buddha's way through evidenced-based reasoning, opened hundredfold gateways of valid cognition and offered as a gift to the world the eyes of critical intelligence.
13. I bow at your feet, O Dharmakirti, you who, understanding all the essential points of both Buddhist and non-Buddhist epistemology, brought conviction in all the profound and vast paths of Sautrantika and Mind Only by means of reasoning; you were most versed in teaching the excellent Dharma.
14. I bow at your feet, O Vimuktisena, you who lit the lamp that illuminates the meaning of the *Ornament* treatise wherein the themes of *Perfection of Wisdom* stemming from Asanga and his brother were expounded in accord with Middle Way view free of existence and nonexistence.
15. I bow to you, O master Haribhadra, who were prophesized by the Conqueror as expounder of the meaning of the Mother, the perfection of wisdom. You elucidated the excellent treatise on the perfection of wisdom, the three mothers, in perfect accord with the instruction of the savior Maitreya.
16. I bow at your feet, O Gunaprabha, most excellent in both integrity and scholarship, who having excellently distilled the intent of one hundred thousand disciplinary teachings, expounded the individual liberation vows flawlessly according to the tradition of Sarvastivada school.

17. I bow at your feet, O Shakyaprabha, supreme upholder of discipline,  
who reigned over the treasury of jewels of the three trainings.  
In order to disseminate the stainless discipline teachings for a long time, you excellently  
expounded the meaning of the vast [discipline] treatises.
18. I bow to you, O Master Atisha, you who, having taught  
all the profound and vast traditions related to the words of the Buddha  
within the framework of the path of the persons of three capacities,  
were the most kind master disseminating the Buddha's teaching in the Land of Snows.
19. Having thus praised these most learned ornaments of the world,  
the excellent sources of wondrous and insightful teachings,  
may I, with a mind unwavering and pure,  
be blessed so that my mind becomes ripened and free.
20. By understanding the two truths, the way things exist,  
I will ascertain how, through the four truths, we enter and exit samsara;  
I will make firm the faith in the Three Jewels that is born of valid reason.  
May I be blessed so that the root of the liberating path is firmly established within me.
21. May I be blessed to perfect the training in renunciation---  
an aspiration for liberation, the total pacification of suffering and its origin---  
as well as in an uncontrived awakening mind that is rooted in  
an infinite compassion that wishes to protect all sentient beings.
22. May I be blessed so that I may easily develop conviction in all the paths  
pertaining to the profound points of the Perfection and Vajra Vehicles,  
by engaging in study, reflection, and meditation on the meaning  
of the treatises of the great trailblazers.
23. May I, in life after life, obtain excellent embodiments that support  
the three trainings and make contributions to the teaching that equal the great trailblazers  
in upholding and disseminating the teaching of scripture and realization  
through engaging in exposition and meditative practice.
24. May the members of all spiritual communities spend their time  
in learning, reflection, and meditation.  
Through the proliferation of sublime masters who shun wrong livelihood,  
may the great face of the earth be beautified throughout all time.
25. Through their power, may I traverse all the paths of sutra and tantra  
and attain the conquerors' omniscience,  
characterized by spontaneous realization of the two purposes.  
May I work for the welfare of sentient beings as long as space remains.

## COLOPHON

Thus, with respect to the profound and vast aspects of the excellent Dharma taught by the Blessed Buddha's, these great masters of India, the land of the noble ones, referred to in the above lines composed excellent treatises that opened the eyes of intelligence of numerous discerning individuals. These writings survive without degeneration to this day—now approaching 2,550 years [following the Buddha's Passing]—still serving as treatises for study, critical reflection, and meditation. Therefore, remembering the kindness of these learned masters, I aspire with unwavering devotion to follow in their footsteps.

Today, in an age when science and technology have reached a most advanced stage, we are incessantly preoccupied with mundane concerns. In such an age, it is crucial that we who follow the Buddha acquire faith in his teaching on the basis of genuine understanding. It is with an objective mind endowed with a curious skepticism that we should engage in careful analysis and seek reasons.

Then, on the basis of seeing the reasons, we engender a faith that is accompanied by wisdom. For this, the excellent treatises on the profound and vast aspects [of the path] by the great masters, such as the well-known six ornaments and two supreme masters, as well as Buddhapalita, Vimuktisena, and so on, remain indispensable. Even in the past there was a tradition to have paintings of the six ornaments and the two supreme masters made on thangka scrolls. To these I have added nine more lineage masters of the profound and vast aspects of the path, commissioning a thangka painting of seventeen great panditas of the glorious Nalanda Monastery.

In conjunction with this, I wanted to compose a prayer that expresses my heartfelt reverence for these most excellent learned beings, and in addition, some interested individuals and spiritual colleagues also encouraged me to write such a piece. Thus this supplication to seventeen masters of glorious Nalanda entitled "Sun Illuminating the Threefold Faith" was written by the Buddhist monk Tenzin Gyatso, someone who has found an uncontrived faith in the excellent writings of these great masters and sits among the last rows of individuals engaged in the study of these excellent works.

This was composed and completed at Thekchen Choeling, Dharamsala, Kangara District, Himachal Pradesh, India, in the 2548<sup>th</sup> year of Buddha's parinirvana according to the Theravada system, on the first day of the eleventh month of the Iron-Snake year in the seventeenth Rabjung cycle of the Tibetan cycle of the Tibetan calendar, that is December 15<sup>th</sup>, 2001, of the Common Era.

May goodness prevail!

Translated by Thupten Jinpa

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। ལྷ འର୍ଦ୍ଧ རୁଦ୍ଧ ଶକ୍ତି ପାଇଁ ମହାଦେଵ । ପାଇଁ କେବେ ଯା  
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## THE MELODY OF THE NECTAR OF IMMORTALITY

A Prayer for the Long Life of His Holiness the Fourteenth Dalai Lama,  
Supreme Victor and Omniscient One

by Jamyang Khyentse Chokyi Lodro

OM SVASTI!

The vast love and primordial wisdom of the buddhas  
All are embodied in Lokeshvara, white like a dazzling snow mountain,  
Sublime and holy Lord of the World.  
You who are his emanation,  
A guru for each and every being in the three realms: may you be victorious!

Wondrous and without equal in the three worlds,  
Omniscient and as unique as the udumbara flower,  
Great crown jewel for the teachings and all beings on earth:  
Supreme victorious one, Holder of the Lotus---I pray for your long life!

Always and forever enlightened, yet in this age of conflict  
You gather living beings within your embrace,  
Your resolve and your commitment unshakeable like a vajra:  
Great lord on the tenth bhumi---I pray for your long life!

All the realizations of the stages of the path to enlightenment  
Are merged as one with your secret body, speech and mind,  
Your qualities of knowledge and love inconceivable:  
Second Buddha of the north---I pray for your long life!

Of teaching, debate and composition, your mastery is unimpaired,  
In you the eight great treasures of brilliance have opened wide,  
With “specific perfect understanding,” you teach the Dharma:  
You who are victorious in every direction---I pray for your long life!

Through your explanation, accomplishment and activity, you spread  
The enlightened Tsong KhaPa’s precious teaching in a hundred directions,  
Annihilating the deluded arguments of malicious opponents,  
Fearless Lion of Speech, Manjushri---I pray for your long life!

On the secret mantra’s gradual path of the Triple Vision and Triple Tantra,  
As the four mandalas are absorbed through the profound yogas of the four empowerments,  
You realize directly the wisdom of the four kayas:  
All-pervading lord Vajradhara---I pray for your long life!

Mahamudra is the natural state of all things,  
Profound emptiness and clarity, indivisible:  
With the sunlight of its innate wisdom you dispel the darkness of samsara and nirvana:  
Great lord of yogins, Milarepa---I pray for your long life!

From the treasury of all the mysteries in the ocean of tantras  
You make the exquisite water of the four rivers that mature and liberate  
Flow into the fields of fortunate disciples:  
Vajrapani, Lord of Secrets---I pray for your long life!

Everything in samsara and nirvana occurs as the play of interdependence,  
Arising yet primordially unborn, a state of utter peace:  
Wise teacher of this profound Madhyamaka that is free from all conceptual elaboration,  
Lord of Nagas---Nagarjuna---I pray for your long life!

Kulika Pundarika, skilled and perfect exponent of the Kalachakra,  
With its inseparable outer, inner and alternative cycles,  
Has appeared in the land of Tibet in the form of a spiritual friend:  
You who are in essence the original Buddha, Kalachakra---I pray for your long life!

All phenomena of samsara and nirvana are the expanse of the sphere of luminosity---  
Unfluctuating, spontaneously Great Perfection:  
In self-liberation, beyond all action, you attain the kingdom of fruition,  
Primordial lord Samantabhadra---I pray for your long life!

Fearless, and without mixing or confusing them,  
You steer onwards the great chariot of all the Buddha's teachings;  
Sole refuge for the teachings and for all beings:  
Lord Tenzin Gyatso---I pray for your long life!

A hundred times with reverence and awe,  
The jeweled heads of the mighty ones of the three worlds,  
Bow to the auspicious wheels of your lotus feet:  
Great sovereign of Dharma---I pray for your long life!

As the lord of the gods, annihilating the demonic forces of the asuras  
With the hundred-pointed vajra of power, energy and strength,  
Destroying the rocky mountains of wrong and perverted views,  
Fearsome Shri Heruka---I pray for your long life!

As long as this earth, Mount Meru, sun and moon endure,  
May you remain secure, invincible, on your vajra throne  
In the celestial mansion of Potala, Avalokiteshvara's delight,  
Your secret body, speech and mind forever changeless

Through the grace of the three supreme deities of Long Life,  
And the power of the truth of masters, yidams, buddhas and bodhisattvas,  
May all that we have prayed for be blessed  
And so be accomplished without any obstacle!

Paying reverence with his body, his speech and his mind, the one who bears the name of the incarnation of Jamyang Khyentse, Jamyang Chokyi Lodro from the realm of Dokham in the east wrote this as he prayed with fervent devotion, at the Samdrup family house, to the south of the great temple of Rasa Trulnang (the Jokhang), in Lhasa in Central Tibet. He then offered this prayer to the great omniscient one himself. May it become a cause for his life to be secure for countless aeons! Sarwada kalyanam sushreyo bhavatu: All is perfectly complete!

ଓঁ। শ্রুতি' পর্কে' শ' শব্দস' তদ' পন্থে' র' স'।  
কে' ন' শ' শ্রুতি' পন্থে' স' ত' শ' ব' স' ন' শ' ব'।  
শ' ত' ন' শ' স' প' স' ন' কে' প' ন' শ' ত' ন'।  
কে' ন' ন' শ' ব' শ' ত' ব' স' প' ন' শ' ব'।



The Lamp for the Path to Enlightenment  
(Sanskrit, *Bodhipathapradipam*)

By Atisha Dipamkarashrijnana (982-1054)

Homage to the Bodhisattva, the youthful Manjushri.

- 1 I pay homage with great respect  
To the Conquerors of the three times,  
To their teaching and to those who aspire to virtue.  
Urged by the good disciple Jangchup Wö  
I shall illuminate the lamp  
For the path to enlightenment.
- 2 Understand there are three kinds of persons  
Because of their small, middling and supreme capacities.  
I shall write clearly distinguishing  
Their individual characteristics.
- 3 Know that those who by whatever means  
Seek for themselves no more  
Than the pleasures of cyclic existence  
Are persons of the least capacity
- 4 Those who seek peace for themselves alone,  
Turning away from worldly pleasures  
And avoiding destructive actions  
Are said to be of middling capacity.
- 5 Those who, through their personal suffering,  
Truly want to end completely  
All the suffering of others  
Are persons of supreme capacity.
- 6 For those excellent living beings,  
Who desire supreme enlightenment,  
I shall explain the perfect methods  
Taught by the spiritual teachers.
- 7 Facing paintings, statues and so forth  
Of the completely enlightened one,  
Reliquaries and the excellent teaching,  
Offer flowers, incense—whatever you have.

- 8 With the seven-part offering  
From the *[Prayer of] Noble Conduct*,  
With the thought never to turn back  
Till you gain ultimate enlightenment,
- 9 And with strong faith in the Three Jewels,  
Kneeling with one knee on the ground  
And your hands pressed together,  
First of all take refuge three times.
- 10 Next, beginning with an attitude  
Of love for all living creatures,  
Consider beings, excluding none,  
Suffering in the three bad rebirths,  
Suffering birth, death and so forth.
- 11 Then, since you want to free these beings  
From the suffering of pain,  
From suffering and the cause of suffering,  
Arouse immutably the resolve  
To attain enlightenment.
- 12 The qualities of developing  
Such an aspiration are  
Fully explained by Maitreya  
In the *Array of Trunks Sutra*.
- 13 Having learned about the infinite benefits  
Of the intention to gain full enlightenment  
By reading this sutra or listening to a teacher,  
Arouse it repeatedly to make it steadfast.
- 14 The *Sutra Requested by Viradatta*  
Fully explains the merit therein.  
At this point, in summary,  
I will cite just three verses.
- 15 If it possessed physical form,  
The merit of the altruistic intention  
Would completely fill the whole of space  
And exceed even that.
- 16 If someone were to fill with jewels  
As many Buddha fields as there are grains  
Of sand in the Ganges  
To offer to the Protector of the World,

- 17 This would be surpassed by  
The gift of folding one's hands  
And inclining one's mind to enlightenment,  
For such is limitless.
- 18 Having developed the aspiration for enlightenment  
Constantly enhance it through concerted effort.  
To remember it in this and also in other lives,  
Keep the precepts properly as explained.
- 19 Without the vow of the engaged intention,  
Perfect aspiration will not grow.  
Make effort definitely to take it,  
Since you want the wish for enlightenment to grow.
- 20 Those who maintain any of the seven kinds  
Of individual liberation vow  
Have the ideal [prerequisite] for  
The Bodhisattva vow, not others.
- 21 The Tathagata spoke of seven kinds  
Of individual liberation vow.  
The best of these is glorious pure conduct,  
Said to be the vow of a fully ordained person.
- 22 According to the ritual described in  
The chapter on discipline in the *Bodhisattva Stages*,  
Take the vow from a good  
And well-qualified spiritual teacher.
- 23 Understand that a good spiritual teacher  
Is one skilled in the vow ceremony,  
Who lives by the vow and has  
The confidence and compassion to bestow it.
- 24 However, in case you try but cannot  
Find such a spiritual teacher,  
I shall explain another  
Correct procedure for taking the vow.
- 25 I shall write here very clearly, as explained  
In the *Ornament of Manjushri's Buddha Land Sutra*,  
How, long ago, when Manjushri was Ambaraja,  
He aroused the intention to become enlightened.

- 26 "In the presence of the protectors,  
I arouse the intention to gain full enlightenment.  
I invite all beings as my guests  
And shall free them from cyclic existence.
- 27 "From this moment onwards  
Until I attain enlightenment,  
I shall not harbor harmful thoughts,  
Anger, avarice or envy.
- 28 "I shall cultivate pure conduct,  
Give up wrong-doing and desire  
And with joy in the vow of discipline  
Train myself to follow the Buddhas.
- 29 "I shall not be eager to reach  
Enlightenment in the quickest way,  
But shall stay behind till the very end,  
For the sake of a single being.
- 30 "I shall purify limitless  
Inconceivable lands  
And remain in the ten directions  
For all those who call my name.
- 31 "I shall purify all my bodily  
And my verbal forms of activity.  
My mental activities, too, I shall purify  
And do nothing that is non-virtuous."
- 32 When those observing the vow  
Of the active altruistic intention have trained well  
In the three forms of discipline, their respect  
For these three forms of discipline grows,  
Which causes purity of body, speech and mind.
- 33 Therefore, through effort in the vow made by  
Bodhisattvas for pure, full enlightenment,  
The collections for complete enlightenment  
Will be thoroughly accomplished.
- 34 All Buddhas say the cause for the completion  
Of the collections, whose nature is  
Merit and exalted wisdom,  
Is the development of higher perception.

- 35 Just as a bird with undeveloped  
Wings cannot fly in the sky,  
Those without the power of higher perception  
Cannot work for the good of living beings.
- 36 The merit gained in a single day  
By one who possess higher perception  
Cannot be gained even in a hundred lifetimes  
By one without such higher perception.
- 37 Those who want swiftly to complete  
The collections for full enlightenment  
Will accomplish higher perception  
Through effort, not through laziness.
- 38 Without the attainment of calm abiding,  
Higher perception will not occur.  
Therefore make repeated effort  
To accomplish calm abiding.
- 39 While the conditions for calm abiding  
Are incomplete, meditative stabilization  
Will not be accomplished, even if one meditates  
Strenuously for thousands of years.
- 40 Thus maintaining well the conditions mentioned  
in the *Collection of Meditative Stabilization Chapter*,  
place the mind on any one  
Virtuous focal object.
- 41 When the practitioner has gained calm abiding,  
Higher perception will also be gained,  
But without practice of the perfection of wisdom,  
The obstructions will not come to an end.
- 42 Thus, to eliminate all obstructions  
To liberation and omniscience,  
the practitioner should continually cultivate  
The perfection of wisdom of skillful means.
- 43 Wisdom without skillful means  
And skillful means, too, without wisdom  
Are referred to as bondage.  
Therefore do not give up either.

- 44 To eliminate doubts concerning  
What is called wisdom and what skillful means,  
I shall make clear the difference  
Between skillful means and wisdom.
- 45 Apart from the perfection of wisdom,  
All virtuous practices such as  
The perfection of giving are described  
As skillful means by the Victorious Ones.
- 46 Whoever, under the influence of familiarity  
With skillful means, cultivates wisdom  
Will quickly attain enlightenment—  
Not just by meditating on selflessness.
- 47 Understanding emptiness of inherent existence  
Through realizing that the aggregates, constituents  
And sources are not produced  
Is described as wisdom.
- 48 Something existent cannot be produced,  
Nor something non-existent, like a sky flower.  
These errors are both absurd and thus  
Both of the two will not occur either.
- 49 A thing is not produced from itself,  
Nor from another, also not from both,  
Nor causelessly either, thus it does not  
Exist inherently by way of its own entity.
- 50 Moreover, when all phenomena are examined  
As to whether they are one or many,  
They are not seen to exist by way of their own entity,  
And thus are ascertained as not inherently existent.
- 51 The reasoning of the *Seventy Stanzas on Emptiness*,  
*The Treatise on the Middle Way* and so forth  
Explain that the nature of all things  
Is established as emptiness.
- 52 Since . . . there are a great many passages,  
I have not cited them here,  
But have explained just their conclusions  
For the purpose of meditation.

- 53 Thus, whatever is meditation  
On selflessness, in that it does not observe  
An inherent nature of phenomena,  
Is the cultivation of wisdom.
- 54 Just as wisdom does not see  
An inherent nature in phenomena,  
Having analyzed wisdom itself by reasoning,  
Non-conceptually meditate on that.
- 55 The nature of this worldly existence,  
Which has come from conceptualization,  
Is conceptuality. Thus the elimination of  
Conceptuality is the highest state of nirvana.
- 56 The great ignorance of conceptuality  
Makes us fall into the ocean of cyclic existence.  
Resting in non-conceptual stabilization,  
Space-like non-conceptuality manifests clearly.
- 57 When Bodhisattvas non-conceptually contemplate  
This excellent teaching, they will transcend  
Conceptuality, so hard to overcome,  
And eventually reach the non-conceptual state.
- 58 Having ascertained through scripture  
And through reasoning that phenomena  
Are not produced nor inherently existent,  
Meditate without conceptuality.
- 59 Having thus meditated on suchness,  
Eventually, after reaching "heat" and so forth,  
The "very joyful" and the others are attained  
And, before long, the enlightened state of Buddhahood.
- 60 If you wish to create with ease  
The collections for enlightenment  
Through activities of pacification,  
increase and so forth, gained by the power of mantra,
- 61 And also through the force of the eight  
And other great attainments like the "good pot"—  
If you want to practice secret mantra,  
As explained in the action and performance tantras,

- 62 Then, to receive the preceptor initiation,  
You must please an excellent spiritual teacher  
Through service, valuable gifts and the like  
As well as through obedience.
- 63 Through the full bestowing of the preceptor initiation,  
By a spiritual teacher who is pleased,  
You are purified of all wrong-doing  
And become fit to gain powerful attainments.
- 64 Because the *Great Tantra of the Primordial Buddha*  
Forbids it emphatically,  
Those observing pure conduct should not  
Take the secret and wisdom initiations.
- 65 If those observing the austere practice of pure conduct  
Were to hold these initiations,  
Their vow of austerity would be impaired  
Through doing that which is proscribed.
- 66 This creates transgressions which are a defeat  
For those observing discipline.  
Since they are certain to fall to a bad rebirth,  
They will never gain accomplishments.
- 67 There is no fault if one who has received  
The preceptor initiation and has knowledge  
Of suchness listens to or explains the tantras  
And performs burnt offering rituals,  
Or makes offering of gifts and so forth.
- 68 I, the Elder Dipamkarashri, having seen it  
Explained in sutra and in other teachings,  
have made this concise explanation  
At the request of Jangchup Wö.

This concludes the *Lamp for the Path to Enlightenment* by the Acharya Dipamkarashrijnana. It was translated, revised and finalized by the eminent Indian abbot himself and by the great reviser, translator and fully ordained monk Geway Lodrö. This teaching was written in the temple of Tholing in Zhang Zhung.

*Translated by Ruth Sonam, Dharamsala, January 1997.*  
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ଓঁ প্রিত্তুবাযম্ শ্রীকৃষ্ণনামকৃষ্ণ ।

୪୭୭। ସୁରକ୍ଷାବୈଶାଖ ଦୟାପରମା ଦୟାପରିବିନ୍ଦୁ କୃତ୍ସୁର ଦୟାକୁଳା ପରିପାର୍ଥୀ ।









	শার্তন্দৰশান্তিশায়াসনগুরুষীনা কৃষ্ণেদ্যুম্নীন্দ্রিয়াসুস্মীন হৃষ্টিন্দুগুণসন্দৰ্ভবিন্দৈ	শেষসবদ্বিতীয়সপ্তমদ্যা কৃষ্ণেশান্তিদ্যুম্নীসংক্ষেপত্বা
৪০	যদ্বক্ষেত্রব্যবস্থাসম্ভবদ্যা শত্রুদ্বৰ্কুষ্মণ্ডলভূদ্বা হৃষ্টিন্দুন্তিৰ্মীন্দুষ্মণ্ডলা সন্দৰ্ভবিন্দৈন্দুষ্মণ্ডলৈ	কৃষ্ণেশাপ্যসুন্ধৰীন্দ্রিয়া কৃষ্ণেশাপ্রিয়ব্যুৎপন্নৈ দ্বিতীয়মাত্রাহৃষ্ণব্যুদ্ধদ্যা শুন্ধুর্মুখ্যমুক্ত্যাপ্তিন্দো
৪১	শুন্ধুর্মুখ্যমুক্ত্যৈশ্বর্যদ্যা দ্বুত্তুবর্ণেশ্বর্যাসনগুৰু দ্বৰ্মণ্ডলভূগুণসন্দৰ্ভবিন্দু শুন্ধুর্মুখ্যমুখ্যমুখ্যদ্যা	কৃষ্ণেশামুক্ত্যৈক্ষণ্যে যুক্ত্যাপ্রিয়কৃষ্ণেশুন্ধুর্মুখ্য হৃষ্ণেন্দ্রিয়ব্যুৎপন্নাশুণ্ডলা কৃষ্ণেশামুক্ত্যৈকৃষ্ণেশামুখ্য
৪২	যদ্বিন্দুষ্মণ্ডলৈকুরুন্দুষ্মণ্ডলা দ্বিন্দুষ্মণ্ডলৈকুরুন্দুষ্মণ্ডলা শুন্ধুর্মুখ্যমুক্ত্যৈকুরুন্দুষ্মণ্ডলা শুন্ধুর্মুখ্যমুখ্যমুখ্যদ্যা	কৃষ্ণেশামুক্ত্যৈক্ষণ্যমুখ্য কৃষ্ণেশামুক্ত্যৈক্ষণ্যমুখ্য কৃষ্ণেশামুক্ত্যৈক্ষণ্যমুখ্য কৃষ্ণেশামুক্ত্যৈক্ষণ্যমুখ্য
৪৩	যদ্বিন্দুষ্মণ্ডলৈকুরুন্দুষ্মণ্ডলা দ্বিন্দুষ্মণ্ডলৈকুরুন্দুষ্মণ্ডলা শুন্ধুর্মুখ্যমুক্ত্যৈকুরুন্দুষ্মণ্ডলা শুন্ধুর্মুখ্যমুখ্যমুখ্যদ্যা	কৃষ্ণেশামুক্ত্যৈক্ষণ্যমুখ্য কৃষ্ণেশামুক্ত্যৈক্ষণ্যমুখ্য কৃষ্ণেশামুক্ত্যৈক্ষণ্যমুখ্য কৃষ্ণেশামুক্ত্যৈক্ষণ্যমুখ্য
৪৪	দ্বৰ্মণ্ডলৈকুরুন্দুষ্মণ্ডলৈ সন্দৰ্ভবিন্দুন্তিৰ্মীন্দুষ্মণ্ডলৈ হৃষ্টিন্দুন্তিৰ্মীন্দুষ্মণ্ডলৈ দ্বৰ্মণ্ডলৈকুরুন্দুষ্মণ্ডলৈ	শুন্ধুর্মুখ্যমুক্ত্যৈক্ষণ্যমুখ্য কৃষ্ণেশামুক্ত্যৈক্ষণ্যমুখ্য কৃষ্ণেশামুক্ত্যৈক্ষণ্যমুখ্য কৃষ্ণেশামুক্ত্যৈক্ষণ্যমুখ্য
৪৫	শেষসবগুণকুক্ষেত্রব্যবস্থা শন্ধুর্মুখ্যমুক্ত্যৈক্ষণ্যমুখ্য	দ্বিন্দুন্তিৰ্মীন্দুষ্মণ্ডলৈ শুন্ধুর্মুখ্যমুক্ত্যৈক্ষণ্যমুখ্য কৃষ্ণেশামুক্ত্যৈক্ষণ্যমুখ্য

	ସମ୍ବନ୍ଧରୁଦ୍ଧର୍ଥପଦ୍ମାନାନୀଦ୍ଵୀପ	୫୫ ଶାଖଟିଦଵଦ୍ସନ୍ନାର୍ଦ୍ଦୀପର୍ବତିନା କର୍ମଶିଳ୍ପିଦ୍ୱାରାରସନ୍ଧାନକରଣା ବାଗାଯାହୁଦ୍ସନ୍ଧାନରୂପର୍ବତିନା ଦ୍ୱାରାରସନ୍ଧାନକରଣାଟି
୫୦	ଶ୍ଵାସମୁଦ୍ରିଦ୍ୟନ୍ୟାଶୁଦ୍ଧାଯା ନିନ୍ଦକୁଣ୍ଡର୍ମୟାଶକ୍ରମାଗୁଣ ଶୁଦ୍ଧାଯାବଦ୍ସୁଦ୍ଧାପର୍ଯ୍ୟନ୍ତା ଶୁଦ୍ଧାକେବଲକୁଣ୍ଡର୍ମୟାଶକ୍ରମାଗୁଣ	୫୬ ବୃଦ୍ଧାକୁଶାଷତକର୍ମାଧାର୍ଯ୍ୟା ଶୁଦ୍ଧାବଦ୍ସାର୍ଥୀପରୁଦ୍ସନ୍ନାର୍ଦ୍ଦୀପିନା ଦ୍ୱାରାକର୍ମାଧାର୍ଯ୍ୟାକୁଣ୍ଡର୍ମୟା ଶୁଦ୍ଧାଧାର୍ଯ୍ୟାକୁଣ୍ଡର୍ମୟା
୫୧	ବଦ୍ରୀଧାର୍ଯ୍ୟାକୁଣ୍ଡର୍ମୟା ଅର୍ଦ୍ଧଶୁଦ୍ଧାବଦ୍ସାର୍ଥୀପରୁଦ୍ସନ୍ନା ଶୁଦ୍ଧାକୁଣ୍ଡର୍ମୟାଶକ୍ରମାଗୁଣଧାର୍ଯ୍ୟା ଶାଖଟିଶାଖାହୁଦ୍ସନ୍ଧାନକୁଣ୍ଡର୍ମୟା	୫୭ କୁଣ୍ଡରୁତିକର୍ମାକର୍ମା ଶ୍ରୀମଦ୍ଵାରାକର୍ମାକୁଣ୍ଡର୍ମୟାଶକ୍ରମା ଶ୍ରୀମଦ୍ଵାରାକର୍ମାକୁଣ୍ଡର୍ମୟାଶକ୍ରମା ଦ୍ୱାରାକର୍ମାଧାର୍ଯ୍ୟା
୫୨	କ୍ରିକ୍ଷୁଣବଦ୍ସାର୍ଥୀକର୍ମାକର୍ମା ବକ୍ଷିତାପାର୍ଶ୍ଵକର୍ମାକୁଣ୍ଡର୍ମୟାଶକ୍ରମା ଦ୍ୱାରାକର୍ମାଧାର୍ଯ୍ୟାଶକ୍ରମା ଶୁଦ୍ଧାଧାର୍ଯ୍ୟାମନ୍ତ୍ରିଷ୍ଟାପନା	୫୮ ଶ୍ରୀମଦ୍ଵାରାକର୍ମାକୁଣ୍ଡର୍ମୟା ଶ୍ରୀମଦ୍ଵାରାକର୍ମାକୁଣ୍ଡର୍ମୟାଶକ୍ରମା ଶ୍ରୀମଦ୍ଵାରାକର୍ମାକୁଣ୍ଡର୍ମୟା ଦ୍ୱାରାକର୍ମାଧାର୍ଯ୍ୟା
୫୩	ଶ୍ଵାଶମନ୍ତ୍ରିଷ୍ଟାପନା ଅର୍ଦ୍ଧଶୁଦ୍ଧାବଦ୍ସାର୍ଥୀପରୁଦ୍ସନ୍ନା ଶ୍ରୀମଦ୍ଵାରାକର୍ମାକର୍ମା ଶୁଦ୍ଧାଧାର୍ଯ୍ୟାମନ୍ତ୍ରିଷ୍ଟାପନା	୫୯ ଶାଖଟିଶାଖାହୁଦ୍ସନ୍ଧାନକୁଣ୍ଡର୍ମୟା କର୍ମଶିଳ୍ପିକର୍ମାଧାର୍ଯ୍ୟାପରୁଦ୍ସନ୍ନା ଶୁଦ୍ଧାକର୍ମାଧାର୍ଯ୍ୟାଶକ୍ରମା ଶୁଦ୍ଧାଧାର୍ଯ୍ୟାମନ୍ତ୍ରିଷ୍ଟାପନା
୫୫	ଦ୍ୱାରାକର୍ମାକୁଣ୍ଡର୍ମୟା ଶୁଦ୍ଧାବଦ୍ସାର୍ଥୀପରୁଦ୍ସନ୍ନା ଶ୍ରୀମଦ୍ଵାରାକର୍ମାକର୍ମା କର୍ମଶିଳ୍ପିକର୍ମାକୁଣ୍ଡର୍ମୟା	୬୦ କୁଣ୍ଡରୁତିକର୍ମାକର୍ମା ଶ୍ରୀମଦ୍ଵାରାକର୍ମାକୁଣ୍ଡର୍ମୟାଶକ୍ରମା ଶ୍ରୀମଦ୍ଵାରାକର୍ମାକୁଣ୍ଡର୍ମୟାଶକ୍ରମା ଦ୍ୱାରାକର୍ମାଧାର୍ଯ୍ୟା

# ༄༅། ྕ རྩେନ དର୍ବ୍ଲେ གྱྤୁ ཡା ।

The Source of All My Good

*yunten shirgyur ma*

༄༅། ྕ རྩେନ དର୍ବ୍ଲେ གྱྤୁ ཡା གྱྤୁ དର୍ବ୍ଲେ ཉଁ  
| ཀྱྤୁ གྱྤୁ དର୍ବ୍ଲେ གྱྤୁ གྱྤୁ དର୍ବ୍ଲେ ཉଁ |  
| ཀྱྤୁ གྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ ཉଁ |  
| ཀྱྤୁ གྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ ཉଁ |

The source of all my good is my kind Lama, my Lord;  
Bless me first to see that taking myself to Him in the proper way is the very root of the path,  
and grant me then to serve and follow Him with all my strength and reverence.

༄༅། ྕ ཀྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ ཉଁ  
| ཀྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ ཉଁ |  
| ཀྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ ཉଁ |  
| ཀྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ ཉଁ |

Bless me first to realize that the excellent life of leisure I've found just this once  
is ever so hard to find and ever so valuable;  
Grant me then to wish, and never stop to wish, that I could take its essence night and day.

༄༅། ྕ ཀྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ ཉଁ  
| ཀྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ ཉଁ |  
| ཀྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ ཉଁ |  
| ཀྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ གྱྤୁ དର୍ବ୍ଲେ ཉଁ |

My body and the life in it are fleeting as the bubbles in the sea froth of a wave.  
Bless me first thus to recall the death that will destroy me soon;  
And help me find sure knowledge that after I have died, the things I've done, the white or black,  
and what those deeds will bring to me, follow always close behind, as certain as my shadow.

। ཆෂාචාර්යා යුතු යුතු නැහු සෑරි කේෂා  
 । ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී  
 । ද්‍රී කේෂා මෙද ද්‍රී ප්‍රංශී ප්‍රංශී ප්‍රංශී  
 । ද්‍රී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී

Grant me then ever to be careful, to stop the slightest wrong of many wrongs we do,  
and try to carry out instead each and every good of the many that we may.

। සුදු ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී  
 । යිදු ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී  
 । ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී  
 । ද්‍රී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී

Bless me to perceive all that's wrong with the seemingly good things of this life.  
I can never get enough of them. They cannot be trusted. They are the door to every pain I have.  
Grant me then to strive instead for the happiness of freedom.

। ක්‍රියා ද්‍රී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී  
 । ද්‍රී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී  
 । ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී  
 । ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී ප්‍රංශී

Grant that these pure thoughts may lead me to be watchful and to recall what I should be doing;  
Grant me to give the greatest care to make the vows of morality the essence of my practice;  
they are the root of Buddha's teaching.

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I have slipped and fallen into the sea of this suffering life;  
Bless me to see that every living being, every one my own mother, has fallen in too.  
Grant me then to practice the Wish for enlightenment, to take on myself the task of freeing them all.

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Bless me to see clearly that the Wish itself is not enough,  
 for if I'm not well trained in the three moralities, I cannot become a Buddha.  
 Grant me then a fierce resolve to master the Bodhisattva vows.

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Grant that I may quickly gain the path where quietude and insight join together;  
 One which quiets my mind from being distracted to wrong objects,  
 the other which analyzes the perfect meaning in the correct way.

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Grant that once I've practiced well the paths shared and become a vessel that is worthy,  
 I enter with perfect ease the Way of the Diamond, highest of all ways,  
 holiest door to come inside for the fortunate and good.

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Bless me to know with genuine certainty that when I've entered thus,  
 the cause that gives me both the high attainments is to keep my pledges and my vows most pure.  
 Grant me then to always keep them even if it costs my life.

དྱි<sup>1</sup> ຕ්ස ཆුද ག්ලී ག්ලී ག්ලී ག්ලී ག්ලී ག්ලී ག්ලී ག්ලී ག්ලී  
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Bless me next to realize as well I can the crucial points of both the steps,  
the essence of the secret ways.

Grant me then to practice as the holy ones have spoken, putting all my effort in and never leaving off  
the Practice of the Four Times, highest that there is.

དྱි<sup>1</sup> ප්‍රූත ප්‍රූත ප්‍රූත ප්‍රූත ප්‍රූත ප්‍රූත ප්‍රූත ප්‍රූත ප්‍රූත  
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Bless me, grant me that the spiritual Friend who shows me this good road, and all my true  
companions in this quest live long and fruitful lives.

Bless and grant me that the rain of obstacle, things within me or outside me  
that could stop me now, stop and end forever.

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In all my lives may I never live apart from my perfect lamas,  
May I bask in the glory of the Dharma.  
May I fulfill perfectly every good quality of every level and path,  
And reach then quickly the place where I become myself the One who Holds the Diamond.

## ***The Confession of Downfalls to the Thirty-Five Buddhas***

Na mo jang chhub sem päi tung wa shag pa  
*Homage to the Confession of the Bodhisattva's Downfalls!*

Dag [ming] di zhe gyi wa / dü tag tu la ma la kyab su chhi wo  
*I, (say your name) throughout all times, take refuge in the Guru;*

Sang gyä la kyab su chhi wo  
*I take refuge in the Buddha;*

Chhö la kyab su chhi wo  
*I take refuge in the Dharma;*

Ge dün la kyab su chhi wo  
*I take refuge in the Sangha. (3x)*

Tön pa chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä päi gyäl wa sha kya thub pa la chhag tshäl lo  
*To the founder, bhagavan, tathagata, arhat, perfectly completed buddha, glorious conqueror Shakyamuni Buddha, I prostrate.*

De zhin sheg pa dor je nyung pö rab tu jom pa la chhag tshäl lo  
*To Tathagata Thoroughly Destroying with Vajra Essence, I prostrate.*

De zhin sheg pa rin chhen ö thrö la chhag tshäl lo  
*To Tathagata Radiant Jewel, I prostrate.*

De zhin sheg pa lu wang gi gyäl po la chhag tshäl lo  
*To Tathagata King, Lord of the Nagas, I prostrate.*

De zhin sheg pa pa wöi de la chhag tshäl lo  
*To Tathagata Army of Heroes, I prostrate.*

De zhin sheg pa päi gye la chhag tshäl lo  
*To Tathagata Delighted Hero, I prostrate.*

De zhin sheg pa rin chhen me la chhag tshäl lo  
*To Tathagata Jewel Fire, I prostrate.*

De zhin sheg pa rin chhen da ö la chhag tshäl lo  
*To Tathagata Jewel Moonlight, I prostrate.*

De zhin sheg pa tong wa dön yö la chhag tshäl lo  
*To Tathagata Meaningful to See, I prostrate.*

De zhin sheg pa rin chhen da wa la chhag tshäl lo  
*To Tathagata Jewel Moon, I prostrate.*

De zhin sheg pa dri ma me pa la chhag tshäl lo  
*To Tathagata Stainless One, I prostrate.*

De zhin sheg pa päl jin la chhag tshäl lo  
*To Tathagata Bestowed with Courage, I prostrate.*

De zhin sheg pa tshang pa la chhag tshäl lo  
*To Tathagata Pure One, I prostrate.*

De zhin sheg pa tshang pä jin la chhag tshäl lo  
*To Tathagata Bestowed with Purity, I prostrate.*

De zhin sheg pa chhu lha la chhag tshäl lo  
*To Tathagata Water God, I prostrate.*

De zhin sheg pa chhu lhäi lha la chhag tshäl lo  
*To Tathagata Deity of the Water God, I prostrate.*

De zhin sheg pa päl zang la chhag tshäl lo  
*To Tathagata Glorious Goodness, I prostrate.*

De zhin sheg pa tsän dän päl la chhag tshäl lo  
*To Tathagata Glorious Sandalwood, I prostrate.*

De zhin sheg pa zi ji tha yä la chhag tshäl lo  
*To Tathagata Infinite Splendor, I prostrate.*

De zhin sheg pa ö päl la chhag tshäl lo  
*To Tathagata Glorious Light, I prostrate.*

De zhin sheg pa nya ngän me päi päl la chhag tshäl lo  
*To Tathagata Sorrowless Glory, I prostrate.*

De zhin sheg pa se me kyi bu la chhag tshäl lo  
*To Tathagata Son of Non-craving, I prostrate.*

De zhin sheg pa me tog päl la chhag tshäl lo  
*To Tathagata Glorious Flower, I prostrate.*

De zhin sheg pa tshang päi ö zer nam par röl pä ngön par khyen pa la chhag tshäl lo  
*To Tathagata Pure Light Rays Clearly Knowing by Play, I prostrate.*

De zhin sheg pa pä mäi ö zer nam par röl pä ngön par khyen pa la chhag tshäl lo  
*To Tathagata Lotus Light Rays Clearly Knowing by Play, I prostrate.*

De zhin sheg pa nor päl la chhag tshäl lo  
*To Tathagata Glorious Wealth, I prostrate.*

De zhin sheg pa drän päi päl la chhag tshäl lo  
*To Tathagata Glorious Mindfulness, I prostrate.*

De zhin sheg pa tshän päl shin tu yong drag la chhag tshäl lo  
*To Tathagata Glorious Name Widely Renowned, I prostrate.*

De zhin sheg pa wang pöi tog gi gyäl tshän gyi gyäl po la chhag tshäl lo  
*To Tathagata King Holding the Victory Banner of Foremost Power, I prostrate.*

De zhin sheg pa shin tu nam par nön päi päl la chhag tshäl lo  
*To Tathagata Glorious One Totally Subduing, I prostrate.*

De zhin sheg pa yül lä shin tu nam par gyäl wa la chhag tshäl lo  
*To Tathagata Utterly Victorious in Battle, I prostrate.*

De zhin sheg pa nam par nön päi sheg päi päl la chhag tshäl lo  
*To Tathagata Glorious Transcendence Through Subduing, I prostrate.*

De zhin sheg pa kün nä nang wa kö päi päl la chhag tshäl lo  
*To Tathagata Glorious Manifestations Illuminating All, I prostrate.*

De zhin sheg pa rin chhen pä mäi nam par nön pa la chag tshäl lo  
*To Tathagata All-Subduing Jewel Lotus, I prostrate.*

De zhin sheg pa dra chom pa yang dag par dzog päi sang gyä rin po chhe dang pä ma la rab tu  
zhug pa ri wang gi gyäl po la chhag tshäl lo (3x)  
*To Tathagata, arhat, perfectly completed buddha, King of the Lord of Mountains Firmly Seated  
on Jewel and Lotus, I prostrate. (3x)*

### *Confession prayer*

All those and others, as many tathagatas, arhats, perfectly completed buddhas as there are existing, sustaining, and residing in all the world systems of the ten directions; all you buddha-bhagavans, please pay attention to me.

In this life and in all the states of rebirth in which I have circled in samsara throughout beginningless lives, whatever negative actions I have created, made others create, or rejoiced in the creation of; whatever possessions of stupas, possessions of the Sangha, or possessions of the Sangha of the ten directions that I have appropriated, made others appropriate, or rejoiced in the appropriation of; whichever among the five actions of immediate retribution I have done, caused to be done, or rejoiced in the doing of; whichever paths of the ten non-virtuous actions I have engaged in, caused others to engage in, or rejoiced in the engaging in: whatever I have created, being obscured by these karmas causes me and sentient beings to be born in the hell realms, in the animal realm, and in the preta realm; in irreligious countries, as barbarians, or as long-life gods; with imperfect faculties, holding wrong views, or not being pleased with Buddha's descent. In the presence of the buddha-bhagavans, who are transcendental wisdom, who are eyes, who are witnesses, who are valid, and who see with omniscient consciousness, I am admitting and confessing all these negativities, I will not conceal them nor hide them, and from now on in the future I will abstain and refrain from committing them again.

All buddha-bhagavans, please pay attention to me. In this life and in all other states of rebirth in which I have circled in samsara throughout beginningless lives, whatever roots of virtue I have created by generosity, even as little as giving just one mouthful of food to a being born in the animal realm; whatever roots of virtue I have created by guarding morality; whatever roots of virtue I have created by following pure conduct; whatever roots of virtue I have created by fully ripening sentient beings; whatever roots of virtue I have created by generating bodhicitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom: all these assembled and gathered, combined together, I fully dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior. Thus, I completely dedicate to the highest, perfectly complete enlightenment.

Just as the previous buddha-bhagavans have fully dedicated, just as the future buddha-bhagavans will fully dedicate, and just as the presently abiding buddha-bhagavans are fully dedicating, like that I too dedicate fully.

I confess all negativities individually. I rejoice in all the merits. I urge and implore all buddhas to grant my request: may I receive the highest, most sublime transcendental wisdom.

To the conquerors, the best of humans—those who are living in the present time, those who have lived in the past, and those who will likewise come—to all those who have qualities as vast as an infinite ocean, with hands folded, I approach for refuge.

De dag la sog pa chhog chüi jig ten gyi kham tham chä na de zhin shég  
pa dra chom pa yang dag par dzog päi sang gyä chom dän dä gang ji  
nye chig zhug te tsho zhing zhe päi sang gyä chom dän dä de dag  
tham chä dag la gong su söl

Dag gi kye wa di dang / kye wa tog mäi tha ma ma chhi pa nä khor  
wa na khor wäi kye nä tham chä du dig päi lä gyi pa dang / gyi du  
tsäl wa dang / gyi pa la je su yi rang pa am / chhö ten gyi kor ram  
/ ge dün gyi kor ram / chhog chüi ge dün gyi kor throg pa dang /  
throg tu chug pa dang / throg pa la je su yi rang pa am / tsham ma  
chhi pa ngäi lä gyi pa dang / gyi du tsäl wa dang / gyi pa la je su yi rang  
pa am / mi ge wa chüi lä kyi lam yang dag par lang wa la zhug pa dang /  
jug tu tsäl wa dang / jug pa la je su yi rang pa am / Lä kyi drib pa gang  
gi drib nä dag sem chän nyäl war chhi pa am / dü dröi kye nä su chhi  
pa am / yi dvag kyi yül du chhi pa am / yül tha khob tu kye pa am  
/ la lor kye pa am / lha tshe ring po nam su kye pa am / wang po ma  
tshang war gyur pa am / ta wa log pa dzin par gyur pa am / sang gyä  
jung wa la nye par mi gyi par gyur wäi lä kyi drib pa gang lag pa de  
dag tham chä sang gyä chom dän dä ye she su gyur pa / chän du  
gyur pa / pang du gyur pa / tshä mar gyur pa / khyen pä zig pa de  
dag gi chän ngar thöl lo chhag so / mi chhab bo / mi be do / län  
chhä kyang chö ching dom par gyi lag so

Sang gyä chom dän dä de dag tham chä dag la gong su söl

Dag gi kye wa di dang / kye wa thog mäi tha ma ma chhi pa nä khor  
wa na khor wäi kye nä zhän dag tu jin pa tha na dü dröi kye nä su  
kye pa la zä kham chig tsam tsäl wäi ge wäi tsa wa gang lag pa dang  
/ dag gi tshül thrim sung päi ge wäi tsa wa gang lag pa dang / dag gi  
tshang par chö päi ge wäi tsa wa gang lag pa dang / dag gi sem chän  
yong su min par gyi päi ge wäi tsa wa gang lag pa dang / dag gi jang  
chhub chhog tu sem kye päi ge wäi tsa wa gang lag pa dang / dag gi  
la na me päi ye she kyi ge wäi tsa wa gang lag pa de dag tham chä  
chig tu dü shing dum te dom nä la na ma chhi pa dang / gong na ma  
chhi pa dang / gong mäi yang gong ma / la mäi yang la mar yong su  
ngo wä la na me pa yang dag par dzog päi jang chhub tu yong su ngo  
war gyi o

Ji tar dä päi sang gyä chom dän dä nam kyi yong su ngo pa dang / ji tar  
ma jön päi sang gyä chom dän dä nam kyi yong su ngo war gyur wa  
dang / ji tar da tar zhug päi sang gyä chom dän dä nam kyi yong su  
ngo war dzä pa de zhin du dag gi kyang yong su ngo war gyi o

Dig pa tham chä ni so sor shaq so / sö nam tham chä la ni je su yi  
rang ngo / sang gyä tham chä la ni kül zhing söl wa deb so / dag gi  
la na me päi ye she kyi chhog dam pa thob par gyur chig

Mi chhog gyäl wa gang dag da tar zhug pa dang / gang dag dä pa dag  
dang de zhin gang ma jön / yön tän ngag pa tha yä gya tsho dra kün la  
/ thäl mo jar war gyi te kyab su nye war chhi wo

### *The Sutra of the Heart of Transcendent Knowledge*

Thus have I heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak Mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time, the Blessed One entered the samadhi that expresses the dharma called "profound illumination," and at the same time, noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, "How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?"

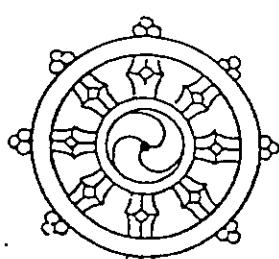
Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, "O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore Shariputra, in emptiness there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no nonattainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the Buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajnaparamita mantra is said in this way:

TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita.

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying "Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice."

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.



## THE SUTRA OF THE HEART OF TRANSCENDENT KNOWLEDGE

॥ ॐ । शृणु यज्ञदग्नि । इत्याख्यातिष्ठु वृषभं देवं अस्मि । एवं शृणु ॥  
॥ ५ ॥ एकमात्रम् देवं देवं अस्मि ॥ एवं शृणु ॥ एवं शृणु ॥ एवं शृणु ॥  
गतिर्गति ॥

GYAGAR KÉDU BHAGA WATI PRAJNA PARAMITA HRIDAAYA PÖ KÉTU CHOMDEN DÉ MA SHERAB KYI PAROL TU CHINPÉ NYINGPO BAMPO CHIG GO

In Sanskrit: Bhagavati prajnaparamita hrdaya  
In Tibetan: chom den dé ma sherab kyi pharotu chyin pa'i nyungpo  
bam po chig go

॥ ६ ॥ एवं शृणु ॥ एवं शृणु ॥ एवं शृणु ॥ एवं शृणु ॥  
पुरुषोऽस्तु चेति विद्यते ॥ एवं शृणु ॥ एवं शृणु ॥  
पुरुषोऽस्तु चेति विद्यते ॥ एवं शृणु ॥ एवं शृणु ॥ एवं शृणु ॥

DIKÉ DAG GI TÖPA DU CHIGNA CHOMDENDÉ GYALPO'I KHABJA GO PÜNGPO'I RILA GELONG GI GENDÜN CHENPO DANG CHANGCHUB SEMPA'I GENDUN CHENPO DANG TAB CHIGTU SHUG TE

Thus have I heard...  
Once the Blessed One was dwelling in Rajagriha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas.

देवोऽस्तु चेति विद्यते ॥ एवं शृणु ॥ एवं शृणु ॥ एवं शृणु ॥  
नदेवोऽस्तु चेति विद्यते ॥ एवं शृणु ॥ एवं शृणु ॥ एवं शृणु ॥

धर्मदेवोऽस्तु चेति विद्यते ॥ एवं शृणु ॥ एवं शृणु ॥  
ब्रह्मदेवोऽस्तु चेति विद्यते ॥ एवं शृणु ॥ एवं शृणु ॥

शृणु ॥ एवं शृणु ॥ एवं शृणु ॥

DE'I TSÉ CHOMDENDÉ ZABMO NANGWA SHÉ JAWÉ CHÖKYI NAM DRANG KYITING NGÉ-DZIN LA NYOMPARI SHÜG SO YANG DÉTSÉ CHANGCHUB SEMPA CHENPO PAGPA CHENREZIG WANGCHUG SHERAB KYI PAROL TU CHINPA ZABMO'1 CHÖPA NYILA NAMPARI TA SHING PÜNGPO NGAPO DÉDAG LA YANG RANGSHIN GYI TONGPAR NAMPARI TA-O

At that time the Blessed One entered the samadhi that expresses the dharma called “profound illumination,” and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound Prajnaparamita, saw in this way:  
He saw the five skandhas to be empty of nature.

देवोऽस्तु चेति विद्यते ॥ एवं शृणु ॥ एवं शृणु ॥  
ब्रह्मदेवोऽस्तु चेति विद्यते ॥ एवं शृणु ॥ एवं शृणु ॥  
शृणु ॥ शृणु ॥ शृणु ॥ एवं शृणु ॥ एवं शृणु ॥  
शृणु ॥ एवं शृणु ॥ एवं शृणु ॥ एवं शृणु ॥

TENÉ SANGYÉ KYI TÚ TSÉDANG DENPA SHARIPÜ CHANGCHUB SEMPA CHENPO PAGPA CHENREZIG WANGCHUG LA DIKÉ CHÉ MÉSO RIGKYI BU (RIG-KYI-BUMO) GANG LALA SHERAB KYI PAROL TU CHINPA ZABMO'1 CHÖPA CHEPAR DÖPA DÉ JITAR LABPAR JA

Then, through the power of the Buddha, Venerable Sariputra said to noble Avalokiteshvara, the bodhisattva mahasattva: “How should a son or daughter of noble family train, who wishes to practice the profound Prajnaparamita?”

ନିଜଦ ଉତ୍ସାହାର୍ଥଦ୍ଵାରା ପ୍ରଦକ୍ଷିଣିମାର୍ଗଦର୍ଶନରେ କେନ୍ଦ୍ରିତ ଦର୍ଶନ  
ଧ୍ୟାନ କ୍ଷମାର୍ଥଦର୍ଶନରେ କେନ୍ଦ୍ରିତ ସୁଧାର୍ଥଦର୍ଶନରେ କେନ୍ଦ୍ରିତ କ୍ଷମାର୍ଥଦର୍ଶନ

କ୍ଷମାର୍ଥଦର୍ଶନ

DEKÉ CHÉ MÉPA DANG CHANGCHUB SEMPA SEMPA  
CHENPO PAGPA CHENREZIG WANGCHUG GI TSÉ DANG  
DENPA SHARA DATI BULA DIKÉ CHÉ MÉ SO

Addressed in this way, noble Avalokiteshvara, the bodhisattva  
Mahasattva, said to Venerable Sariputra,

ପ୍ରତିବନ୍ଦିତୁ | ଦେବାଶର୍ମାର୍ଥକ୍ଷମାର୍ଥଦର୍ଶନର୍ଥକ୍ଷମାର୍ଥଦର୍ଶନ  
ପ୍ରତିବନ୍ଦିତୁ | ପ୍ରତିବନ୍ଦିତୁ | ପ୍ରତିବନ୍ଦିତୁ | ପ୍ରତିବନ୍ଦିତୁ |  
ପ୍ରତିବନ୍ଦିତୁ | ପ୍ରତିବନ୍ଦିତୁ | ପ୍ରତିବନ୍ଦିତୁ | ପ୍ରତିବନ୍ଦିତୁ |  
ପ୍ରତିବନ୍ଦିତୁ | ପ୍ରତିବନ୍ଦିତୁ | ପ୍ରତିବନ୍ଦିତୁ | ପ୍ରତିବନ୍ଦିତୁ |  
ପ୍ରତିବନ୍ଦିତୁ | ପ୍ରତିବନ୍ଦିତୁ | ପ୍ରତିବନ୍ଦିତୁ | ପ୍ରତିବନ୍ଦିତୁ |

SHARIBU RIG KYI BU'AM RIG KYI BUMO GANG LALA  
SHERAB KYI PAROLTU CHINPA ZABMO'I CHÖPA CHÉPAR  
DÖPA DÉ DITAR NAMPAR TAWAR JATE PÜNGPO NGAPO  
DÉDAG KYANG RANG SHINGYI TONGPAR NAMPAR YANG  
DAGPAR JÉSU TA-O

“O Sariputra, a son or daughter of noble family who wishes to  
practice the profound Prajnaparamita should see in this way: Seeing  
the five skandhas to be empty of nature.

ଶକ୍ତିଶାଖାର୍ଥଦର୍ଶନ | ଶକ୍ତିଶାଖାର୍ଥଦର୍ଶନ | ଶକ୍ତିଶାଖାର୍ଥଦର୍ଶନ |  
ଶକ୍ତିଶାଖାର୍ଥଦର୍ଶନ | ଶକ୍ତିଶାଖାର୍ଥଦର୍ଶନ | ଶକ୍ତିଶାଖାର୍ଥଦର୍ଶନ |

କ୍ଷମାର୍ଥଦର୍ଶନ | କ୍ଷମାର୍ଥଦର୍ଶନ | କ୍ଷମାର୍ଥଦର୍ଶନ | କ୍ଷମାର୍ଥଦର୍ଶନ |  
କ୍ଷମାର୍ଥଦର୍ଶନ |

ZÜG TONGPA-O TONGPA NYI ZÜG SO ZÜG LÉ TONPA NYI  
SHEN MAYIN TONGPA NYI LÉ KYANG ZÜG SHEN MAYIN  
NO DE SHINDU TSORWA DANG DUSHÉ DANG DUJÉ  
DANG NAMPAR SHÉPA NAM TONGPA-O

Form is empty; Emptiness also is form. Emptiness is no other than  
form; Form is no other than emptiness. In the same way, feeling,  
perception, formation, and consciousness are emptiness.

ପ୍ରତିବନ୍ଦିତୁ | ଦେବାଶର୍ମାର୍ଥକ୍ଷମାର୍ଥଦର୍ଶନର୍ଥକ୍ଷମାର୍ଥଦର୍ଶନ  
ପ୍ରତିବନ୍ଦିତୁ | କାର୍ଯ୍ୟଶର୍ମାର୍ଥକ୍ଷମାର୍ଥଦର୍ଶନର୍ଥକ୍ଷମାର୍ଥଦର୍ଶନ  
ପ୍ରତିବନ୍ଦିତୁ | ଏକାଦଶଶର୍ମାର୍ଥକ୍ଷମାର୍ଥଦର୍ଶନର୍ଥକ୍ଷମାର୍ଥଦର୍ଶନ  
ପ୍ରତିବନ୍ଦିତୁ |

SHARIBU DÉTAR CHÖ TAMCHÉ TONGPA NYIDÉ TSENNYI  
MÉPA MA KYEPĀ MA GAGPA DRIMA MÉPA DRIMA  
DANG DRELWA DRIWA MÉPA GANGWA MÉPA-O

Thus Sariputra, all dharmas are emptiness. There are no  
characteristics. There is no birth and no cessation. There is no  
impurity and no purity. There is no decrease and no increase.

ପ୍ରତିବନ୍ଦିତୁ | ଦେବାଶର୍ମାର୍ଥକ୍ଷମାର୍ଥଦର୍ଶନର୍ଥକ୍ଷମାର୍ଥଦର୍ଶନ | କ୍ଷମାର୍ଥଦର୍ଶନ | ୫୯  
ପ୍ରତିବନ୍ଦିତୁ | ଦେବାଶର୍ମାର୍ଥକ୍ଷମାର୍ଥଦର୍ଶନର୍ଥକ୍ଷମାର୍ଥଦର୍ଶନ | କ୍ଷମାର୍ଥଦର୍ଶନ |  
ପ୍ରତିବନ୍ଦିତୁ | ଶକ୍ତିଶାଖାର୍ଥଦର୍ଶନ | ଶକ୍ତିଶାଖାର୍ଥଦର୍ଶନ | କ୍ଷମାର୍ଥଦର୍ଶନ |  
ପ୍ରତିବନ୍ଦିତୁ | ଶକ୍ତିଶାଖାର୍ଥଦର୍ଶନ | ଶକ୍ତିଶାଖାର୍ଥଦର୍ଶନ | କ୍ଷମାର୍ଥଦର୍ଶନ |

SHARIBU DÉ TAWÉNA TONGPA NYILA ZÜG MÉ TSORWA  
MÉ DUSHÉ MÉ DUCHÉ NAM MÉ NAMPAR SHÉPA MÉ  
MIG MÉ NAWA MÉ NA MÉ CHÉ MÉ LUMÉ YI MÉ

ZÜG MÉ DRA MÉ DRI MÉ ROMÉ REGJA MÉ CHÖ  
MÉ-DO

শুধুমাত্র দীর্ঘ সময়ের পূর্বে কোনো ব্যক্তি এই পদবী লাভ করেন।  
শৈশ্বরিক হিন্দু ধর্মে এই পদবীটি উচ্চ শাসক নির্বাচিত এবং অস্থির ধর্মীয় পদবী।  
SHARIBU DE TAWENA CHANGCHUB SEMPA NAM TOBPA  
MÉPÉ CHIR SHERAB KYI PAROLTU CHINPA LA TENCHING  
NÉTÉ SEMLA DRIBPA MÉPÉ DRAGPA MÉDÉ CHINCHI  
LOGI É SHINTU DÉNÉ NYA NGÉN LÉDÉ PARCHINTO

Therefore, Sariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; No eye, no ear, no nose, no tongue, no body, no mind; No appearance, no sound, no smell, no taste, no touch, no dharmas;

शीयां श्रीपितृकुमारे द्युष्माणीप्रसादेन  
 विकल्पं त्वयि द्युष्माणीप्रसादेन ।  
 कर्मणा पैदोऽपि विकल्पं त्वयि  
 द्युष्माणीप्रसादेन ।  
 एवं श्रीपितृकुमारे द्युष्माणीप्रसादेन  
 मातृयां श्रीपितृकुमारे द्युष्माणीप्रसादेन ।

MIG GI KHAM MÉPA NÉ YIKYI KHAM MÉ YIKYI NAMPAR  
SHEPÉ KHAM KYI BARDU YANG MÉDO MA RIGPA MÉ MA  
RIGPA ZÉPA MÉPA NÉ GASHI MÉ GASHI ZEPÉ BARDU-ANG  
MÉDO

Therefore, Sariputra, since the bodhisattvas have no attainment, they abide by means of Prajnaparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana.

No eye dhātu up to no mind dhātu, no dhātu of dharmas, no mind consciousness dhātu;  
No ignorance, no end of ignorance up to no old age and death, no end of old age and death;

DUSÜM DU NAMPAR SHÜGPA' I SANGYÉ TAMCHÉ KYANG  
SHERAB KYI PAROL TU CHINPA LA TÉNÉ LANA MÉPA YANG  
DAGPAR DZOGLA' I CHANGCHUB TU NGONPAR DZOGPAR  
SANGYÉ-SO

All the Buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment.

No suffering; no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non-attainment.

DE TAWÉNA SHERAB KYI PAROL TU CHINPA' INGAG  
CHENPO' INGAG JANA MEPA' INGAG MI NYAMPA DANG  
NYAMPA' INGAG DUGNGAL TAMCHÉ RABTU  
SHIWAR CHÉPA' INGAG MI DZÜNPÉ NA DENPAR SHÉPAR  
JA TÉ SHERAB KYI PAROL TU CHINPA' INGAG MÉ PA

Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequalled mantra, the mantra that calms all suffering should be known as truth, since there is no deception. The prajnaparamita mantra is said in this way:

ॐ गते परागते समगते बोधि  
स्वाहा

শুন্ধি হইবা শুন্ধি কৃত বৈশিষ্ট্য দ্বারা বৈকীরণ দ্বারা কেন্দ্ৰীকৃত অসমীয়া  
 শুন্ধি পুনৰ্বৃষ্টি অভ্যন্তরীণ স্বীকৃত অধ্যয়ন কৰ্তৃপক্ষ।

SHARIBU CHANGCHUB SEMPA SEMPA CHENPO DETAR  
 SHERAB KYI PAROLTU CHINPA ZABMO LA LABPAR JA-O

Thus, Sariputra, the bodhisattva mahasattva should train in the profound Prajnaparamita.”

শুন্ধি মুক্তি পদ্ধতি দ্বারা বৈশিষ্ট্য পুনৰ্বৃষ্টি কৃত মুক্তি পদ্ধতি  
 মিমুক্ষু দ্বারা কৰ্তৃপক্ষ পুনৰ্বৃষ্টি কৰ্তৃপক্ষ পদ্ধতি অসমীয়া ভিত্তিক পুনৰ্বৃষ্টি  
 পুনৰ্বৃষ্টি পদ্ধতি।

When the Blessed One had said this, Venerable Sariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.



Tara Puja

१०३॥

ପ୍ରକାଶକ

ମୁହଁରାକ୍ଷଣ ପରିଗମ ଦେଖିଲୁଛାନ୍ତି ଏହାମୁହଁରାକ୍ଷଣ  
ମୁହଁରାକ୍ଷଣ ପରିଗମ ଦେଖିଲୁଛାନ୍ତି ଏହାମୁହଁରାକ୍ଷଣ

**NAMO ARYA TARA YE** (I salute Chenrezig, the Powerful One, treasure of  
Compassion)

୩୩। ଶ୍ରୀମଦ୍ଭଗବତପାଠେଟିଲ୍ || ଅବସାନିକରଣେଟିଲ୍ ||

KUN LE DROL DZE MA/ DROL MA YUM LA CHAK TSAL LO/  
T bow to you, Drolma, the Mother. (the Seven Offices:) To the noble Arya Tara and to

୩୪। ଶୁଦ୍ଧାର୍ଥାତ୍ମତଃଶାସ୍ତ୍ରାଚାର୍ଯ୍ୟେଷ୍ଟୁମ୍ ||

CHOK CHU DÜ SUM SHU PA YI/ GYAL WA SE CHE TAM CHE LA/

the Buddhas and their Sons of the three times and ten directions I bow with sincere faith.

୩୫। ଶୁଦ୍ଧାର୍ଥାତ୍ମତଃଶାସ୍ତ୍ରାଚାର୍ଯ୍ୟେଷ୍ଟୁମ୍ ||

NE TOK DUK PÖ MAR ME DRI/ SHAL ZE ROL MO LA SOK PA/ NGÖ JOR YID KYI TRUL NE BUL/

I make both actual and imagined offerings of flowers, incense, lamps, food, music and so on.

2

୩୬। ଶୁଦ୍ଧାର୍ଥାତ୍ମତଃଶାସ୍ତ୍ରାଚାର୍ଯ୍ୟେଷ୍ଟୁମ୍ ||

TSOK NAM SHE SU SOL/ TOK MA ME NE DA TAY BAR/ MI GE CHU DANG TSAM ME NGA/

Noble assembly, please accept these offerings. From beginningless time until now, I  
repent all the ten unvirtuous acts, the five actions of unlimited consequence, and all  
୩୭। ଶୁଦ୍ଧାର୍ଥାତ୍ମତଃଶାସ୍ତ୍ରାଚାର୍ଯ୍ୟେଷ୍ଟୁମ୍ ||

DIK PA TAM CHE SHAK PAR GYI/ NYON TÖ RANG GYAL JANG CHUE  
SEM NI NYON MONG WANG GYUR PAY/ other unskillful actions influenced by obscuring passions. I rejoice in the merit of the  
୩୮। ଶୁଦ୍ଧାର୍ଥାତ୍ମତଃଶାସ୍ତ୍ରାଚାର୍ଯ୍ୟେଷ୍ଟୁମ୍ ||

SÖ NAM LA NI DA YI RANG/ SEM/ SO SO KYE WO LA SOK PA/ DÜ SUM GE WA CHI SAK PAY/ Bodhisattvas and ordinary beings, gathered in the 3 times.

ଶ୍ରାଵକାଁ, I prayekabuddhas,

2b

၁၁။ । ပေါ်နတ်နှင့်ပုဒ်မှုတ်။ နှိမ်ချို့ပုရားလှုံး။ နောက်မြဲမြော်ပေါ်  
 SEM CHEN NAM KYI SAM PA DANG/ LO YI JE DRA JI TA WAR/ CHE CHUNG TUN MONG TE PA YI/ CHÖ  
 I pray that the Wheel of the Dharma be turned in the form of the Hinayana and Mahayana  
 according to the wishes and mentality of the many kinds of beings.  
 ၁၂။ ရှိခိုးနှင့်ပုရားလှုံး။ ရှိခိုးနှင့်အဆုံးလှုံး။ နှိမ်ချို့ပုရားလှုံး။  
 KYI KOR LO KOR DU SOL/ KOR WA JI SI MA TONG BAR/ NYA NGEN MIN DA TUK JE YI/ DUR NGAL  
 Until Samsara is emptied, may the Buddhas not pass into Nirvana, but look after all beings

၁၃။ ပုရားလှုံး။ ပေါ်နတ်နှင့်ပုရားလှုံး။ ပုရားလှုံး။ နှိမ်ချို့ပုရားလှုံး။  
 GYA TSOR JING WA YI/ SEM CHEN NAM LA ZIK SU SOL/ DAK GI SÖ NAM CHI SAK PA/  
 drowning in the ocean of Samsara. May whatever merit I have made become the cause for

၁၄။ အေသာက်နှင့်ပုရားလှုံး။ အေသာက်နှင့်ပုရားလှုံး။ အေသာက်နှင့်ပုရားလှုံး။  
 TAM CHE JANG CHUB GYUR GYUR NE/ RING POR MI TOK DRO WA YI/ DREN PAY PAL DU DAK GYUR CHIK/  
 enlightenment and may I quickly become the savior of beings. (then the praise, called  
 ၁၅။ အေသာက်နှင့်ပုရားလှုံး။ အေသာက်နှင့်ပုရားလှုံး။ အေသာက်နှင့်ပုရားလှုံး။  
 OM JE TSUN MA PAK MA DROL MA LA CHAK TSAL LO/ CHAK TSAL TU RE NYUR  
 the 21-Homage:) I salute the supreme, noble and exalted Tara. Salute her who is the  
 savior, the swift one without fear, who with "TU TA RE" banishes fear. The saviouress  
 ၁၆။ ပုရားလှုံး။ ပုရားလှုံး။ ပုရားလှုံး။ ပုရားလှုံး။ ပုရားလှုံး။  
 MA PA MO/ TU TA RAYI JIK PA SEL MA/ TU RE DON KUN JIN PAY DROL MA/ SO HE YI KE KYÖ LA DU  
 DO/ who gives with "TU RE" all that is required. I bow to her of the letters "SO MA".

୧ | ପ୍ରତିକାଳେ ଶୈଖରୁମ୍ଭାଦିନରୁ | ଶୁନବେ ଲ୍ଲକ୍ଷଣ ହେବାରୁମ୍ଭାଦିନରୁ | ପଦେବାରୁମ୍ଭାଦିନରୁ  
 CHAK TSAL DROL MA NYUR MA PA MO/ CHEN NI KE CHIK LOK DANG DRA MA/ JIK TEN SUM GÖN  
 Salute her who is the saviouress, the swift one without fear, whose eyes are like lightning,  
 ଏକାନ୍ତକୁଣ୍ଡଲେ ପ୍ରତିକାଳେ ଶୁନବେ ଲ୍ଲକ୍ଷଣ ହେବାରୁମ୍ଭାଦିନରୁ | ପଦେବାରୁମ୍ଭାଦିନରୁ  
 ୧୧ CHU KYE SHAL GYI/ GE SAR JE WA LE NI JUNG MA/ CHAK TSAL TÖN KAY DA WA KUN TU/ GANG WA  
 formed from the open lotus of a tear on the face of Chenrezi, Lord of the triple world.  
 ;salute her whose face is fashioned from a hundred full-moons of Autumn, who gleams with  
 ସଂକ୍ଷିପ୍ତବ୍ୟାକ୍ରମେ ଶୁନବେ ଲ୍ଲକ୍ଷଣ ହେବାରୁମ୍ଭାଦିନରୁ | ପଦେବାରୁମ୍ଭାଦିନରୁ  
 GYA NI TSEK PAY SHAL MA/ KAR MA TONG TRAK TSOK PA NAM KYI/ RAB TU CHE WAY Ö RAB BAR MA/  
 the revealing light of a thousand stars. Salute the green-golden one, whose hand is

୧୨ ପରିମାଣକୁଣ୍ଡଲେ ପ୍ରତିକାଳେ ଶୁନବେ ଲ୍ଲକ୍ଷଣ ହେବାରୁମ୍ଭାଦିନରୁ | ପଦେବାରୁମ୍ଭାଦିନରୁ  
 CHAK TSAL SER NGO CHU NE KYE KYI/ PE ME CHAK NI NAW PAR GYEN MA/ JIN PA TSÖN DRÜ KA TUP  
 beautified with a water-born lotus, she who is the field through whom the 6 perfections  
 ଏକାନ୍ତକୁଣ୍ଡଲେ ପ୍ରତିକାଳେ ଶୁନବେ ଲ୍ଲକ୍ଷଣ ହେବାରୁମ୍ଭାଦିନରୁ | ପଦେବାରୁମ୍ଭାଦିନରୁ  
 ୧୩ SHI WA/ ZÖ PA SAM TEN CHO YUL NYI MA/ CHAK TSAL DE SHIN SHE PAY TSUK TOR/ TA YE  
 are made manifest; generosity, diligence, peacfulness, austerity, patience and samadhi.  
 ;salute her who is the mound on the heads of the Buddhas, accomplisher of infinite victory  
 ପାତ୍ରମୁଖରୁମ୍ଭାଦିନରୁ | କୁମାରୀମୁଖରୁମ୍ଭାଦିନରୁ  
 HAM PAR GYAL WA ROL CHIN PA TOP PAY/ GYAL WAY SE KYI SHIN TU TEN MA/  
 whom the wholly perfected Bodhisattvas serve. Salute her who fills the seven worlds

၁၃၁ । རྒྱྲླྷ འକ୍ଷଣ୍ମୂଳ୍ୟ ་ རྩ୍ରେ རྒྱྲྷ ས୍ତୁତିବନ୍ଧିତାରେ । ନେହାର୍ଦ୍ଦିଵିଦୁଷିତବନ୍ଧିତାରେ ।

CHAK TSAL TU TA RA HUNG YI GE/ DÖ DANG CHOK DANG NAM KA GANG MA/ JIK TEN DUN PO SHAP KYI  
of desire, direction and space with the letters "TU TA RE HUNG", spurning them underfoot

၁၃၂ । རྒྱྲྷ മେଦ୍ୟା ରୂପାତ୍ୟ ବୁଦ୍ଧି । ଶ୍ରୀଗଙ୍କାର୍ଦ୍ଦିବୁଦ୍ଧି କୁରାତ୍ । ନୁଦ୍ର ଲ୍ଲା ଶୁଣ୍ଟିବାତ୍ ।  
NEN TE/ LÜ PA ME PAR GUK PAR NÜ MA/ CHAK TSAL GYA JIN ME LHA TSANG PA/  
and has the power to control all without exception. Salute her who is worshipped by  
Shakra, Agni, Brahma, Vayu, and the various powerful ones, before whom elemental spirits  
ନୁଦ୍ର ଲ୍ଲା ଶୁଣ୍ଟିବାତ୍ । ନୁଦ୍ର ଲ୍ଲା ଶୁଣ୍ଟିବାତ୍ । ନୁଦ୍ର ଲ୍ଲା ଶୁଣ୍ଟିବାତ୍ ।  
WANG CHUK CHÖ MA/ JUNG PO RO LANG DRI ZA NAM DANG/ NÖ CHIN TSOOK KYI DUN NE TÖ MA/  
zombies, those living off odors, and swarms of malevolent spirits give praise.

၁၃၃ । ସ୍ତୁତିବନ୍ଧିତାରେ । ଏହାର୍ଦ୍ଦିବନ୍ଧିତାରେ । ଏହାର୍ଦ୍ଦିବନ୍ଧିତାରେ ।  
CHAK TSAL TRET CHE JA-DANG PET KYI/ PA ROL TRUL KOR RAB TU JOM MA/ YE KUM YÖN KYANG  
Salute her who defeats the snares of others with "TRET" and "PE"; with right leg drawn in  
ନୁଦ୍ର କୁରାତ୍ । ନୁଦ୍ର ଲ୍ଲା ଶୁଣ୍ଟିବାତ୍ । ନୁଦ୍ର ଲ୍ଲା ଶୁଣ୍ଟିବାତ୍ ।  
SHAP KYI NEN TE/ ME BAR TRUK PA SHIN TU BAR MA/ CHAK TSAL TU RE JIK PA CHEN PO/  
and left leg extended, her feet trample as she sits resplendent amidst a fierce blazing  
fire. Salute her, the swift one, greatly fearsome, defater of the boldest of demons,  
ନୁଦ୍ର ଲ୍ଲା ଶୁଣ୍ଟିବାତ୍ । ନୁଦ୍ର ଲ୍ଲା ଶୁଣ୍ଟିବାତ୍ । ନୁଦ୍ର ଲ୍ଲା ଶୁଣ୍ଟିବାତ୍ ।  
DUD KYI PA WO NAM PAR JOM MA/ CHU KYE SHAL NI TRO NYER DEN DZE/ DRA WO TAM CHE MA LÜ  
whose lotus face frowns angrily so that all foes are slain without remnant.

|| ୬ || ସମ୍ରଦନା । ଶ୍ରୀଯାତନ୍ତରବ୍ୟକ୍ତିଦ୍ୱାରା ବ୍ୟକ୍ତିଦ୍ୱାରା କୁଳେ । ମୁଖ୍ୟମ୍ବୁଦ୍ଧପାଦକୁଳର ।  
SÖ MA/ CHAK TSAL KUN CHOK SUM TSÖN CHAK GYAY/ SOR MO TUK KAR NAM PAR GYEN MA/  
Salute her whose fingers form the mudra of the triple gem to adorn her heart, whose

ସକୁଳ । ଅଗ୍ରମ୍ଭୁତ୍ସ୍ଵାକ୍ଷର୍ଣ୍ଣପରମ୍ପରାକ୍ଷର୍ଣ୍ଣି । ଚର୍ଦ୍ଦର୍ଶନ୍ତୁକ୍ତବ୍ୟାକଃସ୍ଵାକ୍ଷର୍ଣ୍ଣି । ଶ୍ରୀଯାତନ୍ତରବ୍ୟକ୍ତିଦ୍ୱାରା  
MA LÜ CHOK KYI KOR LO GYEN PAY/ RANG GI Ö KYI TSOK NAM TRUK MA/ CHAK TSAL RAB TU  
wheel-emblazoned hand twirls about its own light and reaches to every direction. Salute  
ରାଜ୍ୟଧାରୀଙ୍କର୍ତ୍ତବ୍ୟାକ । ରାଜ୍ୟଧାରୀଙ୍କର୍ତ୍ତବ୍ୟାକ । ରାଜ୍ୟଧାରୀଙ୍କର୍ତ୍ତବ୍ୟାକ ।  
GA WA JI PAY/ U GYEN Ö KYI TRENG WA PEL MA/ SHE PA RAB SHE TU TA RA YI/ DUD DANG  
her with the garland of diffused light for a diadem, pleasant in beauty, who by the

ରାଜ୍ୟଧାରୀଙ୍କର୍ତ୍ତବ୍ୟାକ । ରାଜ୍ୟଧାରୀଙ୍କର୍ତ୍ତବ୍ୟାକ । ରାଜ୍ୟଧାରୀଙ୍କର୍ତ୍ତବ୍ୟାକ ।  
JIK TEN WANG DU DZE MA/ CHAK TSAL SA SHI KYONG WAY TSOOK NAM/ TAM CHE GUK PAR NÜ MA  
outright laughter of "TU TA RE" brings demons and the world under her sway. Salute her  
who alone has the power to command the guardians of the foundation of the universe.  
ରାଜ୍ୟଧାରୀଙ୍କର୍ତ୍ତବ୍ୟାକ । ରାଜ୍ୟଧାରୀଙ୍କର୍ତ୍ତବ୍ୟାକ । ରାଜ୍ୟଧାରୀଙ୍କର୍ତ୍ତବ୍ୟାକ ।  
NYI MA/ TRO NYER YO WAY YI GE HUNG GI/ PONG PA TAM CHE NAM PAR DROL MA/ CHAK TSAL DA  
the wrathful grimacer whose letter "HUNG" liberates all in destitution. Salute her whose  
ରାଜ୍ୟଧାରୀଙ୍କର୍ତ୍ତବ୍ୟାକ । ରାଜ୍ୟଧାରୀଙ୍କର୍ତ୍ତବ୍ୟାକ । ରାଜ୍ୟଧାରୀଙ୍କର୍ତ୍ତବ୍ୟାକ ।  
WAY DUM BUEY U GYEN/ GYEN PA TAM CHE SHIN TU BAR MA/ RAL PAY TRÖ NE Ö PAK ME LE/  
diadem is the crescent moon, ornaments ablaze, amidst the massed knot of whose hair

୩୨। । ତଥାମର୍ପିକୁଟେନ୍ଦ୍ରମାଦର୍ମୀ । ଶୁଦ୍ଧାର୍ଜୁଣ୍ୟବସ୍ତୁତେମ୍ଭୁତ୍ୟ । ନୟାଯପର୍ବତୀ

TAK PAR SHIN TU Ö RAB DZE MA/ CHAK TSAL KAL PA TA MAY ME TAR/ BAR WAY TRENG WAY

Amitabha streams continuous light. Salute her who sits surrounded by a radiant garland

ତ୍ରୁପ୍ତି

ପଦେନ୍ଦ୍ରସ୍ତଵ୍ୟବ୍ସତ୍ୟ । ଗୋଚରପଦୁର୍ଯ୍ୟବ୍ସତ୍ୟ । ଶୁଦ୍ଧାର୍ଜୁଣ୍ୟବସ୍ତୁତ୍ୟ ।

୭  
Ü NA NE MA/ YE KYANG YÖN KUM KUN NE KOR GAY/ DRA YI PUNG NI NAM PAR  
of flames like the fire of a finished aeon; with right leg extended and left drawn in,  
she defeats hosts of enemies by the turning of the wheel of Dharma to our inclination.

ଅନ୍ତର୍କଷତ୍ୱାର୍ଯ୍ୟବସ୍ତୁତ୍ୟ ।

JOM MA/ CHAK TSAL SA SHI NGÖ LA CHAK GI/ TIL GYI NUN CHING SHAP KYI DUNG MA/

Salute her who strikes the surface of the universe's base with the palm of her hand and

ଶିଖାର୍ତ୍ତିର୍ବନ୍ଦିପ୍ରେସ୍ତ୍ରୀଳୀ । ଶୁଦ୍ଧାର୍ଜୁଣ୍ୟବସ୍ତୁତ୍ୟ । ଶୁଦ୍ଧାର୍ଜୁଣ୍ୟବସ୍ତୁତ୍ୟ ।

TRO NYER CHEN DZE YI GE HUNG GI/ RIM PA DUN PO NAM NI GEM MA/ CHAK TSAL DE MA GE MA SHI  
stamps it down, the crowning one who conquers the inhabitants of the seven underworlds  
with the sound of "HUNG".

ଶୁଦ୍ଧାର୍ଜୁଣ୍ୟବସ୍ତୁତ୍ୟ ।

୭b  
MA/ NYA NGEN DE SHI CHÖ YUL NYI MA/ SO HA OM DANG YANG DAK DEN PAY/ DIK PA CHEN PO JOM  
the peace-beyond-sorrow of Nirvana is displayed, conqueror of the great sins by the power  
of her mantra "OM TARE TUTARE TURE SOHA". Salute the unquestioned victor over all the  
enemies of those who rejoice in the turning of the wheel of the Dharma, deliverer by means

ଶୁଦ୍ଧାର୍ଜୁଣ୍ୟବସ୍ତୁତ୍ୟ । ଶୁଦ୍ଧାର୍ଜୁଣ୍ୟବସ୍ତୁତ୍ୟ ।

PA NYI MA/ CHAK TSAL KUN NE KOR RAB GA WE/ DRA YI LÜ NI RAB TU GEM MA/ YI GE CHU PE NGAK NI

ஓଡ଼ି | ରାନ୍ଧା | ଶ୍ରୀପଦକୁଣ୍ଡଳୀମୁଖୀଚତୁର୍ବୀରେ  
KÖ PAY/ RIK PA HUNG LE DROL MA NYI MA/ CHAK TSAL TU RAY SHAP NI DAP PAY/ HUNG GI NAM  
of her mantra's ten letters set about the letter "HUNG". Salute the swift-footed

ମନ୍ତ୍ରାନ୍ତରତନ୍ତ୍ରମା । ଶ୍ରୀପଦକୁଣ୍ଡଳୀମୁଖୀଚତୁର୍ବୀରେ  
PAY SA BON NYI MA/ RI RAB MAN DA RA DANG BIK JE/ JIK TEN SUM NAM YO WA NYI MA/ CHAK TSAL  
trampler arising from the seed "HUNG" who shakes Mt. Meru, Mendarra, Bikje and the triple  
ଘୟେନ୍ଦ୍ରାଜ୍ୟୋତିଷମା । ଶ୍ରୀପଦକୁଣ୍ଡଳୀମୁଖୀଚତୁର୍ବୀରେ  
LHA YI TSO YI NAM PAY/ RI DAK TAK CHEN CHAK NA NAM MA/ TA RA NYI JÖ PE KYI YI GAY/  
world. Salute the one with the rabbit-marked moon in the form of an ocean of gods in her

ଅନ୍ତଃ

ଶ୍ରୀପଦକୁଣ୍ଡଳୀମୁଖୀଚତୁର୍ବୀରେ  
DUK NAM MA LÜ PAR NI SEL MA/ CHAK TSAL LHA YI TSO K NAM GYAL PO/ LHA DANG MI AM CHI YI  
hand, who by uttering her mantra of the two "TARAS" and the syllable "FE" removes all  
poisons completely. Salute her whom the kings of the gods, all deities and every other  
ମନ୍ତ୍ରାନ୍ତରତନ୍ତ୍ରମା । ଶ୍ରୀପଦକୁଣ୍ଡଳୀମୁଖୀଚତୁର୍ବୀରେ  
TEN MA/ KUN NE GO CHA GA WA JI KYI/ TSÖ DANG MI LAM NGEN PA SEL MA/ CHAK TSAL NYI MA DA  
being serve and attend, the joyful beauty of whose form is an armour against all evil  
drcams and contention. Salute her whose eyes are luminous and clear like the sun or the  
ଶ୍ରୀପଦକୁଣ୍ଡଳୀମୁଖୀଚତୁର୍ବୀରେ  
GYE PAY/ CHEN NYI PO LA Ö RAB SAL MA/ HA RA NYI JÖ TUTARA YI/ SHIN TU DRAK PO RIM NG SEL MA/  
full moon, who removes disease and plague by reciting the two "TARAS" and "TUTARE".

୩୨। ଶ୍ଵାରକ୍ଷଣଦେଖିଦ୍ୟାତ୍ମକମ୍ଭାନ୍ଦର୍ଥାନ୍ତାଃ | ଶିପରିଅମୁଦର୍ଥାଯାନ୍ତାଃ | ଦୋନ୍ ଦନ୍ଦର୍ଥାନ୍ତାଃ  
CHAK TSAL DE NYI SUM NAM KÖ PAY/ SHI WAY TU DANG YANG DAK DEN MA/ DÖN DAMG RO LANG  
Salute her with the perfect power to pacify by three-fold thusness (OM AH HUM),

୩୩। ଚାକଶବ୍ଦନ୍ଧନକ୍ଷମତାନ୍ତାଃ | ଚାକଶବ୍ଦନ୍ଧନକ୍ଷମତାନ୍ତାଃ |  
DE JÖ PAY/ SÖ DANG TO RANG LANG PAR JE NE/ DREN PAY MI JIK TAM CHE RAB TER/ DIK PA  
NÖ CHIN TSOK NAM/ JOM PA TU RE RAB CHOKE NYI MA/ TSA WAY NGAK KYI TÖ PA DI DANG/  
vanquisher of the hosts of demons, zombies and malevolent spirits, "TURE" the unexcelled  
This is the root mantra of praise, and the twenty-one salutations.  
୩୪। ଶ୍ଵାରକ୍ଷଣଦେଖିଦ୍ୟାତ୍ମକମ୍ଭାନ୍ଦର୍ଥାନ୍ତାଃ | ଶ୍ଵାରକ୍ଷଣଦେଖିଦ୍ୟାତ୍ମକମ୍ଭାନ୍ଦର୍ଥାନ୍ତାଃ |  
CHAK TSAL WA NYI SHU TSA CHIK// LHA MO LA GÜ YANG DAK DEN PAY/ LO DEN GANG GI RAB  
(then recite the benefits:) By reciting the homage with perfect reverence and attitude

୩୫। ଦେଖିଦ୍ୟାତ୍ମକମ୍ଭାନ୍ଦର୍ଥାନ୍ତାଃ | ଦେଖିଦ୍ୟାତ୍ମକମ୍ଭାନ୍ଦର୍ଥାନ୍ତାଃ | ଦେଖିଦ୍ୟାତ୍ମକମ୍ଭାନ୍ଦର୍ଥାନ୍ତାଃ |  
DE JÖ PAY/ SÖ DANG TO RANG LANG PAR JE NE/ DREN PAY MI JIK TAM CHE RAB TER/ DIK PA  
towards the goddess, remembering it at dusk and dawn as one rises, it gives protection  
from all fears, calming all bad karma and preventing birth into the lower realms.

୩୬। ଶ୍ଵାରକ୍ଷଣଦେଖିଦ୍ୟାତ୍ମକମ୍ଭାନ୍ଦର୍ଥାନ୍ତାଃ | ଶ୍ଵାରକ୍ଷଣଦେଖିଦ୍ୟାତ୍ମକମ୍ଭାନ୍ଦର୍ଥାନ୍ତାଃ |  
TAM CHE RAB TU SHI JE/ NGEN DRO TAM CHE JOM PA NYI DO/ GYAL WA JE WA TRAK DUN NAM KYI/  
One quickly receives the empowerment from the seventy million Buddhas, so that everything  
here shows increase and one proceeds towards ultimate Buddhahood.

୩୭। ଶ୍ଵାରକ୍ଷଣଦେଖିଦ୍ୟାତ୍ମକମ୍ଭାନ୍ଦର୍ଥାନ୍ତାଃ | ଶ୍ଵାରକ୍ଷଣଦେଖିଦ୍ୟାତ୍ମକମ୍ଭାନ୍ଦର୍ଥାନ୍ତାଃ |  
NYUR DU WANG NI KUR WAR GYUR LA/ DI LE CHE WA NYI NI TOP CHING/ SANG GYE GO PANG TAR TUK

ॐ | དྲ୍ଯୁ རୁ གྱା རୁ གྱା | ດ གྱା གྱା གྱା གྱା གྱା | གྱା གྱା གྱା གྱା གྱା |  
DER DRO/ DE YI DUK NI DRAK PO CHEN PO/ TEN NE PA AM SHEN YANG DRO WA/ ZÖ PA

Any strong, lasting poison or other poison one may have eaten or drunk is completely

ସ୍ଵର୍ଗ ପରିଦ୍ୱାରା ନେଇଥାରେ କରିବାରେ | କରିବାରେ କରିବାରେ କରିବାରେ |

DANG NI TUNG WA NYI KYANG/ DREN PAY RAB TU SEL WA NYI TOP/ DÖN DANG RIM DUK GI ZIR 10

removed by remembering this root mantra.

The suffering from serious affliction by

ଶୁଣ୍ଯ ଶୁଣ୍ଯ ଶୁଣ୍ଯ ଶୁଣ୍ଯ ଶୁଣ୍ଯ ଶୁଣ୍ଯ ଶୁଣ୍ଯ | ଶୁଣ୍ଯ ଶୁଣ୍ଯ ଶୁଣ୍ଯ ଶୁଣ୍ଯ ଶୁଣ୍ଯ ଶୁଣ୍ଯ |  
WAY/ DJUR NGAL TSOOK NI NAM PAR PANG TE/ SEM CHEN SHEN PA NAM LA YANG NGO/ NYI SUM

contagious diseases and poisons is left behind. Also for others, by means of seven

ସନ୍ତ ପରିଦ୍ୱାରା ନେଇଥାରେ କରିବାରେ | କରିବାରେ କରିବାରେ କରିବାରେ |

DUN DU NGÖN PAR JÜ NA/ BU DÖ PAY NI BU TOP GYUR SHING/ NOR DÖ PAY NI NOR NAM NYI TOP/

repetitions in three sessions before noon and three sessions after noon, then if a son is wished for, a son will be obtained, wealth will be obtained.

କରିବାରେ କରିବାରେ କରିବାରେ | କରିବାରେ କରିବାରେ କରିବାରେ | କରିବାରେ |

DÖ PA TAM CHE TOP PAR GYUR LA/ GEK NAM ME CHING SO SOR JOM GYUR//

All that is wished for will be obtained. All hindrances will be negated and destroyed one by one.

କରିବାରେ | କରିବାରେ କରିବାରେ | କରିବାରେ କରିବାରେ |

OM TA RE TU RE SO HA (repeat the mantra as much as possible)

କରିବାରେ କରିବାରେ କରିବାରେ |

JE TSUN CHOM DEN DE MA TUK JE  
Victorious Lady of compassion,

10

୭୭। ଦେଖି

CHEN/ DAK DANG TA YE SEM CHEN TAM CHE KYI/

I pray to you to clear up the two obscurations of all beings and having quickly completed

ଶ୍ରୀ ପାତାଳ ମହାକାଶ ପରିଷାରରେ ଦେଖି

NYUR DZOK NE/ DZOK PAY SANG GYE TOP PAR DZE DU SÖL/ DE MA TOP KYI TSE RAB

the two accumulations, bring them to perfect Buddhahood. Until then, having obtained the happiness of gods and men in all our future lives, please quickly pacify and destroy

ଶ୍ରୀ ପାତାଳ ମହାକାଶ ପରିଷାରରେ ଦେଖି

LHA DANG MI YI DE WA CHOK TOP NE/ TAM CHE KYEN PA DRUP PAR JE PA LA/

KUN TU YANG/ all obstacles to the accomplishment of Buddhahood, such as demons, hindrances, sickness,

ଶ୍ରୀ ପାତାଳ ମହାକାଶ ପରିଷାରରେ ଦେଖି

NYUR DZOK NE/ DZOK PAY SANG GYE TOP PAR DZE DU SÖL/ DE MA TOP KYI TSE RAB

the two accumulations, bring them to perfect Buddhahood. Until then, having obtained

ଶ୍ରୀ ପାତାଳ ମହାକାଶ ପରିଷାରରେ ଦେଖି

LHA DANG MI YI DE WA CHOK TOP NE/ TAM CHE KYEN PA DRUP PAR JE PA LA/

KUN TU YANG/ all obstacles to the accomplishment of Buddhahood, such as demons, hindrances, sickness,

ଶ୍ରୀ ପାତାଳ ମହାକାଶ ପରିଷାରରେ ଦେଖି

CHEN/ DAK DANG TA YE SEM CHEN TAM CHE KYI/

I pray to you to clear up the two obscurations of all beings and having quickly completed

ଶ୍ରୀ ପାତାଳ ମହାକାଶ ପରିଷାରରେ ଦେଖି

NYUR DZOK NE/ DZOK PAY SANG GYE TOP PAR DZE DU SÖL/ DE MA TOP KYI TSE RAB

the two accumulations, bring them to perfect Buddhahood. Until then, having obtained the happiness of gods and men in all our future lives, please quickly pacify and destroy

ଶ୍ରୀ ପାତାଳ ମହାକାଶ ପରିଷାରରେ ଦେଖି

LHA DANG MI YI DE WA CHOK TOP NE/ TAM CHE KYEN PA DRUP PAR JE PA LA/

KUN TU YANG/ all obstacles to the accomplishment of Buddhahood, such as demons, hindrances, sickness,

ଶ୍ରୀ ପାତାଳ ମହାକାଶ ପରିଷାରରେ ଦେଖି

DU MIN CHI WAR GYER PA NA TSOK DANG/ MI LAM NGEN

plague, all the causes of untimely death, bad dreams and omens, the eight fears and all

ଶ୍ରୀ ପାତାଳ ମହାକାଶ ପରିଷାରରେ ଦେଖି

DANG TSEN MA NGEN PA DANG/ JIK PA GYE SOK NYE WAR TSE WA NAM/ NYUR DU SHI SHING ME PAR

dangers. Bring about the spontaneous effortless accomplishment of all one's wishes

ଶ୍ରୀ ପାତାଳ ମହାକାଶ ପରିଷାରରେ ଦେଖି

DZE DU SOL/ JIK TEN JIK DE PA YI/ TRA SHI DE LE PUN SUM TSOK PA NAM/

without exception by the increase of great good fortune of both a worldly nature and

11

11b

॥५॥ । འཇ්ධාවලිනේ ຖුස්පයෙද් ද්‍රව්‍යමෘත්‍යාවෝ । උපද්‍රීමේ සුන් තුළු පුද්‍රා මැද්දු ආස්ථා ।  
 PEL SHING GYE PAY DÖN NAM MA LÜ PA/ BE ME LHUN GYI DRUP PAR DZE DU SOL/ DRUP LA  
 beyond that. Diligently pursuing practise, may the holy Dharma flourish. Always doing

16. 五

පුද්‍රාවලාවෝ ප්‍රක්ෂේපයෙදා । නො නු තුළු පුද්‍රා ප්‍රක්ෂේපයෙදා । පුද්‍රාග්‍රද්දන්

॥६॥ । ප්‍රසේජ් ප්‍රශ්න ද්‍රාම් ප්‍රශ්න ප්‍රශ්නයෙදා । ප්‍රසේජ් ප්‍රශ්න ප්‍රශ්නයෙදා ।  
 PISÖN SHING DAM CHŪ PEL WA DANG/ TAK TU KYE DRUP SHAL CHOK TONG WA DANG/ TONG NYI  
 your practise, may I see your most excellent face. Realizing emptiness, may the precious

පුද්‍රාව වු ප්‍රශ්න ප්‍රශ්න ප්‍රශ්නයෙදා । පුද්‍රාව වු ප්‍රශ්න ප්‍රශ්න ප්‍රශ්නයෙදා ।  
 DÖN TOK JANG SEM RIN PO CHE/ YAR NGOY DA TAR PEL SHING GYE PAR DZÖ/ GYAL WAY KYIL KOR  
 Bodhichitta grow and expand like the waxing moon. In the excellent, blissfull mandala

17. 六

පුද්‍රාවිඛ් ප්‍රශ්නයෙදා । පුද්‍රාවිඛ් ප්‍රශ්නයෙදා । පුද්‍රාවිඛ් ප්‍රශ්නයෙදා ।  
 ZANG SHING GA WA DER/ PE MO DAM PA SHIN TU DZE LE KYE/ NANG WA TA YE GYAL WAY NGÖN SUM  
 of the Victors, she was born of the extremely beautiful holy lotus, as actually prophesized

18. 七

පුද්‍රාවිඛ් ප්‍රශ්නයෙදා । පුද්‍රාවිඛ් ප්‍රශ්නයෙදා । පුද්‍රාවිඛ් ප්‍රශ්නයෙදා ।  
 DU/ LUNG TEN PA YANG DAK GI DER TOP SHO/ DAK GI TSE RAB NGÖN NE DRUP PAY LHA/ DÜ SUM  
 by the Buddha Amitabha. May I attain that very state. That goddess whom I have invoked

පුද්‍රාවිඛ් ප්‍රශ්නයෙදා । පුද්‍රාවිඛ් ප්‍රශ්නයෙදා । පුද්‍රාවිඛ් ප්‍රශ්නයෙදා ।  
 SANG GYE KUN GYI TRIN LE MA/ NGO JANG SHAL CHAK NYI NYUR SHI MA/ YUM GYUR UT PAL  
 since previous lives, embodiment of the activity of all Buddhas of the three times,

19. 八

12b

॥ ୧୨ ॥ । ଲଜୁଅଶ୍ୟାମଦ୍ୱାରେତ୍ୟ । କୁଳ୍ୟପୁରମ୍ବୁଦ୍ଧିରେତ୍ୟ । କର୍ମଦ୍ୱାରେତ୍ୟ

NAM PAY TRA SHI SHO/ GYAL YUM DROL MA KYE KU CHI DRA WA/ KOR DANG KU TSAY

green in color with one face and two arms, the swift helper, the mother holding the

ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ । ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ । ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ ।

TSE DANG SHING KAM DANG/ KYE KYI TSEN CHOK ZANG PO CHI DRA WAY/ DEN DRA KO NAR DAK

utpal flower; may you bring good fortune. Queen Drolma, whatever your form, your entourage, your life and your pure land; whatever your fine qualities are, may we come

ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ । ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ । ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ ।

SOK GYUR WAR SHO/ KYE LA CHO TO SOL WA TAP PAY TU/ DAK SOK GANG DU

to have just those same ones. By the force of praising, supplicating and offering to

ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ । ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ । ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ ।

ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ । ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ । ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ ।

NE PAY SA CHOK DER/ NE DANG ÜL PONG TAP TSÖ SHI WA DANG/ CHÖ DANG TRA SHI

you, please pacify sickness, poverty and war, and increase the holy Dharma and everything

ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ । ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ । ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ ।

PEL WAR DZE DU SOL// GE WA DI YI NYUR DU DAK/ PAK MA DROL MA

auspicious, wherever we may be. (the dedication!) By this virtue may I quickly attain the

ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ । ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ । ଶୁଦ୍ଧିକର୍ମଦ୍ୱାରେତ୍ୟ ।

DRUP GYUR NE/ DRO WA CHIK KYANG MA LÜ PA/ DE YI SA LA GÖ PAR SHO// (MANGALAM)

state of Tara and place all beings without exception in that state.

### Mantras

Guru Shakyamuni Buddha

TAYATHA OM MUNI MUNI MAHA MUNI YE SOHA

Guru Padmasambhava

OM AM HUM VAJRA GURU PADMA SIDDHI HUM

Lama Je Tsong Khapa

MIG-ME TZEE-YEY-WEY TER-CHEN CHEN-RE-ZIG  
DRI-MEY GYEN-PEY WANG-PO JAM-PEL-YANG  
DU-PUNG MA-LU JOM-DZEY SANG-WEY DAG  
GANG-CHEN KEY-PEY TSUG-GYEN TSONG-KHA-PA  
LO-ZANG DRAG-PAY ZHAB-LA SOL-WA DEB

You are Avalokiteshvara, great treasure of unimaginable compassion,  
And Manjushri, master of stainless wisdom,  
And Vajrapani, Lord of the Secret and destroyer of hordes of maras  
without exception.

Tsong Khapa, crown jewel of the sages of the Land of Snows,  
Lozang Dragpa, I make requests at your lotus feet.

Amitayus

OM AMARANA ZIYEN TIYEH SOHA

Manjushri

OM AH RA PA TZA NA DHIH

Green Tara

OM TARE TUTARE TURE SOHA

Namgyalma

OM DRUM SOHA, OM AMITA AHYUR  
DADAY SOHA

Medicine Buddha

TAYATHA OM BEKHANDE BEKHANDE  
MAHA BEKHANDE RANDZA SAMUNGATE  
SOHA

Chenrezig

OM MANI PADME HUM

Vajrapani

OM VAJRAPANI HUM

## Palden Lhamo Mantra

JO RA - MO JO RA - MO JO JO RA - MO THUN JO

5  
KA - LA RA CHEN MO RA - MO A - CHA DA - CHA THUN JO

9  
RU - LU RU - LU HUNG JO HUNG (7X)

## Homage

12 (x) (x) (x) (x) (x) (x)

May	I	and	all	be	ings	nev	- er	be
Sep	'rate	from	our	se	cret	da	- ki	ni.
And	when	ev	er	ob	sta	cles	a	rise,
Re	move	them,	pro	tect	us	all,	we	pray.

(3X)

Dak	sog	ding	nay	tse	rab	tham	chay	tu
Sang	way	hla	- mo	khyö	tang	mi	drel	shing
Par	che	geg	kyi	tsen	- ma	ji	jung	yang
Te	kun	hla	- mo	khyö	kyi	dok	du	söI

(3X)

12 (x) (x) (x) (x) (x) (x)

Please grant me now all appropriate actual feats, missing none.  
Hosts of protectors, please make vast our circle, enjoyments and the Teaching.

Tun	bay	ngö	drub	ma	lu	ba
Du	dir	dag	la	tsal	du	söI
Khor	dang	ten	ba	long	jod	nam
Gye	bar	dzod	chig	sung	may	tsog

(3X)

The One Hundred Syllable Mantra of Vajrasattva

OM BE - NZA SA - TTVA SA - MA - YA MA - NU - PA - LA - YA

BE - NZA SA - TTVA TVE - NO PA - TI - SHTA

DI - RDHO ME BHA - VA SU - TO - KA - YO ME BHA - VA

SU - PO - KA - YO ME BHA - VA A - NU RA - KTO ME BHA - VA

SA - RVA SI - DDHI ME PRA - YA - CCHA SA - RVA KA - RMA SU - CHA ME

CI - TTAM SHRI - YAM KU - RU HUM HA HA HA HOH

BHA - GA VAN SA - RVA TA - THA - GA - TA BE - NZA MA ME MU - NCA BE - NZA BHA - VA

MA - HA - SA - MA - YA SA - TTVA AH HUM PHAT.

## **Final Lam-Rim Dedication Prayer**

From my two collections, vast as space, that I have amassed  
From working with effort at this practice for a great length of time,  
May I become the chief leading Buddha for all those  
Whose mind's wisdom eye is blinded by ignorance.

Even if I do not reach this state, may I be held  
In your loving compassion for all my lives, Manjusri.  
May I find the best of complete graded paths of the teachings,  
And may I please all the Buddhas by practicing.

Using skilful means drawn by the strong force of compassion,  
May I clear the darkness from the minds of all beings  
With the points of the path as I have discerned them:  
May I uphold Buddha's teachings for a very long time.

With my heart going out with great compassion  
In whatever direction the most precious teachings  
Have not yet spread, or once spread have declined,  
May I expose this treasure of happiness and aid.

May the minds of those who wish for Liberation be granted bounteous peace  
And the Buddhas' deeds be nourished for a long time  
By even this Graded Course to Enlightenment completed due to  
The wondrous virtuous conduct of the Buddhas and their Sons.

May all human and non-human beings who eliminate adversity  
And make things conducive for practicing the excellent paths  
Never be parted in any of their lives  
From the purest path praised by the Buddhas.

Whenever someone makes an effort to act  
In accordance with the ten-fold Mahayana virtuous practices,  
May he always be assisted by the mighty ones  
And may oceans of prosperity spread everywhere.

## Final Lam-Rim Dedication Prayer

d'er-ni ring-d'u bä-lä tsog-nyi-ni  
kä-t'ar yang-pa g'ang-zhig sag-pa d'e  
lo-mig ma-rig g'i-dong dro-wa-nam  
nam-dren gyäl-wä wang-por dag-gy'ur chig

d'er-ma sön-päl tse-rab kun-tu yang  
jam-päi yang-kyi tze-wä je-zung nä  
tän-päi rim-pa kün-tsang lam-gy'i ch'og  
nye-nä drub-päi gyal-nam nye-j'e-shog

rang-g'i j'i-zhin tog-päi lam-gy'i-nä  
shug-dr'ag tze-wä dr'ang-wäi t'ab-k'ä-kyi  
dro-wäi yi-kyi mün-pa säl-jä-nä  
gyäl-wäi tän-pa yün-ring dzin-gy'ur-chig

tän-pa rin-ch'en ch'og-gi ma-ky'ab-pam  
ky'ab-kyang nyam-par gy'ur-wäi ch'og-d'er-ni  
nying-je ch'en-pö yi-rab kyö-pa-yi  
p'än-dei ter-d'e säl-war je'-par-shog

sä-chä gyäl-wäi mä-j'ung tr'in-lä-lä  
leg-dr'ub j'ang ch'ub lam-gy'i rim-pä-kyang  
t'ar-dö nam-kyi yi-la päi-ter-zhing  
gyäl-wäi dzä-pa ring-d'u kyong-gy'ur-chig

lam-zang dr'ub-päi t'ün-kyen drub-j'e-ching  
gäl-kyen sel-j'e mi-d'ang mi-min-kün  
tse-rab kün-tu gyäl-wäi ngag-pa-yi  
nam-d'ag lam-d'ang dräl-war ma-gy'ur-chig

g'ang-tse t'eg-pa ch'og-la ch'ö-chö-chü  
tsül-zhin dr'ub-la tzön-pa d'e-yi-tse  
t'u-dän nam-kyi tag-tu dr'og-j'e-ching  
tra-shi gya-tsö ch'og-kün kya'b-gy'ur-chig

A PRAYER FOR THE FLOURISHING  
OF THE NON-SECTARIAN TEACHINGS OF THE BUDDHA  
by His Holiness the Dalai Lama

Embodiment of the four kayas, omniscient Lord Buddha, Kinsman of the Sun,  
Amitayus, Amitabha, supreme and noble Avalokiteshvara, Manjughosha, Vajrapani the Lord of Secrets,  
and Tara who wears a wrathful frown,  
The victorious buddhas and all their bodhisattva heirs, Seven Great Patriarchs,<sup>1</sup> Six Ornaments<sup>2</sup>  
and Two Supreme Ones,<sup>3</sup> Eighty Mahasiddhas and Sixteen Arhats<sup>4</sup>—

All of you who seek only to benefit the teachings and beings,  
All you great beings without exception, turn your attention towards us!

The supreme sage Shakyamuni spent countless eons  
Completing the two accumulations of merit and wisdom,  
To attain perfect wisdom, love and capacity. Through the power of this truth,  
Long may the complete teachings of the Buddha continue to flourish!  
Khenpo Shantanarakshita, Guru Padmasambhava and the Dharma King Trisong Detsen,  
Were the first to open up the land of snowy mountains to the light of Buddha's teachings.  
Through the power of their aspirations and those of all the translators, panditas, vidyadhara and disciples,  
Long may these teachings of the Buddha flourish in the Land of Snows!

In the treasure-palace that is the Buddha's extensive teachings,  
The profound class of sadhanas are like great Dharma treasures,  
And the profound and vast teachings of Nyingtik sparkle with brilliant light.  
Long may these teachings of the Buddha flourish in the Land of Snows!

Within the vast expanse of primordial purity and the essence of luminosity,  
All the phenomena of samsara and nirvana are perfectly complete—this pinnacle vehicle  
Is the method for reaching the primordial stronghold of Samantabhadra.  
Long may these teachings of the Buddha flourish in the Land of Snows!

The two major lineages—profound view and vast conduct—  
Are both complete within the treasury of instructions mastered by Arisha,  
The tradition of practical instructions passed on by Dromtön Gyalwé Jungné.  
Long may these teachings of the Buddha flourish in the Land of Snows!

The Words of the Buddha gathered in the three scriptural collections were  
Wonderfully arranged into instructions for beings of the three levels of spiritual capacity,  
As the golden rosary of Kadampa teachings, with their four deities and three sets of texts.<sup>5</sup>  
Long may these teachings of the Buddha flourish in the Land of Snows!

The jewel treasury of the Kagyü teachings is a source of inspiration and blessings,  
Coming from the translator Marpa, Milarepa Shepé Dorje and the rest,  
A marvellous system of instruction from an unrivalled succession of masters.  
Long may these teachings of the Buddha flourish in the Land of Snows!

All the phenomena of samsara and nirvana are the radiance of the natural mind,  
And mind itself, free from complexity, is realized as the essence of the dharmakaya.  
This is the great seal, Mahamudra, pervading all that appears and exists throughout samsara and nirvana.  
Long may these teachings of the Buddha flourish in the Land of Snows!

Learned masters who guard the Buddha's teachings through explanation, debate and composition,  
On the key instructions of hundreds of texts for the outer and inner sciences, Sutra and mantra,  
This is the Sakyapa tradition of the great compassionate teachers from the divine family of Khön.  
Long may these teachings of the Buddha flourish in the Land of Snows!

The extremely profound and crucial points of the practice of Lamdré, the path and its fruit,  
With its four criteria of validity,<sup>6</sup> have been passed on in a whispered aural lineage,  
The tradition of special instructions coming from Virupa, the powerful lord of yogins.  
Long may these teachings of the Buddha flourish in the Land of Snows!

Teachings of the victorious Losang Drakpa, skilfully combining the profound and the clear,  
By perfectly uniting the profound view of the Middle Way  
And the two-phase approach of the great and secret Vajra vehicle.  
Long may these teachings of the Buddha flourish in the Land of Snows!

This is the supreme and noble tradition for practicing,  
Without mistake, the essence and gradual stages of the path,  
Which incorporates all three pitakas and all four classes of Tantra,  
Long may these teachings of the Buddha flourish in the Land of Snows!

The combined traditions of Butön and Jonang, the transmission of instruction and realization,  
For the outer, inner and alternative cycles of the Kalachakra Tantra,  
Including unique explanations, not to be found in any other Sutra or Tantra.  
Long may these teachings of the Buddha flourish in the Land of Snows!

In short, may all the teachings of the Buddha in the Land of Snows  
Flourish long into the future- the ten great pillars of the study lineage,<sup>7</sup>  
And the chariots of the practice lineage, such as shiné (*pacifying*) and the rest,  
All of them rich with their essential instructions combining Sutra and mantra.

May the lives of the masters who uphold these teachings be secure and harmonious!  
May the sangha preserve these teachings through their study, meditation and activity!<sup>8</sup>  
May the world be filled with faithful individuals intent on following these teachings!  
And long may the non-sectarian teachings of the Buddha continue to flourish!

Throughout all the worlds, may war, conflict, famine and evil thoughts or actions  
Be eradicated entirely, so that even their names are no longer heard!  
May the minds of beings be infused with love! May signs of virtue increase throughout the environment and beings!  
And may an ocean of happiness and wellbeing pervade throughout the whole of space!

From this moment on, may I follow the complete path of the teachings,  
Arouse the vast motivation of bodhichitta, and exert myself  
In study, reflection and meditation upon the profound view,  
So that I swiftly reach the ground of temporary and ultimate happiness!

For the sake of all sentient beings, who are as infinite as space,  
May I engage in the activity of the buddhas and bodhisattvas,  
Without ever feeling discouraged or falling prey to laziness,  
Always remaining joyful, with confidence and enthusiasm!

May my body, my possessions and all my merits,  
Contribute towards the happiness of beings-my very own mothers,  
And may whatever suffering they are forced to undergo,  
All ripen directly upon me!  
May all who see me, hear my voice, think of me or put their trust in me,  
Experience the most glorious happiness and virtue!  
And may even those who insult, punish, strike or disparage me,  
Gain the good fortune to set out upon the path to awakening!

In short, for as long as space endures,  
And for as long as there is suffering among beings,  
May I too remain, to bring them benefit and happiness,  
In all ways, directly and also indirectly!

The enlightened activity of the transcendent and victorious Buddha—our teacher who embodies immeasurable compassion, and has seen the nature and the multiplicity of all illusory phenomena—radiates everywhere, as far as space itself. His complete teachings of the Hinayana, Mahayana and Secret Mantra have become the most beloved treasures of Tibetan practitioners. The various traditions have developed their own specific names and terminology, according to how they have been preserved and spread by various great masters and holders of the teachings who made powerful aspirations for the preservation of the Buddhadharma. This is a prayer for these precious non-sectarian teachings of the Buddha to remain without declining in the Land of Snows, and spread widely even in this final age, as a glorious expression of the merit of beings. For a while now, I myself have thought that there should be an aspiration prayer such as this, and then I was also requested to compose one by Bardok Chuzang Trinley Gyatso, the incarnation of Phadampa Sangye, and by several others with faithful aspirations. In particular, I received a request from Dzarong Zhaden Trulshik Ngawang Chökyi Lodrö Rinpoche, the great upholder of the Vinaya, who maintains and furthers the transmission of vows for the Lower Vinaya (Medü) lineage coming from Lachen Gongpa Rabsel, and who clarifies the Ngagyur Nyingma teachings and enthusiastically takes the non-sectarian Buddhist teachings to heart. So, as someone who has developed faith through learning something of the Dharma taught by the Buddha, and who has devotion and pure perception towards all the non-sectarian teachings of the victorious one, I, the buddhist monk Tenzin Gyatso, who diligently pursues study, reflection and meditation, wrote this prayer 2543 years after the Buddha's parinirvana, in the Tibetan year 2126, on the thirteenth day of the first month of the Earth Hare year in the seventeenth calendrical cycle (28th February 1999), at Thekchhen Chöling Monastery, Dharamsala in the Kangra district of the state of Himachal Pradesh in the noble land of India.

May the buddhas and bodhisattvas grant their blessings so that this prayer may be fulfilled!  
And may virtue and goodness increase!

*translated by Adam Pearcey, 2005*

1. Mahakashyapa, Ananda, Shanavasika, Upagupta, Dhritika, Krishna and Mahasudarshana.
2. Nagarjuna and Aryadeva (the ornaments of Madhyamika), Asanga and Vasubandhu (the ornaments of Abhidharma) and Dharmakirti and Dignaga (the ornaments of Pramana).
3. Gunaprabha and Shakyaprabha.
4. The Sixteen Arhats, or literally Elders (Sthaviras), were Angaja, Ajita, Vanavasin, Kalkika, Vajriputra, Shribhadra, Kanakavatsa, Kanakbharadvaja, Bakula, Rahula, Chudapanthaka, Pinadola Bharadvaja, Panthaka, Nagasena, Gopaka and Abheda.
5. The four deities are Shakymuni, Avalokiteshvara, Tara and Achala. The three sets of texts are the three pitakas: *Vinaya*, *Sutta* and *Abhidharma*.
6. Valid scripture (*lung tshad ma*), valid commentaries (*bstan bcos tshad ma*), valid teachers (*bla ma tshad ma*) and valid experience (*nyams myong tshad ma*).
7. Thönmi Sambhota, Bairotsana, Kawa Peltsek, Chokru Lu'i Gyalsen, Shyang Yeshe De, Dromtön Gyalwa Jungne, Rinchen Zangpo, Ngok Lotsawa Loden Sherab, Sakya Pandita and Gö Khukpa Lhertse.
8. These are the three 'wheels' or spheres of dharmic activity: the study sphere of listening and reflection, the renunciation sphere of meditation and the action sphere of spiritual work.

ଓঁ। শৈব-শঙ্কু-সৈন্য-মেদ-কুস-শৈব-  
ঝুক-ব্রহ্ম-ভূত-শৈব-সন্দৰ্ভ-শৈব-  
ভূমস-শঙ্কু-ব্রহ্ম-সৈন্য-





### Samantabhadra Dedication

I dedicate all this virtue  
To emulate the knowledge  
Of the hero Manjushri  
And likewise Samantabhadra as well.

With whatever dedication is praised as supreme  
By all the Conquerors who traverse the three times,  
I also dedicate all my roots of virtue  
For the sake of auspicious deeds.

### Bodhicitta Prayer

May the supreme jewel bodhicitta  
That has not arisen arise and grow,  
And may that which has arisen not diminish,  
But increase more and more.

### Dedication of Merit

Through this virtuous action  
May I quickly attain the state of a Guru Buddha  
And lead every being, without exception  
Into that pure world.

### Long Life Prayer for His Holiness the Dalai Lama

In that Pure Land surrounded by snowy mountains,  
You are the source of all benefit and happiness.  
All-powerful Avalokiteshvara, Tenzin Gyatso,  
May you stay until samsara's end.

### Long Life Prayer for Khensur Wangdak Rinpoche

I pray for the long life of the precious Khensur Wangdak,  
Upholder of scriptural and realizational doctrines,  
The spiritual friend who trained extensively in the five great philosophical texts,  
With exceptional wisdom and perseverance.

### Samantabhadra Dedication

Jam.pel pa.wö ji.tar kyen.pa.dang  
Kun.tu zang.po de.yang de.zhin.te  
De.dag kun.gyi je.su dag.lob.chir  
Ge.wa di.dag tam.chay rab.tu.ngo

Du.sum sheg.pay gye.wa tam.chay.kyi  
Ngo.wa gang.la chog.tu ngag.pa.de  
Dag.shen ge.way tsa.wa di.kun.kyang  
Sang.po chö.chir rab.tu ngo.war.gyi

### Bodhicitta Prayer

Jang.chub sem.chog rin.po.che  
Ma.kye pa nam kye.gyur.chig  
Kye.pa nyam.pa may.pa.yang  
Gong.nay gong.du pel.war.shog

### Dedication of Merit

Ge.wa di.yi nyur.du.dag  
La.ma sang.gyay drub.gyur.nay  
Dro.wa chig.kyang ma.lu.pa  
De.yi sa.la go.par.shog

### Long Life Prayer for His Holiness the Dalai Lama

Gang ri ra wey kor wey shing kham dhir  
Phen dang dey wa ma lu jung wey nay  
Chenrezig wang Tenzin Gyatso yi  
Shab pet si they par du ten gyur chig

### Long Life Prayer for Khensur Wandak Rinpoche

Lo dzon sang bo shung chen nam nga la  
Yun ring jang bar dze bay ge way shay  
Lung dang tog bay den ba dzin che ba  
Khen sur wang dak ring chen shab den shog

## The Eight Mahayana Precepts Ceremony

### Introduction

7. Avoid sitting on a high, expensive bed or seat with pride.  
Also avoid sitting on animal skins.
8. Avoid wearing jewelry, perfume, and make-up. Avoid singing, dancing or playing music with attachment.

The eight mahayana precepts are taken for twenty-four hours. It is especially good to take them on full and new moon days and on other Buddhist festival days. Observing precepts for even such a short time has tremendous benefits: one accumulates a great amount of positive potential (merit) in a short time. One will receive upper rebirths and eventually will attain enlightenment. One is protected from harm, and the place where one lives becomes peaceful and prosperous. One's mind is peaceful and calm; one gains control over one's bad habits; there are fewer distractions when meditating. One gets along better with others. One will meet the Buddha's teachings in the future and can be born as a disciple of Maitreya Buddha.

The eight precepts are:

1. Avoid killing, directly or indirectly.
2. Avoid stealing and taking things without the permission of their owner.
3. Avoid sexual contact.
4. Avoid lying and deceiving others.
5. Avoid intoxicants: alcohol, tobacco and recreational drugs.  
(You may take prescription drugs.)
6. Avoid eating more than one meal that day. The meal is taken before noon, and once one has stopped eating for thirty minutes, the meal is considered finished. At other times of the day one can take light drinks, but not undiluted whole milk or fruit juice with pulp. Avoid eating meat, chicken, fish, eggs, onions, garlic and radishes.

For a precept to be broken completely, four conditions must be present:

1. The motivation is a negative attitude such as attachment, anger, etc.
2. There is an object of the action, e.g. a being that is killed or an object that is stolen.
3. One does the action. If one tells someone else to kill, steal or lie, it is also a transgression.
4. The action is completed, e.g. the being dies before oneself or one thinks, "This is mine."

The first time one takes the precepts, it is done from a master. Thereafter, one can do the ceremony before a Buddha image by regarding it as the actual Buddha.

### Preliminary Prayers

First recite the morning prayers. Then sit down and recite the seven-limb prayer, and the mandala offering. Generate a strong wish to attain enlightenment for the benefit of all sentient beings, and with that motivation, kneel down and take the precepts.

## Taking the Precepts

### Taking the Precepts

chog chu na sug pay sang gye dang/ jang chub sem pa tam chir  
dag la gong su sol  
lo pon gong su sol (Omit if taking in front of a Buddha image.)

All Buddhas and bodhisattvas residing in the ten directions,  
please pay attention to me!  
Preceptor, please pay attention to me! (Omit if taking before a  
Buddha image.)

ji tar ngon gyi de zhin sheg pa, dra chom pa, yang dag par dzog  
pay sang gye, ta chang shay ta wu/ lang po chen po/ ja wa jay  
shing je pa jay pa/ kur bor wa/ rang gi don je su tob pa/ si par  
kun tu jor wa yong su zay pa/ yang dag pay ka/ leg par nam par  
drol way tug/ leg par nam par drol way shay rab chen de dag gi/  
sem chen tam che kyi don gyi chir dang/ pen par ja way chir  
dang/ drol war ja way chir dang/ mu gay may par ja way chir  
dang/ nay me par ja way chir dang/ jang chub kyi chog kyi cho  
nam yong su dzog par ja way chir dang/ la na may pa yang dag  
par dzog pay jang chub nge par tog par ja way chir so jong yang  
dag par dzay pa de zhin du dag (say your name) zhe gyi way  
kyang/ du di nay zung tay ji si sang nyi ma ma shar gyi bar du/  
sem chen tam che kyi don gyi chir dang/ pen par ja way chir  
dang/ drol war ja way chir dang/ mu gay may par ja way chir  
dang/ nay may par ja way chir dang/ jang chub kyi chog kyi cho  
nam yong su dzog par ja way chir dang/ la na may pa yang dag  
par dzog pay jang chub nge par tog par ja way chir so jong yang  
dag par lang war gyi wo (3x)

Just as the past tathagatas, the foe destroyers and the  
completely perfect Buddhas, like the heavenly steed and the  
great elephant, accomplished their objective and did their task,  
laid down their load (of the contaminated aggregates),  
achieved their own purpose, consumed their ties to samsara;  
as they possessed perfect speech, a mind properly liberated,  
a wisdom properly liberated; just as they perfectly took the  
mahayana precepts for the sake of all sentient beings, in order  
to benefit them, to liberate them, to eliminate famine, to  
eliminate sickness, to perfect the thirty-seven aids to  
enlightenment, and to realize the highest perfect  
enlightenment; in the same way, for the sake of all sentient  
beings, to benefit them, to liberate them, to eliminate famine,  
to eliminate sickness, to perfect the thirty-seven aids to  
enlightenment, and to realize the highest perfect  
enlightenment, I, (say your name), will also perfectly accept  
the mahayana precepts from this moment until sunrise  
tomorrow. (3x)

## Prayer of Commitment to Keep the Precepts

### Prayer of Commitment to Keep the Precepts

deng nay sog cho mi ja zhing  
zhen gyi nor yang lang mi ja  
trig pay chog kyang mi cho ching  
dzun gyi tsig kyang mi ma o  
kyon ni mang po nyer ten pay  
chang ni yong su pang wan ja  
tri ten che to mi ja zhing  
de zhin du ma yin pay zay  
dri dang treng wa gyen dang ni  
gar dang lu sog pang war ja  
ji tar dra chom tag tu ni  
sog cho la sog mi je tar  
de zhin sog cho la sog pang  
la may jang chub nyur tob shog  
dug ngel mang trug jig ten di  
si pay tsu lay drol war shog

From now on I will not kill, or take another's property. I will not engage in sexual activity and will not speak false words. I will totally avoid intoxicants, which are the cause of many faults. I will not use high or expensive beds or seats. I will avoid eating food at improper times. I will not wear perfumes, garlands and ornaments, or sing, dance and so forth. Just as the foe destroyers abandoned killing and so forth, may I, by avoiding killing and so forth, quickly attain the highest enlightenment. May all beings be freed from the ocean of cyclic existence, this world disturbed by many sorrows.

### Dharani of Pure Morality

om ahmoga shila sambara bara bara maha shuda sato payma bibu  
kitay budza dara dara samanta ahwakite hum pey soha (21x)

### Dedication Prayers

trim kyi tsul trim kyon me ching  
tsul trim nam par dag dang den  
lom sen may pay tsul trim kyi  
tsul trim pa rol chin dzog shog

Follow this by other dedication prayers.

### Dharani of Pure Morality

om ahmoga shila sambara bara bara maha shuda sato payma bibu  
kitay budza dara dara samanta ahwakite hum pey soha (21x)

### Dedication Prayers

By having the flawless ethics of the Dharma law, pure ethics and ethics without conceit, may I complete the perfection of ethics.

Follow this by reciting other dedication prayers.

Chenrezig Tibetan Buddhist Center of  
Connecticut



Prayers for Teachings

## *The Sutra of the Heart of Transcendent Knowledge*

Thus have I heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak Mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time, the Blessed One entered the samadhi that expresses the dharma called "profound illumination," and at the same time, noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, "How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?"

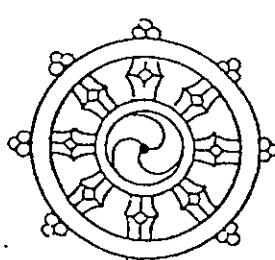
Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, "O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore Shariputra, in emptiness there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no nonattainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the Buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajnaparamita mantra is said in this way:

TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita.

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying "Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice."

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.



Ka la jö bay ne chog tang ba ne  
Ngö shay du chug nga yi tu dob jan  
Drub ba bo la ma yi bu shin zig  
Ne sum kandro tsog la chag tsel lo

I prostrate to the gatherings of dakinis in the three chakras  
Who abide in the holy yoga of using space.  
By your powers of clairvoyance and magical emanation,  
Look after practitioners like a mother looks after her child.

### **AKA SAMA RADZA SHATA RASA MARAYA PHAT (21X)**

### **TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA**

Pag ba gön chog sum gyi ga yi den bay dob gyi  
Chi dog bar gyur jig (clap)  
May bar gyur jig (clap)  
Shi war gyur jig (clap)  
Dra geg bar che mi tun bay chog tang ja chi din  
gu nu ye SOHA  
Geg rig tong chag gye ju shi wa dang  
Mi tun no bay kyen tang drel wa tang  
Tun bar drub jing pün sum tsog gyur jig  
Dra shi de kyang deng tar de leg shog

By the truth of the existence of the Three Jewels,  
May all inner and outer hindrances and adversities be overcome.  
May they become non-existent! (clap)  
May they be pacified! (clap)  
May they be completely pacified! (clap)  
May all negative forces opposed to the Dharma be completely pacified.  
May the host of eighty-thousand obstacles be pacified.  
May we be separated from all adverse conditions to the Dharma,  
And may we obtain all circumstances Conducive to the Dharma;  
May there be auspiciousness, happiness and well-being here, right now!

### Outer Mandala

The fundamental ground is scented with incense and strewn with flowers  
Adorned with Mount Meru, the four continents, the sun and the moon.

I imagine this as a buddha-land and offer it.  
May all sentient beings enjoy this pure realm.

Holy lamas high,  
Wrap the sky  
Of your dharma bodies  
In massive clouds  
Of knowledge and love  
And let them pour  
Upon the earth  
Of your disciples,  
As we are ready,  
A shower of rain,  
The teachings,  
Deep and wide.

Sa-zhi po-kyi jug shing me-tog-tram  
Ri-rab ling-zhi nyi-day gen-pa-di  
Sang-gyay zhing-du mig-te ul-war-gyi  
Dro-kun nam-dag zhing-la cho par-shog

Jetsun lama dampa kyenam kyi,  
Chukuy kala kyentsey chunzin trik,  
Jitar tsampay duljay dzinma la  
Sabgye chukyi charpa aptu sol

*I send forth this jewelled mandala to you, precious guru.*  
IDAM GURU RATNA MANDALAKAM NIRYATA YAMI



### *Prayer of Refuge and Bodhicitta*

I take refuge until I am enlightened  
In the Buddhas, the Dharma and the Sangha.  
Through the merit I create by listening to the Dharma  
May I attain Buddhahood for the sake of all sentient beings.

Sang gya cho dang tsok kyi chok nam la  
Jang chub bar du dak ni kyab su chi  
Dag gi chod nyen gyi pa sod nam kyi  
Dro lam phan chir sang gya drup par shog

## Concluding Mandala Offering and Dedication Prayer

The fundamental ground is scented with incense and strewn with flowers  
Adorned with Mount Meru, the Four Continents, the Sun and the Moon,  
I imagine this as a Buddha-land and offer it.  
May all sentient beings enjoy this pure realm.

I dedicate whatever virtues I have collected  
For the benefit of the teachings and of all sentient beings,  
And in particular for the essential teachings  
Of Venerable Losang Drakpa to shine forever.

I send forth this jewelled mandala to you, precious Guru.

Sa.zhi pö.kyi jug.shing me.tog tram  
Ri.rab ling.zhi nyin.day gyen.pa di  
Sang.gyay shing.du mig.te ul.wa yi  
Dro.dun nam.dag zhing.la chö.par shog

Dag.gi ji.nye sag.pay ge.wa di  
Ten.dang dro.wa kün.la gang.phen dang  
Khye.par je.tsün lo.sang drak.pa yi  
Ten.pay nyung.po ring.du sel.je shog

IDAM GURU RATNA MANDALAKAM NIRYATA YAMI

### Samantabhadra Dedication

I dedicate all this virtue  
To emulate the knowledge  
Of the hero Manjushri  
And likewise Samantabhadra as well.

With whatever dedication is praised as supreme  
By all the Conquerors who traverse the three times,  
I also dedicate all my roots of virtue  
For the sake of auspicious deeds.

### Long Life Prayer for His Holiness the Dalai Lama

In that Pure Land surrounded by snowy mountains,  
You are the source of all benefit and happiness.  
All-powerful Avalokiteshvara, Tenzin Gyatso,  
May you stay until samsara's end.

### Long Life Prayer for Khensur Wangdak Rinpoche

I pray for the long life of the precious Khensur Wangdak,  
Upholder of scriptural and realizational doctrines,  
The spiritual friend who trained extensively in the five great philosophical texts,  
With exceptional wisdom and perseverance.

### Samantabhadra Dedication

Jam.pel pa.wö ji.tar kyen.pa.dang  
Kun.tu zang.po de.yang de.zhin.te  
De.dag kun.gyi je.su dag.lob.chir  
Ge.wa di.dag tam.chay rab.tu.ngo

Du.sum sheg.pay gye.wa tam.chay.kyi  
Ngo.wa gang.la chog.tu ngag.pa.de  
Day.shen ge.way tsa.wa di.kun.kyang  
Sang.po chö.chir rab.tu nor.war.gyi

### Long Life Prayer for His Holiness the Dalai Lama

Gang ri ra wey kor wey shing kham dhir  
Phen dang dey wa ma lu jung wey nay  
Chenrezig wang Tenzin Gyatso yi  
Shab pet si they par du ten gyur chig

### Long Life Prayer for Khensur Wandak Rinpoche

Lo dzon sang bo shung chen nam nga la  
Yun ring jang bar dze bay ge way shay  
Lung dang tog bay den ba dzin che ba  
Khen sur wang dak ring chen shab den shog

୪୫॥ ଏତା ଶ୍ରୀଶାର୍ଦ୍ଦିନ ସତତ ହେ ସମ୍ମାନ ସମ୍ମାନ ତତ୍ତ୍ଵ ॥

## Tea Offering

DAK SOK KOR-JAY TSAY-RAP TAM-JAY-DU

Throughout all our lifetimes, may I and all beings

དྲྡྷଙ୍କ ପାଞ୍ଚ ଶତାବ୍ଦୀ ପରିମାଣରେ ହିନ୍ଦୁବାଦିକାରୀ

KON-CHOK-SUM DANG NAM-YANG MI-DREL SHING

## Never be separated from the Three Jewels

ད්රේව ඩක්සා මැනුජ ඩ් ක්‍රූඩ් ද් ඩක්ද ප් ද්ද ||

KON-CHOK SUM-BO GYUN-DU CHO-BA DANG

May we always make offerings to the Three Jewels

ଦ୍ଵାରା ପକ୍ଷେ ଯନ୍ମୁଖ ଶ୍ରୀ ପ୍ରିଯ ହୃଦୟର ପରିଷାଳଣା ॥

KON-CHOK SUM-GYI CHIN-LAP JUK-PAR-SHOK

May we receive blessings of the Three Jewels.

ଶ୍ରୀ ପାତ୍ରକୁମାର ନାଥଙ୍କୁ ପରିଚୟ କରିଛନ୍ତି।

## Food Offering

DON-BA LA-MAY SANG-GYAY RIN-BO-CHAY

To the Supreme Teacher, precious Buddhas

GYOP-BA LA-MAY TAM-CHO RIN-PO-CHAY

## To the Supreme Protector, precious Dharma

ସକ୍ରିୟାଙ୍କେତିତ୍ୟେ ସକ୍ରିୟାଙ୍କେ

DREN-BA LA-MAY GEN-DUN RIN-BO-CHAY

To the Supreme Guide, precious Sangha

ଶ୍ରୀମତୀ. ଶକ୍ତିଶା. ଦୁର୍ଗାକ. ପକ୍ଷେଷା. ଯାନ୍ତ୍ରୁଷ. ପ. ପକ୍ଷଦ. ପ. ଯାନ୍ତ୍ରୁଷ||

GYAP-NAY KON-CHOK SUM-LA CHO-BA-PUL

To these Three Jewels I make offerings.