

ବ୍ୟାଷାଶ୍ରୀଶ୍ଵରଦ୍ଵାରା ପଦମିଶ୍ରିତା ।

P'HAG-KYE PO-DANG LU-WANG MIG-MI ZANG /
Virudhaka, Virupaksha, the Lord of Nagas; and Vaishramana - each one holding your divine emblem:

ତ୍ରିଶୁଲାଦଙ୍ଗଦୁଂଡ଼ିତରା ।

TRI-SHU LA-DANG DUNG-T'HUNG DOR-JE CHEN /
the wheel, trident, discus, vajra, vina, sword, stupa, and banner of victory!

ଶାସୁମାରଶ୍ଵରନବୀପିଶାଶ୍ଵରାଶ୍ରୀଶ୍ଵରା ।

SA-SUM NEY-SU GE-LEG TRA-SHI PEL /
I pay homage to the Eight Guardians of the World who make auspiciousness and prosperity grow in the three realms!

ଏତଶାତକାଦିର୍ବିନ୍ଦୁପ୍ରକଳଣାଧା ।

DAG-CHAG DENG-DIR JA-WA TSOM-PA LA /
With all obstacles and harmful influences pacified, may the work we are now about to begin

ବ୍ୟାଦଦ୍ଵାରା ପଦମିଶ୍ରିତା ।

DOD-DON PAL-P'HEL SAM-DON YID-ZHIN DRUB /
meet with ever growing fulfillment and success, and bring good fortune, prosperity, happiness and peace for all!

ଶ୍ରୀଶ୍ଵରଦ୍ଵାରା ପଦମିଶ୍ରିତା ।

If you recite this when you arise, you will accomplish all your aims for that day. If you recite this when you go to sleep, you will experience excellent dreams. If you recite this when you go to war, you will be victorious. If you recite this when you begin an activity, what you wish for will increase. If you recite this daily, longevity, glory, fame, prosperity, auspiciousness, happiness, and excellence will all be accomplished abundantly in accordance with your wishes. All harmful actions and obscurations will be purified. Both the higher realms and the excellent Buddhahood - all aims will be accomplished. This was said by the supreme victor. This was written on the 3rd day of the 3rd month, a Sunday, in the year of the fire monkey. This rose out of the vast mind of Jampal Gyewa'i Dorje (Mip'ham Rinpoche 1846-1912), at an auspicious moment. And it is called the Great Garland of Jewels.

Translated into English in 2007 by Acharya Dawa Chhodak Rinpoche and Kunzang Dechen Chodron.

Prayers of Invocation and Auspiciousness to Guru Rinpoche Padmasambhava,

LU MED TEN GYI KYAB CHIG KO LAY GON SANG GYE KUN NGO'I ORGYEN DORJE CHANG

Sole, infallible, constant refuge, lord of the mandala embodiment of all Buddhas, Vajradhara of Oddiyana.
एवं षष्ठा अद्य शुभं त्रिकांशं विना । एवासुहेश्वराद्य त्रिकांशं विना ॥

NYAM TAG DAK LARE SAKYED LAY MED THUK JE LOK TAB MYUR PAY DU'L DIR GONG

For all those stricken like myself, you are our only hope. With your compassion swift as lightning,
think upon us at this time!

西藏自治区人民代表大会常务委员会关于修改《西藏自治区实施〈中华人民共和国民族区域自治法〉办法》的决定

DANYI DU NGYEN NYIG MATHA LA TUK MON LOK DAM TSI PUN GU KA TAR NEY

In these present evil days the age of dregs is reaching its nadir. The nine samaya-corrupting brothers' perverse prayers gain ground.

‘ମୀରୁମଶ୍ଶବ୍ଦକେନ୍ଧ୍ରିସତ୍ତ୍ଵଦ୍ଵାରାପାଦମଣ୍ଡଳୀ’ । ଶିଦ୍ଧବନଶ୍ଶୁଦ୍ଧାଶ୍ଶିରମ୍ଭଯଦମୀରଦ୍ଵାରା

MI NAM PAL CHER SHAY GYUD GONG BUI' LAM BOD BANG TUK JE NAM YANG MI DOR PI

And people's minds are mostly swayed by arrogant evil spirits. You have never relinquished your compassion for the people of Tibet.

॥ ପକ୍ଷି-ଶରୀରି-ଶ୍ଵରୀ-ତଥା ଦ୍ୱାରା ପରାମର୍ଶ ଗୁରୁ । ଶିଖ-ପଦ୍ଧତି-କ୍ଷେତ୍ରାନ୍ତରେ ମାତ୍ରାନ୍ତରେ ।

TSE WI KU TIN CHEN TE KYEL LAG KYANG TREL MED PO NAM LEY NGYEN KA MA KANG

Are you not in truth the very epitome of love and kindness for us? yet shameless people, about to be overtaken by bad karma.

GU RU NYID TANG KYED KYI DEN PA TANG KYED KYI JE JUK NAM LA TEN DU TA

See you, O precious Guru, as well as all your teachings and all who follow you, as portending evil.

ཇगାରକ୍ଷିତ ଭୁଦ୍ୟାଶାସନକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ଆପଣଙ୍କ ମହାନ୍ତିରିତି ଏବଂ ପରିଚାଳନା କରିବାକୁ ଆପଣଙ୍କ ମହାନ୍ତିରିତି

KA TIN KYED SOD LOK DA'I BAR SHAR DIR MA RUNG GONG BOR GYAB DEN LO DED CHA

Despising your great kindness, they rant and rage, aflame with their false views, they take the support of unworthy evil spirits pledge their trust in them,

「**藏文**」的「**藏**」字，就是「**西藏**」的「**藏**」字。CHI

NANG YIN JYOR PUNG TUK CHYUL NA DEN MIN SA ZUNG YANG CHOG LUNG TRA DOK DANG

and are led into outer and inner discord, dissent and misfortune. To keep a humble position just arouses sectarianism and jealousy.

॥ବ୍ୟାପିତାମାର୍ଯ୍ୟଶକ୍ତିରେକଣ୍ଠରୁଦ୍ଧିଷ୍ଠନା ॥

DRANG PODNYE KYANG YOD GYU NGAK NYEY GEL MANYEY KAYOK KHYEN NYEN LUNG TAR TSUP

While those who stay honest are deceitfully accused of wrong-doing; false accusations and evil circumstances swirl around like the wind.

CHOD NYEN RANG GI CHED NEY DU'I NGEND TSER CHI LA TSAM YANG NYING LUNG TOD TU TSANG

And people explain their own bad behaviour by saying it is the times that are bad to reflect on these things is To be choked by overwhelming grief.

।শহিদ-বাণীয়দেক্ষেপন-বর্তন-বুস-গুৰি।

TING NEYYI CHED KYOL WI DUNG YU'I KYI MIN NGAK WO DOD BOD GOY DU'I JUNG NGO

Now the time has come when I must, from the very depths of my heart, distraught with sorrow, faith and longing, call out to you, wailing and lamenting.

॥ष.ष.ष.ष.॥ त्रिद.वा.मी.दर्शन.सु.वा.दर्शन॥ ॥ष.को.केक.त्रिद.गृहा.मी.श.वी.श.स.सु.च.वी.श.॥

PA CHIK KYEL LA MI BOD SU LA BOD DZE CHEN KYED KYI MI ZIG SU YI ZIG

To whom shall we turn, if we cannot call out to you, our only father? Who else will care, if you with your great love do not look upon us?

ਤੁਖਾਨਾਮ ਸਕਦ ਰਖਾ ਵਸ੍ਤੁ ਅਵੰਚਦ ਪ੍ਰਿਦ ਕਥਾ | ਹੈਂਦੀਸਾ ਰਖਾ ਦਾਰਗ ਵਸ੍ਤੁ ਤੇਥਾ ਸ਼ੰਖ ਵੰਦ |

THUK DAM NEY NEY KUL LO THO THING TSAL YING NEY GONG BA KYOD CHIG TROL WO LOD

Guru Thodrengtsel, I invoke the very essence of your promise; Dorje Drowolo, stir up your wisdom mind from the empty expanse.

ਮਧੁ ਸ਼ੁਦ ਸਾਕਾ ਪਦੈ ਕਥ ਏਸਾ ਘੁਦ ਰੇ ਰਾ | ਮੈਂ ਦੱਦ ਸ਼ੁਕ ਦੁ ਰਦੀ ਬਾ ਘੁਦ ਰੁ ਸ਼ੁਦ |

THUK TOP NU'I PI TSAL SHUK CHUNG RE RIN MI DUD KHYEN NYEN DI LAY NYUR DU DROL

The time has come for all the skillful force of your power and strength to overflow! Liberate us swiftly from all these unwanted adverse circumstances.

ਬਰ ਕਦ ਸਨ੍ਦ ਹੈਂਦ ਮਾਨ ਸੁਨ ਪ੍ਰਿਵ ਅਵੰਗ | ਮਾਨ ਕਾ ਸਨ੍ਦ ਸਿਮਾ ਸੁਨ ਦ ਸਨ੍ਦ ਵਸ੍ਤੁਆ |

BAR CHED DUD KYI MAG PUNG CHIR LA DOK DUK CHEN LUNG SEM NGA WA WANG DU DU'I Force back

the battalions of demons and obstacles: overpower the energy and mind of evil-doers and their perceptions.

ਕੈਂਡੀ ਸ਼ੁਦ ਪੰਦ ਅਵੰਗ ਅਵੰਗ ਵਸ੍ਤੁਆ | ਪੰਦ ਰਦ ਸਾ ਸਾਸਾ ਪ੍ਰਿਵ ਹੈਂਦ ਵਸ੍ਤੁਆ |

KYED DRO LO YID PEN DROK GYE LA GYUR DOR NA DAK SOG KYED KYI DUL JA NAM Transmute the

intentions of all living beings towards helpful virtuous actions. In short, may all of us, your disciples,

ਲੇ ਕਾਨ ਨਿਗੇਨ ਪਿ ਵਾਂਦੁ ਮਾ ਤਾਂਬ | ਚੀ ਨਾਂ ਮਿ ਦੋਦ ਨੀਵ ਯੰਗ ਸੁ ਸਾਂਗ |

LE KHYEN NGYEN PI WANG DU MA TANG BAR CHI NANG MI DOD NYE SOG YING SU SOL

never succumb to harmful karma and conditions. May the hosts of unwanted evils, outer and inner, be dispelled into space.

ਦੋਤ ਨਾਂ ਸਾਮ ਕੁ ਰਦ ਪੰਦ ਪੰਦ ਅਵੰਗ ਵਸ੍ਤੁਆ | ਸਾਂਗ ਸੀ ਰੰਦ ਸੁ ਸਾਂਗ ਰੰਦ ਪੰਦ ਵਸ੍ਤੁਆ |

DO TON SAM GU BED MED YI SHIN DRUB GANG GI RIN LHUK DZAB LING KYAB PAR PEL

And may all our aims be effortlessly accomplished just as we wish. May your tradition spread throughout the whole world.

ਦੋਨ ਨੀ ਲਹੁਨ ਰੁਪ ਚੋਕ ਲੇਨ ਪਾਰ ਗਿਲ | ਗੁ ਰੁ ਖ੍ਯੇਦ ਤਾਂਗ ਨੀ ਮਾਰ ਪਾਰ ਨੀ ਵਾ |

DON NYI LHUNDRUP CHOK LEY NAM PAR GYAL GU RU KHYED TANG NYAM PAR NYID TU GYUR NEY

And May the spontaneous accomplishment of the twofold goal be victorious in all directions. Bless

us that we may ཤྱଶ୍ରୀ རྒྱନ୍ རྒྱନ୍ རྒྱନ୍ རྒྱନ୍ རྒྱନ୍ རྒྱନ୍ རྒྱନ୍ རྒྱନ୍

KHOR WA DONG DUK NU'I PAR JYIN GYI LOB

become identical to you, O precious Guru, and gain the power to stir up samsara from its very depths! ལྷྷ

ଘୋଦ୍ ଶ୍ରୀ କ୍ରୀତ୍ ମୁଖ୍ୟମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍
ଦେହମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍
ଏହିମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍

When outer and inner conditions of pain, agitated mind, and shouting arose in my mind,
this prayer came to be. by Kyabje Dudjom Rinpoche, Jigdrel Yeshe Dorje.

শ୍ରୀ ସୁନ୍ଦରମର୍କମାନ୍ ପ୍ରିଯାମାନ୍

TRUL PAI GURU SENG GYED DANG DRUB PI RIGDZIN CHEN PO GYED

Guru in your eightfold emanations, The eight vidhyadharas

ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍

JANG SEM NYE PI SE GYED DANG DRUPCHEN KA GYED LHA TSOG LA

And the eight Close Sons of Buddha, I pray to you, please grant your blessing.

ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍

SOL WA DEP SO JIN GYI LOB CHI NANG SANG WOI BAR CHE SOL

Dispel all outer, inner, secret obstacles And to our aspirations bring fulfilment;

ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍ ପ୍ରିଯାମାନ୍

SAM PAYE SHIN DRUK PA DANG CHOK DANG TUN MONG NGO'I DRUB TSOL

Supreme and ordinary accomplishments, please grant to us.

ଓମ ଆ ହଂ ବେଦ୍ରା ଗୁରୁ ପେମା ଶିଦ୍ଧି ହଂ

This stanza was composed by Mipham Rinpoche.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ਸ੍ਰੀ ਵਾਚਕ ਭਾਇਆਂ ਪੈਖਾਲ ਸਾਡੀ॥

RI WO SANG CHOD KYI DAG DON TRIG KOL ZHUG

THE MOUNTAIN OF BURNT OFFERINGS,

is herein contained: OM SWASTI: The Mountain of Burnt Offerings” is an instruction taken from Lha Tsun’s “Vidyadharas Achievers of Life Force. To do this practice, prepare some auspicious things such as good quality wood, incense, medicine, the three white and three sweet substances, flour, etc. Place them inside a clean container or hearth; light a fire and sprinkle them with clean water. The ceremony may also be done with stick incense (preferably Tibetan incense). When repeating the syllables “OM AH HUM” visualize the smoke filling all of space.

ਬੰਸ ਸਾਡੀ ਬੰਸ ਸਾਡੀ ਬੰਸ ਸਾਡੀ | Begin with REFUGE: (repeat 3 times)

ଓঁ অঁ হঁ মহাং

KYA NYAM SID ZHI KYAB KUN NYING POY CHUD: WANG DRAG RIG DZIN PAY MA THOD TRENG TZAL:

Of all the refuges in samsara and nirvana present throughout space, the quintessence is the

powerful and wrathful Vidyadhara, Payma Thod Treng Tzal.

藏文：**西藏自治区人民代表大会常务委员会关于修改《西藏自治区民族区域自治条例》的决定**

KHYAY KUR NANG SID GYAL WAY KIL KHOR DZOG: DRO KUN SID LAY DRAL CHIR KHAB SU CHI:

ସନ୍ତଶାସ୍ତ୍ରମଂଦିରା । (repeat 3 times)

The phenomenal world is totally perfected within his body as a buddha mandala. We take refuge so all beings may

cross over unenlightened existence. සිත්සාස්කීදජාතී BODHICITTA:

ସାହାର୍କତାର୍ଦ୍ଦ ଶାଶ୍ଵତ ପିଣ୍ଡେଶ୍ଵରୀ ପାତ୍ରଙ୍କିଃ ॥ ୧୨୩ ॥

SANG CHOG YAY SHAY OD SAL THIG LAY ZHIR: DRO KUN DRIB SUM DAG NAY KU DANG SUNG

We generate bodhicitta on the ground (alaya) of the sphere (bindu) the supremely secret clear light and ultimate wisdom,

ସୁତାଶାର୍ମୀବିଷାପିଦଙ୍କୁମ୍ବନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ ଶାର୍କଣ୍ଠନୁମ୍ବନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ

THUG KYI THIG LER LHUN DRUBG NANG ZHI NGANG: ZHON NU BUM KUR DROL WAR SEM KYAY DO:

ସତ୍ସମ୍ମୁଦ୍ରିୟ (repeat 3 times) so all beings may purify the three obscurations, and attain the spontaneously self-perfected bindu of body, speech, and mind, and through the four spontaneous visions, attain liberation in the youthful vase body. ଯତ୍ତତାନ୍ତନୁମ୍ବନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ SEVEN PART SUPPLICATION:

ଶାର୍ମୀବିଷାପିଦଙ୍କୁମ୍ବନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ ଶାନ୍ତିମସରନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ

SHI RIG MA CHO NYUG MAR CHAG TSAL ZHING:TING THA DREL WAY OD SAL CHOD PA BUL:

I pay homage to the continuously present and unmodified nature of pure presence (rigpa) I offer the clear light, freedom from depths and limits.

ଘର୍ବନ୍ଧାନ୍ତନୁମ୍ବନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ ଘର୍ବନ୍ଧାନ୍ତନୁମ୍ବନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ

KHOR WA NYANG DAY NYAM NYI LONG DU SHAG:LO DREL CHO ZAY CHEN POR JAY YI RANG:

I confess within the vast expanse, the equality of samsara and nirvana I rejoice in the great wearing out of reality, freedom from conception;

ଫୁଲ୍ଲାନ୍ତନୁମ୍ବନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ ଘର୍ବନ୍ଧାନ୍ତନୁମ୍ବନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ

LUN DRUB DZOG PA CHEN POY CHO KHOR KOR: KHOR WA DONG NAY TRUG PAR SOL WA DEB:

I ask you to always turn the wheel of dharma, the Great Perfection, and to churn up the depths of samsara, ଘର୍ବନ୍ଧାନ୍ତନୁମ୍ବନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ

KHOR SUM MIG THA DREL WAY PHA THAR NGO:

free from the limiting three conceptions. I dedicated this to (reaching) the far limit.

ଏତାନ୍ତନୁମ୍ବନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ SELF-VISUALIZATION:

ଆନ୍ତନ୍ତନୁମ୍ବନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ ପାନ୍ତନ୍ତନୁମ୍ବନ୍ଧାନ୍ତିର୍ଦ୍ଦଃ

KA DAG CHO KUYING LAY GAG MAY TZAL PAY MA THOD TRENG KAR MAR ZHON TSUL DZAY

From the dimension of primordial ultimate reality and the unceasing potency, is Payma Thod Treng: white-reddish body, youthful and handsome.

TSEN PAY ZI WAR DOR JAY THOD PA NAM- DZAY JID GYEN DANG CHA JAY YONG SU DZOG

The brightness of his noble symbols and marks are blazing, holding vajra and kapala, perfectly adorned with majestic ornaments and garments.

「**ਇਸ ਵਿਖੀ ਸਾਡੀ ਮੈਂ ਕੁਝ ਗੁਰੂ ਦ੍ਰਿਸ਼ ਪੜੀ ਸਾਡੀ**」 ਅਤੇ «**ਇਸ ਵਿਖੀ ਗੁਰੂ ਸ਼੍ਰੀ ਦ੍ਰਿਸ਼ ਪੜੀ ਕੇਂਦ੍ਰ ਸ਼ਾਸ਼ਤ੍ਰ**»।

DAM YAY NYI MAY GYAL KUN DUY PAY ZUG KHOR DAY KUN GYI CHI PAL CHEN POR GYUR

Imagined form and wisdom form are not separate. The form embodies all enlightened beings: the great splendor of everything within samsara and nirvana.

ଓঁ শুঃ হুঃ কুঃ পুঃ শুঃ কুঃ পুঃ শুঃ হুঃ কুঃ

OM AH: HUNG VAJRA GU RÙ PAD MA SIDDHI HUNG

ବିଶ୍ୱାସକୁ ରମ୍ପାସନ୍ତି । ଦ୍ଵିତୀୟ ସମ୍ବନ୍ଧରେ କିମ୍ବା କିମ୍ବା

(repeat about 100 root mantras) (Then clean and purify the burnt substances with RAM YAM KAM)

ରାମ୍ ଯମ୍ କମ୍ | RAM YAM KAM (Light the incense here)

TONG PAY NGANG LAY SANG DZAY ZAG PA MAY PAY YAY SHAY KYI DUD TZU

Based on emptiness, the burnt substances are transformed into inexhaustible amrita.

DOD YON GYA TSOY TRIN PHUUNG KHA KHYAB TU TRO WAR GYUR

that emanate throughout space, massive clouds of vast desirable qualities

(Bless with the three syllables (3 times), then repeat the sky treasury mantra)

ஓସୁ ଶାଶ୍ଵତ ଦର୍କଷ ପାଦିନ ମହେତ୍ ଶୂନ୍ୟତା ପାଦ ଶାଶ୍ଵତ ସମ୍ମାନ ଶୂନ୍ୟ ପାଦ ଆ । OM AH HUNG (3) times.

NAMA: SARWA THA TA GA TAY BHAYO BEE SHO MU KAY BHA SARWA THA KHAM OT GA TAY SA PHARA

When doing accumulations, repeat the following section.

many times from DHRUM: RIN CHEN NA TSOG (Inside a vast container..) continuing through

the reciting of the three syllables as much as possible until the CONCLUSION section which

begins with GYAL WA CHOD PAY NYAY (May the Buddhas be pleased).

ସ୍ମୃତି ରୈକେ ଶୁଦ୍ଧିଶାନ୍ତିସାମରି ଶୁଦ୍ଧିଯଦ୍ସାଶୁଃ ରୈଶାନ୍ତି ଶ୍ରୀଦିଵର୍ଦ୍ଦନ୍ତୁରି ଦ୍ୱାହେଶାନ୍ତିଃ

DHRUM: RIN CHEN NA TSOG DANG MAY NOD YANG SU JIG TEN SID PAY DOD GYU DAM TSIG DZAY:

DHRUM: Inside a vast container (made) from the essence of vajra jewels,

objects pleasing to the senses of mundane existence, the samaya substances,

ଶୁଦ୍ଧାଶୁଃ ଯିତେଶାନ୍ତିଦ୍ୱାହେଶାନ୍ତିଃ ଶୁଦ୍ଧିଶାନ୍ତି ପାଦି ଦ୍ୱର୍ଦ୍ଦନ୍ତୁରି ଦ୍ୱାହେଶାନ୍ତିଃ

DRU SUM YAY SHAY DUD TZIR JIN LAB PAY: NANG SID CHOD PAY DOD GYUR TRUG PA DI:

blessed by the three syllables become wisdom amrita. Offering clouds, pleasing to the senses swirl throughout the phenomenal world!

ଶୁଦ୍ଧାଚୀଦାକ୍ଷୀର୍କଶାନ୍ତିଃ ଶ୍ରୀଶାନ୍ତି ପାଦି ଦ୍ୱର୍ଦ୍ଦନ୍ତୁରି ଦ୍ୱାହେଶାନ୍ତିଃ

LAMAYI DAM DA KI CHO SUNG DANG: CHOG CHU GYAL WAY KYIL KHOR JI NYAY DANG:

(These are offered to) the lamas, yidams, dakinis and dharma protectors, to however many buddha mandalas there are in the ten directions;

ଦ୍ୱାରା ଶ୍ରୀଦିଵର୍ଦ୍ଦନ୍ତୁରି ଦ୍ୱାହେଶାନ୍ତିଃ

DZAM LING ZHI DAG RIG DRUG LEN CHAG DRUN: to our other guests, the Dzambuling lords of the land, the six kinds of beings and those to whom we owe karmic debts,

କ୍ଷିଦିପାଦିଶାନ୍ତିଃ ପାଦିଶାନ୍ତିଃ କ୍ଷିଦିପାଦିଶାନ୍ତିଃ

KHAY PAR DAG GI TSAY DROG SOG KU ZHING: NAY TONG PAR CHAY TZOM PAY JUNG PO DANG:

particularly those who steal life and life force, those who send illness, elemental spirits who stir up obstacles,

ଶ୍ରୀପାଦିଶାନ୍ତିଃ ପାଦିଶାନ୍ତିଃ

MI LAM TAG TSEN NGEN DANG TAY NGEN RIG: DEAY GYAY MA RUNG CHO TRUL DAG PO DANG:

those (who send) bad signs and indications in our dreams and send all kinds of bad omens, the eight types of (demons) who are masters of malevolent magical projections,

ଶ୍ରୀପାଦିଶାନ୍ତିଃ ପାଦିଶାନ୍ତିଃ

ZAY DANG NAY DANG NOR GYI LEN CHAG CHEN: DRIB DAG NYO DRE PHO SHIN MO SHIN DANG:

those to whom we owe karmic debts of foods, housing and wealth, demons who are masters of

obscurations, demons who cause insanity, male and female ghosts,

ଶ୍ରୀ ଦେବି ନାନ୍ଦନ ଶ୍ରୀ କୃତ୍ତବ୍ୟାମ୍ ପାଠ୍ୟ ମୁଦ୍ରଣ ପାଠ୍ୟ ମୁଦ୍ରଣ

DRI WO TAY-U RANG DRONG SIN DRE MO NAM: LEN CHAG MAR POY MAY LA SEG TAY JAL:

demons who cause fatal accidents, demons who take the essence of health and wealth, other demons who (live) in cities, (all male) and female demons. As the red flames burn, karmic debts are paid back;

RANG RANG YID LA GANG DOD DOD GUY CHAR: JI SID NAM KHANAY KYI BAR NYID DU:

whatever is desired arises as desirable qualities. As long as there is a sky,

DOD PAY YON TEN ZAY PA MAY PAR NGO: DAG GI DU SUM SAG PAY DIG DRIB DANG:

we form the intention that these desirable qualities be inexhaustible! The negativities and

obscurations we have accumulated in the three times,

藏文：西藏自治区人民代表大会常务委员会关于修改《西藏自治区实施〈中华人民共和国民族区域自治法〉办法》的决定

KON CHOG DAY SHIN KOR LA CHAY PA NAM: JIN SEG ME CHOD DI YI DAG GYUR CHIG:
and our (incorrect) use of offerings to the Three Jewels, or for the benefit of the dead, are purified

କୁଣ୍ଡଳୀ ପାଦମର୍ତ୍ତି କବିତାରେ ଅନ୍ତର୍ମାଣ ହେଉଥିଲା ।

Each flame is an atom containing the entire phenomenal world! Inexhaustible masses of Kuntuzangpo's offering clouds

ଶ୍ରୀପାଦବିଜ୍ଞାନପାତ୍ରାଚାର୍ଯ୍ୟଙ୍କରଣାବ୍ୟାକ୍ରମାବସ୍ଥାରେ ପାଦବିଜ୍ଞାନରେ ଅଧିକାରୀଙ୍କ ପାଦବିଜ୍ଞାନରେ ଅଧିକାରୀଙ୍କ

GYALWAY ZHING KHAM YONG LA KYAB GYUR CHIG: MAY CHEYYE SHE OD NGAY CHOD TRIN ZER:

thoroughly permeate the pure realms of all Buddhas! Flames radiate offering clouds of five-colored wisdom lights,

ସମ୍ବନ୍ଧରେ କାହିଁଏବଂ କାହିଁଏବଂ କାହିଁଏବଂ କାହିଁଏବଂ କାହିଁଏବଂ

RIG DRUG NAR MAY NAY SU KHYAB GYUR PAY

KHAM SUM KHOR WA JA LU OD KUR DROL

pervading the six realms of existence, even the worst hell realm (Avici). The three planes of samsara are liberated in the luminous form of the rainbow body.

འਤ੍ਯੁਤੁ ਵੁਦਕੁਨ ਸ਼ੀਰਧੁ ਪੁਰਸਾਦਸ਼ ਕੁਰਾਏ ਥਾਂ ॥ ਅੰਗੁਹੁ ਫੁੱਂ ॥ ਬਿਚਾਈ ਮਾਸੁਮ ਵਕੁਲੁ ਸ਼ੇਖ ਮਾਦ ਵਸੁਮ ਮਾਸ ॥
DRO KUN JANG CHUB NYING POR SANG GYAY SHOG OM AH HUNG:

May all beings awaken to the very heart of enlightenment! (Repeat these three syllables 100 or 1,000 times etc. and then)

ଶ୍ରୀମଦ୍ଭାଗବ୍ତଶ୍ରୀମାତ୍ରଯାପନଶୁଃ
KU SUM DAG PA NOD KYI ZHAL YAY SU:
ହେଲ୍ପିନାମଶୁଃ
CHO LONG TRUL SUM NANG SID ZUG PHUNG NAM:

In an immeasurable container, the three dimensions of existence (kayas), the ultimate, blissful, and manifest, form aggregates of the phenomenal world,

melt into amrita, filling space with rainbow lights. (This) inexhaustible, quintessential amrita of samsara and nirvana,

ସମ୍ବନ୍ଧରେ କାହାର ପଦିତ କାମକାଳୀଙ୍କ ଅନୁଷ୍ଠାନିକ ପରିପାଳନା କରିବାକୁ ଆପଣଙ୍କ ପରିଚାରକଙ୍କ ଉପରେ କାହାର ପଦିତ କାମକାଳୀଙ୍କ ଅନୁଷ୍ଠାନିକ ପରିପାଳନା କରିବାକୁ ଆପଣଙ୍କ ପରିଚାରକଙ୍କ

THOG MAY DU NAY DA TAYEN CHAY DU: NANG SID DRON DU GYUR PA YONG LA NGO:

since forever and until now, is totally dedicated to our guests in the phenomenal world.

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପରିଚୟ

SALAM DRAY BUYON TEN THAR CHIN ZHING; TAGOM CHOD PAY BAR CHAY KUN SAL NAY;

Having perfected the levels, paths, and fruition qualities, and having completely dispelled the obstacles to view, meditation and action,

MAY JUNG KUN ZANG THUG KYI KHA JING SU:

ZHON NO BUM KUR TEN SID ZIN PAR SHOG:

within the dynamic space, like dimension of Kuntuzangpo's realization, may we attain the

immortality of the youthful vase body.

ଦେଶ-ମାନ୍ୟ-ପକ୍ଷ-କୁ-ବିଦ୍ସ-ପଦି-ପାତ୍ର-ଃ

KHOR WAY GYA TSO CHEN PO TONG PAY THAR: OG MIN PAY MA DRA WAR SANG GYAY SHOG:

When the great ocean of samsara is empty, may we awaken in Akanishta, Land of Lotus Nets.

羌藏族語系·藏南方言·雅江方言·雅江方言·雅江方言

PHUNG KHAM SEG DZAY TRAG DANG ZI JID BAR: KAR MAR JANG SEM SEG DZAY DAY TONG BAR:

gggregates and elements are burnt substances blazing radiantly and brilliantly White and red

bodhicitta are burnt substances blazing blissfully yet non-substantially.

TONG NYID NYING JAY SEG DZAY CHO YING GANG: NANG SID KHOR DAY DOR JAY OD NGAY ZHIR:

Emptiness and compassion are burnt substances pervading the dimension of real existence.

(dharmadhatu) Within the phenomenal world, in the ground of the five vajra lights of samsara and nirvana,

ଶ୍ରୀ ପଦମାନାବିନୀ କାନ୍ତିକାଳୀଙ୍କ ପଦମାନାବିନୀ କାନ୍ତିକାଳୀଙ୍କ

LHUN DRUB DZOG SANG GYAY PAY SEG DZAY BUL NGON GYI LEN CHAG THAM CHAY JANG GYUR CHIG:

we offer the burnt substances of spontaneously self-perfected and complete enlightenment. May all previous karmic debts be purified.

DA TA GYUD LA MI NAY THOL LO SHAG: MA ONG DRIB PAY KHOR LOR MA GYUR CHIG:

May they not remain in our present stream of being. We openly admit our errors, In the future may we not experience cyclic obscuration.

សំបុត្រុណិតិមាលាបិទ្ទីការពិនិត្យ

DOM CHAY LAB PA SANG NGAG DAM TSIG RIG:

As to the vows and trainings of the pratimoksha, bodhisattva and vidyadhara (paths) and the (many) kinds of secret mantra commitments (samayas),

ਕੌਰਦਾਮ ਕੌਰਗਸਾਧ ਪੱਤੇ ਸ਼ਵਾਸਾਂ ਕੁਨਾਈ ਕੌਰਗਸਾਧ ਚੀਜ਼ਾਂ

TSOR DANG MA TSOR NYAM PA THOL LO SHAG: NAY DON DRIB DANG MI TZANG DAG GYUR CHIG:

we openly admit all breeches committed consciously or unconsciously. May all illness, demons, obscurations, and impurities be purified.

ਕੁਨਾਈ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੁਨਾਈ ਕੌਰਗਸਾਧ

NAY MUG TSON GYI KAL PA ZHI GYUR CHIG: THA MI SU OD PAY SUN MA DOG:

May the times of plagues, famines and weapons be pacified. May the times of foreigners invading the central land be averted.

ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ

CHO DZAY LA MA DEN DREN BAR CHAY DOG: BOD YUL TRA MI SHI PAY TAY NGEN DOG:

May the obstacle of the guru being invited to manifest dharma (elsewhere) be averted. May inauspicious bad omens for the country of Tibet be averted.

ਸਾਹੁਤੁਲ ਪੰਡਾ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ

ZALU GYAL POY SOG DUD PA DOG: JIG PA CHEN PO GYAY DANG CHU DRUG DOG:

May the planetary forces, nagas and king-like spirits who (take away) our life force be repelled.

May the eight great fears and sixteen lesser ones be averted.

ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ

DAG CHAR GAR NAY TRA MI SHI PA DOG: DAM SI GONG POY THU TOB NU PA DOG:

Wherever we live, may all inauspiciousness be averted. May the power, strength, and energy of demonic forces be repelled. (return to “DHRUM: RIN CHEN – Inside a vast container”when doing accumulations).

ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ
ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ ਕੌਰਗਸਾਧ

Thus one should perform the sang offering with one hundred eight kinds of wood as explained in the ritual text of burning offering [Homa]. This mountain sang offering is like a diamond which ransoms death, purifies (the ill effects of enjoying) religious property, and dispels obstructions. It is written without errors or delusions as given to me by the Dakinis as the necessity for opening the door of the hidden land of Dre-Mo-Shong.

CONCLUSION AND DEDICATION

ਕੁਏਂਥਾਏਂਦਰਾਨੁਹੰਤੈਥਾ |ਦਸਾਤਕਾਨਾਵਦਮਾਨੁਹੰਤੈਥਾ

GYAL WA CHOD PAY NYAY GYUR CHIG DAM CHEN THUG DAM KOR GYUR CHIG

May the buddhas be Pleased with these offerings. May the minds of the oath bound ones be satisfied.

ਰੀਨਾਨੁਹਾਵਦਨਾਵਹੰਤੈਥਾ |ਇਕਾਨਾਏਵਿਨੁਹੰਤੈਥਾ।

RIG DRUG DOD PA TSIM GYUR CHIG LEN CHAG SHA KHON JANG GYUR CHIG

May the desires of the six kinds of beings be satisfied. May our karmic debts and debts of flesh be purified.

ਕੋਨਾਨਾਨੀਨਾਚਦਸਾਨੁਹੰਤੈਥਾ |ਛੀਨਾਨਾਨੀਨਾਕਨਾਨੁਹੰਤੈਥਾ।

TSOG NYI YONG SU DZOG GYUR CHIG DRIB NYI BAG CHAG DAG GYUR CHIG

May the two accumulations be completed. May the karmic traces of the two obscurations be purified.

ਦਸਾਫ਼ਨੁਹਾਨੀਨਾਵਹੰਤੈਥਾ |ਸ੍ਰੀਪਾਨੁਹੰਤੈਨਾਵਹੰਤੈਥਾ।

DAM PA KU NYI THOB GYUR CHIG JIN PA GYA CHEN GYUR PA DI YI THUY

May the two sacred dimensions be attained. Through the power of this vast and great generosity,

ਵਾਹਾਨੀਨੁਹਾਨਾਵਹੰਤੈਥਾ |ਨੁਹੰਤੈਨੁਹਾਨਾਵਹੰਤੈਥਾ।

DROWAY DON DU RANGJUNGSANGYAYSHOG NGON GYI GYAL WA NAM KYI MA DROL WAY

may we become self-arisen Buddhas for the benefit of beings. May all beings who were not liberated by previous Buddhas,

ਕ੍ਰਿਵਾਨੀਨਾਵਹੰਤੈਥਾ |ਨੁਹੰਤੈਨਾਵਹੰਤੈਥਾ।

KYAY WOY TSOG NAM JIN PAY DROL GYUR CHIG JUNG PO GANG DAG DIR NI LHAG GYUR TAM

be liberated through this generosity. May the elemental spirits who are living here or visiting,

ਸਾਹਮਾਨੁਹੰਤੈਥਾ |ਨੁਹੰਤੈਨਾਵਹੰਤੈਥਾ।

SAAHM ON TAY BAR NANG KYANG RUNG KYAY GU NAM LA TAG TU JAM JAY CHING

living on the earth, under it, in the sky, or wherever, always be loving towards beings,

ଶ୍ରୀଦନ୍ତପାତ୍ରକୁର୍ମଶିଳ୍ପିକାର୍ଥୀଙ୍କୁ

NYIN DANG TSEN DU CHO LA CHOD PAR SHOG

GEA WA DI YI KYAY WO KUN-

and practice dharma day and night. Through this virtue may all beings

SOD NAM YAY SHAY TSOG DZOG SHING SOD NAM YAY SHAY LAY JUNG WAY

perfectly accumulate merit and wisdom, and from this merit and wisdom

དྲୟାପାଣିଶର୍ମାପଦ୍ମର୍ମା । ପଦ୍ମନାଭକୁଳପଦ୍ମର୍ମାପଦ୍ମର୍ମା ।

DAM PA KU NYI THOB PAR SHOG BAD DANG TZOL WAY MA GOY PA

may they attain the two sacred dimensions. Not clothed with exertion and effort,

ཡිද් එක් කුදා පා තෙම මැදිනා | සිමා තු දේ මැදි මැදි පා |

YID ZHIN NOR BU PAG SAM SHING SEM CHEN RAY WA KONG DZAY PA

may it happen auspiciously that the wish fulfilling tree fulfills the hope

ସମ୍ପାଦନଶ୍ରୀ ପାତ୍ରଶକ୍ତିଶାୟୀ | SAM PA DRUB PAY TRA SHI SHOG

there are various methods, both extensive and concise, for performing this ritual, here I have written it out as a daily practice with the liturgies abridged according to my own wishes. This was written by Jnana (His Holiness Dudjom Rinpoche), the decrepit old granddad of all, who sell the vajrayana in the marketplace. The translation of this sadhana was undertaken by the Dharma students of Salt Lake City Utah.

Zang-Dok Pal-Ri:
Short Prayer to be Reborn in the Glorious Copper Mountain Palace

ဆင်နှစ်ကျော်၏သမဂ္ဂနှစ်တော်၏

SANG-GYE KUN-GYI NGO-WO KA-DRIN CHEN /
Possessor of great kindness, essence of all the Buddhas,

အောင်နှစ်အောင်မြတ်သံမှုပါ

OR-GYEN RIN-PO CHE-LA SOL-WA DEB /
Orgyen Rinpoche, to you I pray!

နမ်လီရာအောင်နှစ်နှစ်နှစ်

NAM-ZHIG TSE-DI NANG-WA NUB-MA T'HAG /
At the very moment this life is over,

ပန်ဒိန်နှစ်နှစ်နှစ်

PAD-MA OD-DU KYE-WAR JIN-GYI LOB /
bless me so that I may take rebirth in the realm of Lotus Light.

This is a condensed version of the prayer, written by His Holiness Dudjom Rinpoche.