



## Prayer to the Golden Rosary of the Mahamudra Lineage:

ମୁଖ୍ୟାଲ୍ଲକ୍ କନ୍ଧରୀ ଶାମ୍ରିକ୍ ଦ୍ୟାତ୍ମି

**PAL DEN TSA WAY LA MA RIN PO CHE**  
Glorious and precious Root Guru

DAK KI CHI WOB PE DAY DEN ZHUK LA

sitting on the lotus and moon seat on the crown of my head.

ଶାର୍କିତେବ୍ଦିଆନ୍ତଶାଖା

**KA TRIN CHEN PÖY GO NAY JE ZUNG TE**  
in your great kindness hold me.

༄༅· ພූං· ສුජාතා· ໃ්වි· ດේඛ· ພූං· ສුජාතා· ດේඛ· ດේඛ

**KU SUNG TUK KYI NGŌ DRUP TSAL TU SOL /**  
and bestow the accomplishment of body, speech and mind.

၁၇၁

ပြဋ္ဌာန်တုန်ဆုံးနှုန်းများ

**CHANG CHUP PAR TU DAK NI KYAP SU CHI**

I take refuge until enlightenment.

ပါသာနှုန်း  
နှုန်းများ

(Repeat three times, then...)

နတေသနတိန္ဒာရီမှုန်းနှုန်း

**SANG GYAY CHÖ TANG TSOK KYI CHOK NAM LA**

In Buddha, Dharma and the Supreme Assembly,

မြန်မာရီစာနှုန်းနှုန်းနှုန်း

**DAK KI JIN SOK GYI PAY SO NAM KYI**

By the merit of practicing generosity and  
the other paramitas,

ဒရွှေ့လာပေခါရ နတေသနတိန္ဒာရီမှုန်း

**DRO LA PEN CHIR SANG GYAY DRUP PAR SHOK /**

May I achieve Buddhahood for the benefit of beings.

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NAMO BAY KAN DZAY MA HA RA DZA YAY/ SÖ NAM YÖN TEN JAM TSÖ TER NGA SHING/ SAM JI MI CHAP TUK JAY CHIN LAP CHI/

Supplication: Homage to the great king, the Medicine Buddha. You possess the treasure of an ocean of qualities and merit, and through the blessing of your inconceivable compassion,

යුතු ප්‍රති සූජා ප්‍රස්ථා ප්‍රති ප්‍රද්‍රාජා

DRO WAY DUK NGAL DUNG WA SHI DZAY PA/ you pacify the suffering and afflictions of beings.

පිහු ප්‍රති ප්‍රද්‍රාජා ප්‍රස්ථා ප්‍රති ප්‍රද්‍රාජා

BEN DUR YA YI Ö LA SÖL WA DEP/ I pray to you, Light of Lapis Lazuli. Completely bound by overwhelming avarice,

අධික ප්‍රති සූජා ප්‍රස්ථා ප්‍රති ප්‍රද්‍රාජා

beings are born in the hungry ghost realm.

යි ප්‍රද්‍රාජා ප්‍රස්ථා

YI DAK NAY

සූජා ප්‍රති සූජා යි

SU CHAY WAY CHAY WO YI/ CHÖ TSEN TÖ NA MIR CHAY JIN PA GA/ If they hear your name, they will be born as humans and delight in generosity.

ප්‍රස්ථා ප්‍රති සූජා ප්‍රති සූජා යි

එත් ප්‍රස්ථා ප්‍රති සූජා ප්‍රති සූජා යි

CHOM DEN MEN JI LA LA SÖL WA DEP/ I pray to you, Victorious Medicine Buddha. Through breaking moral discipline and abusing and fighting

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TSUL TRIM CHAL DANG ZHEN LA

ପାଠେ ସଂକ୍ଷିପ୍ତ ଶଶୀ

SHAY TSÖN PAY/

**with others, beings are born in the hell realms.** It

।।।

KANG DAK YEN DANG TRA MA DU MA YI/

create great schisms through discord and slander of

ସମ୍ବନ୍ଧ ପତ୍ର

SÖL-WA DEP/

I pray to Tsenlek Sengzang Dri Ma Nangwa Nyi N

## ༄༅༅༅༅· མདུ· བྱନྚେ· མଦ୍ବି· དଶ୍ଵେ· མଦ୍ବି· དଶ୍ଵେ

NYAL WAR CHAY WAY DRO WA DI DAK GI

in the hell realms. It is said that if they hear your name, they will be reborn in higher existences. I pray to you, King of Medicine. Those who take life and

ମେଲୁକୁର୍ଦ୍ର ତୈର୍ଯ୍ୟଶକ୍ତି ପରିଚୟ

RAP TU JAY CHING LÜ SOK TRAI WA DAK

THE CHINESE GOVERNMENT, BEING OF THE OPINION THAT THE  
KING IS UNABLE TO CAUSE HARM, HAS FORWARDED TO YOU THE  
NAME OF THE KING OF MEDICINE.

।**ୟକ୍ଷ-ସେନା-ଶସିଦ-ବନ୍ଦି-କୁନ୍ତ-ଶୁନ-ବନ୍ଦି**।

TSEN LEK SER ZANG DRI MAY NANG WA DANG

।**ପ୍ରତିକାଳିକା** ଶବ୍ଦରେ ଏହାକିମ୍ବାନ୍ତିକ ଅଧିକାରୀଙ୍କ ପରିଷଦରେ ଉପରେ ଥିଲା ।

CHÖ TSEN TÖ NA TO BI CHAY WAR SUNG/

one, they will be reborn in higher existences. I pray to you, King of Medicine. Those who take life and

༄༅· ཨକ୍ଷଣୀୟ དଶା ରକ୍ତ ଶିଖା

CHÖ TSEN TÖ NA DAY DAK TSAY MI NÜ

CHO TSEN TO NA DAY DAR ISAY MI  
to harm I pray to you King of Medicine

藏文大藏经

MEN JI JAI BO DAYA

༄༅ ། བ୍ରାഹ୍ମଣ དକ୍ଷିଣାଧିକାରୀ ପାତ୍ରଙ୍କାରୀ

NYA NGEN MAY CHOK PAL DANG CHÖ DRAK YANG/

NATIONALIST CHURCHES DURING THE COLD WAR  
Chen Gyalpo, Drayang Gyalpo and Shakya Gyalpo

ପ୍ରକାଶକ ମନ୍ତ୍ରିକ ଶାସନ

NGÖN GUEN LAL PO

༄༅། ། ཞନ୍ମସତ୍ତ୍ୱଶର୍ଦ୍ଦା

DRA YANG JAL PO DANG/

I pray to the complete mandala of Manjushri, Kyapdrol, Vajrapani, Brahma, Ishvara, Indra,

ମୂରୁରିତ୍ତୁଷତ୍ତ୍ୱଶର୍ଦ୍ଦା

SHA KYAY JAL PO NAM LA SÖL WA DEP/

ଜମପାଲଚାପଦ୍ରୋଳଚାନାଦୋରଜେଦ୍ବିନ୍

ତ୍ସଙ୍ଗଵାଙ୍ଗଜା

ସ୍ଥିତ୍ସୁରୀଶାସନକିନ୍ତୁଷତ୍ତ୍ୱଶର୍ଦ୍ଦା

CHIN CHOK ZHI JAL PO ZHI/

the Four Great Kings of the four directions, the twelve great leaders of the Nöjin and the rest.

ନୋଜିନ୍ ପନ୍ ଚେନ୍ ପୋ ଚୁ ନ୍ୟି ସୋକ୍

NÖ JIN DAY PÖN CHEN PO CHU NYI SOK/

ଚିଲକୋର୍ ଯଂସୁ ଦ୍ଜୋକଲା ସୋଲା ଡେପ୍

ଦେଇ

ଏକିନ୍ ଏକିନ୍ ଏକିନ୍ ଏକିନ୍ ଏକିନ୍ ଏକିନ୍

ZHIN SHEK PA DÜN JI MÖN LAM DO/

I pray to the collected volumes of the sacred Dharma, including the Sutra of the Aspirations of the Seven Tathagatas, the Sutras of the Medicine Buddha, and the

ମେନ୍ ଜି ଲା ଯି ଦୋ ଦେଇ ନ୍ୟି ଦାଙ୍ ନ୍ତି

MEN JI LHA YI DO DAY NYI DANG NI/

କେନ୍ ଚେନ୍ ଶି ଓ ତ୍ସୋ ଦ୍ଜାଯ୍ ଝୁଙ୍ଗ ଲା ସୋକ୍

ଡାମ ଚୋ ଲେ

ସମ୍ବନ୍ଧରେ ଏହାକିମଙ୍କଣାରେ

**WAM TSOK LA SÖL WA DEP/  
treatises composed by the great**

ସଂକଷିପ୍ତ ତତ୍ତ୍ଵାଦି

**PA TAM CHAY DANG/  
Chökyi Wangchuk and others.**

ମେଷଶବ୍ଦିକଷାଶବ୍ଦି।

JIK PA NA TSOK SHI/  
pacified, may we receiv

ଶ୍ରୀ ଶନ୍ତିଶ୍ଵରାମ

Tso. I pray to Bodhisatto, Trisong Detsen,

୧୮. ସୁରାଣ୍ଜନାରୀଶ୍ଵରାମ୍ଭଦିବିତା|

**ANG CHUK SOK LA SÖL WA DEP/**  
Missing of having prayed in this way all

କେନ୍ଦ୍ର ଶିକ୍ଷଣ ସମ୍ପଦ ବିଭାଗ

Y NGEN SONG JIK PA KUN SHI NAY/  
born in Dewachen.

༄༅· ສත්· තුෂ්· རූඩ්· කුව· සිස්· දාඩ්· දා।

**LO PEN JAL LÖN JANG CHUB SEM PA DANG/**  
Translators and scholars, kings and ministers, bodhisattv

ବିଭୁତି-ଶାସ୍ତ୍ର-ଏ-ପଦ୍ଧତି-ପଦି-ପ୍ରକାଶଗୀଶ୍ଵର

DAY TAR SÖL WA TAP PAY CHIN LAP CHI/  
ay fears and diseases of this life, and at death, all

ପଦି-ସାତକୁଣ୍ଡି-ଏବୁନ୍ମୁକୁନ୍ମୁଷଙ୍ଗମଃ||

## **Y WA CHEN DU CHAY WAR CHIN JI LOP/**

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## JÜ PAY LA MA DAM e authentic lineage lamas,

༄༅ ། བ ད མ བ ད བ

## NAY KAP NAY DANG ower realms having been

અનુભવ  
અનુભવ

This Mind Treasure, the River of Lapis Lazuli, the Practice of the Medicine Buddha, which is the Ornament of the Luminous Expanse of Mind, has been extracted and compiled from the Nam Chö Nyid.

Medicine Buddha - 1

༄༅༅ བྱତ୍ତକ୍ଷେତ୍ରକୁଣ୍ଡଲେ ପଦମନାଭଙ୍ଗମିନ୍ଦିନୀରୁ ଶବ୍ଦକାରୀ ଅନ୍ତର୍ମାତ୍ରରେ ପଦମନାଭଙ୍ଗମିନ୍ଦିନୀରୁ ଶବ୍ଦକାରୀ ଅନ୍ତର୍ମାତ୍ରରେ

**Homage to the great Medicine Buddha.** If you have them, set up in front of you a representation of the Medicine Buddha, a mandala, and whatever peaceful offerings you can assemble. By doing this you perfect the accumulations. If you don't have these, visualize the deity in the sky in front of you and simply imagine the offerings. Nothing else is needed.

Since this practice belongs to the Anuttara Tantra tradition, the practitioner does not need to abstain from meat or alcohol or perform the various purifications such as bathing or rinsing the mouth. However, because it belongs to the unsurpassable Secret Mantra tradition, it is definitely necessary to obtain the empowerment and scriptural authority for this practice.

*Since it is the Nyingma custom to generate the self and front visualizations simultaneously, it is not necessary to do so separately. Since this is a Nyingma chanting meditation, contemplate the meaning while reciting the words.*

NAMO/ KÖN CHOK SUM DANG TSA WA SUM/ CHAP NAY NAM  
Homage! I take refuge in the Three Jewels and the Three Roots, the sources of refuge.

ପ୍ରାଚୀନ ଶୁଣି

LA CHAP SU CHI

## ସମ୍ବନ୍ଧିତ କାହାର ପଦାର୍ଥରେ କିମ୍ବା କିମ୍ବା

DRO KUN SANG JAY LA GÖ CHIR/

## ପ୍ରତିକାଳିକ ଶବ୍ଦମାଲା

## JANG CHUP CHOK TU SEM CHAY DO/

KA DAK LONG NAY TRUL PA Y

ଶବ୍ଦମାଳା

## NAM SA KANG

**LA CHAP SU CHI/ DRO KUN SANG JAY LA GÖ CHIR/ JANG CHUP CHOK TU SEM CHAY DO/ KA DAK LONG NAY TRUL PA YI/ NAM SA KANG**  
In order to establish all beings in Buddhahood, I set my mind toward supreme enlightenment. Clouds of offerings emanate from the expanse of primordial purity, filling earth and

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WAY CHÖ PAY TRIN/

sky with mandalas, royal emblems, and offering goddesses.

༄༅ ། ພ ྱ ྰ ྮ ྱ ྰ ྮ ྱ ྰ

MAN DAL JAL SI LHA MOR CHAY/

They become inexhaustible: Pun Dza Ho. May all beings have happiness and be free from suffering. May their happiness

༄༅ ། ພ ྱ ྰ ྮ ྱ ྰ ྮ ྱ ྰ

SAY MAY JUR CHIK PUN DZA HO/

DRO KUN DAY DEN DUK NGAL TRAL/

༄༅ །

DAY

༄༅ ། ພ ྱ ྰ ྮ ྱ ྰ ྮ ྱ ྰ

LAY NYAM MAY TANG NYOM SHOK/

not diminish and may they abide in equanimity.

༄༅ ། ພ ྱ ྰ ྮ ྱ ྰ ྮ ྱ ྰ

OM SOBA WA SHUDA SARWA DHARMA SO BA WA SHU DO HANG/

Om Soba Wa Shuda Sarwa Dharma So Ba Wa Shu Do Hang

༄༅ ། ພ ྱ ྰ ྮ ྱ ྰ ྮ ྱ ྰ

TONG PA NYI DU JUR/

[Everything] becomes emptiness.

༄༅ ། ພ ྱ ྰ ྮ ྱ ྰ ྮ ྱ ྰ

TONG PAY NGANG LAY/

༄༅ ། ພ ྱ ྰ ྮ ྱ ྰ ྮ ྱ ྰ

this trichiliocosm becomes the palace Beautiful to Behold.

༄༅ ། ພ ྱ ྰ ྮ ྱ ྰ ྮ ྱ ྰ

SENG GAY TRI PAY DA SO SÖ TENG DU/

Inside it, the self and front visualizations both appear as the blue seed syllable HUNG, each on a lion throne with lotus and

༄༅ ། ພ ྱ ྰ ྮ ྱ ྰ ྮ ྱ ྰ

RANG NYI DANG DÜN CHAY CHI TSO WÖ SA BÖN HUNG

ਮੰਨੀਦਾਸਾਲਿ

TING KA LAY/

ਮੰਨੀਦਾਸਾਲਿ

MEN LA KU DOK BEN DUR YA TA BU Ö SER TRO WAY KU CHEN/

moon seat. The HUNG changes into the form of the Medicine Buddha, whose body is the color of lapis lazuli, radiating light. He is wearing the three Dharma robes. His right hand is in the gesture of supreme generosity, holding the arura plant.

ਨੁਦਨਿ

ਨੱਤਰਾਕਾਲਿ

RU RA DANG/

YÖN NYAM ZHAK LHUNG ZAY DZIN PA/

His left hand is in the mudra of equipoise, holding a begging bowl. He possesses all the major and minor marks of perfection and is seated in the vajra posture. In addition, on the lotus

ਕਮਲਾਲਿ

ਸੁਵਾਨਨਦਾਲਿ

NAM LA/

TUP WANG LA SOK PAY SANG JAY DUN DANG CHÖ PU TI/

petals of the front visualization are the seven Buddhas, Shakyamuni and the others, and the volumes of the Dharma. Around these are the sixteen bodhisattvas, and around them are the

ਕੱਚਾਗਾਲਿ

CHÖ GÖ SUM JI LUP PA/

The HUNG changes into the form of the Medicine Buddha, whose body is the color of lapis lazuli, radiating light. He is wearing the three Dharma robes. His right hand

ਕੁਣਾਲਿ

CHAK YAY CHOK JIN AH

ਅਕੱਚਾਗਾਲਿ

TSEN PAY DZOK SHING DOR JAY CHIL TRUNG GI ZHUK PA/

CHAY PAR DU DUN CHAY CHI DAP MA

ਦ੍ਰਿਗਾਲਿ

DAY JAP SEM PA CHU DRUK/

DAY JAP JIK TEN CHONG WA CHU DANG/

ਦ੍ਰਿਗਾਲਿ

DAY JAP JIK TEN CHONG WA CHU DANG/

༄༅ ། ལྷྲ དྲୟ རྩ གྲ ཉ ཁ ག ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ ཉ ཁ

DE PÖN CHU NYI SO SÖ KOR DANG CHAY PA/  
ten worldly protectors and the twelve leaders [of the Nöjin],

## ୮. ପାତ୍ରିକ୍ଷେଣ ପାଦାନ୍ତର ପାତ୍ରିକ୍ଷେଣ

**KAY HUNG LAY Ö TRÖ PAY**  
the three places and from the  
dissolve into the self and from

୫୦

PAR JUR/

**HUNG:** All eight Medicine K  
is fortunate and full of faith.

ଆଶବିଷ୍ଟାରୁଷାର୍ଥକେନ୍ଦ୍ରାଶବିଦ୍ସିର୍ଦ୍ଦନରୀତିରୁଷାର୍ଥ

GO ZHI LA JAL PO CHEN PO ZHI KOR DANG CHAY PAY/  
heir retinues. At the four gates are the Four Great Kings with the

# ଶ୍ରୀଶ୍ରୀବିଦ୍ୟମାନଙ୍କ

invites inviting the Buddhas from the pure realms of the eastern direction. It invokes countless wisdom deities who

བྱତ୍ସ ལྡିନ୍ ଶୁଣ୍ ଦକ୍ଷିଣ୍ କେବ୍ ନନ୍ଦନ୍ ଶାନ୍ତିପାଳ

NAY DIR CHEN DREN CHIN CHEN WAP TU SOL/

to this place and rain down your sublime blessings. Please bestow the supreme empowerment upon me, one who

## ଶାସନ ଶାସ୍ତ୍ରମ୍ଭି ଶେଷାଶ୍ଵମ୍ଭନ୍ଦୁ ସ୍କରଣ

NAY SUM YI GAY SUM DANG TUK  
tendants. From the three letters in

# ‘ବ୍ୟକ୍ତିଗତ ପରିମାଣରେ ଅନୁଭବ କରିବାର ପାଇଁ ଏହା କିମ୍ବା ଏହାର ପରିମାଣରେ ଅନୁଭବ କରିବାର ପାଇଁ ଏହା କିମ୍ବା

## 藏文題名

KAL DEN DAY DEN DAK

ਅਨੁਭਵ ਕਾਰਨ ਵਿਚ  
ਅਨੁਭਵ ਕਾਰਨ ਵਿਚ

LA WANG CHOK KUR/  
LOK DREN TSAY YI BAR CHAY SAL DU SÖL/  
Please dispel obstacles that lead us astray and those that shorten life.

ਹਿੰਦੂ ਮੁਖ

TIK TRA LHEN/  
Tik Tra Lhen/

ਓਮ ਹੁਂਗ ਤ੍ਰਾਮ ਹ੍ਰਿ ਅਹ

OM HUNG TRAM HRI AH/  
Om Hung Tram Hri Ah/

ਆ ਬਿਕੇਨ ਤਸਾ ਹੁੰਗ

AH BIKEN TSA HUNG/  
Ah Biken Tsa Hung/

ਗੁਣ ਸਾਡੀ ਦੁਲਾਹ ਕਾਰਨ

ZUK DRA DRI RO REK JA CHÖ/  
and the phenomena of form, sound, smell, taste and touch.

ਧਨਾ ਰੀਨ ਅਨੁਭਵ ਕਾਰਨ

DAK GI LHA LA CHÖ PA BUL/  
May we perfect the two accumulations.

ਨਾਮੋ ਮਾਹਾ ਬਾਯ ਕਾਨ ਦਯ ਸਾਪਾਰੀ ਵਾਰਾ ਬੰਦਾ ਸਾਮਾਯ ਦਯ

NAMO MAHA BAY KAN DZAY SAPARI WAR A BENDZA SAMAYA DZA DZA/ BENDZA SAMAYA  
Namo Maha Bay Kan Dzay Sapari Wara Bendza Samaya Dza Dza/  
Ben Dza Samaya

ਬੰਦਾ ਸਾਮਾਯ

ਖਾਲ ਸਾਰੋਵਰ ਸਾਸਾਂਦਰ

SHAL SAY RÖL MO LA SOK DANG/  
Shal Say Rol Mo La Sok Dang/

ਹੁੰਗ ਪੇਹਨਾ ਸਾਡੀ ਮਾਰ ਮੈਂਡੀ

HUNG/ MAY TOK DUK PÖ MAR MAY DRI/  
HUNG: I offer to the deity flowers, incense, lamps, perfume, food, music and so forth,

ਧਨਾ ਤਾਂਕੇ ਸਾਡੀ ਸਾਡੀ ਸਾਡੀ

DAK CHAK TSOK NYI DZOK PAR SHOK/  
May we perfect the two accumulations.

ॐ

ॐ बंद्जा अर्गम पादेम पुपाय दुपाय आलोकाय गेन्डाय नायविदाय शाप्दा रुपा शाप्दा गेन्डाय रासा सापरशाय त्रति त्सा हुङ्

OM BENDZA ARGAM PADEM PUPAY DUPAY ALOKAY GENDAY NAYWIDAY SHAPDA RUPA SHAPDA GENDAY RASA SAPARSHAY TRATI TSA HUNG/  
Om Bendza Argam Padem Pupay Dupay Alokay Genday Naywiday Shapda Rupa Shapda Genday Rasa Saparshay Trati Tsa Hung

हुङ्

षट्कर्णीसात्त्वद्वाष्टाष्टुद्वाष्टु

HUNG/ TRA SHI TSO WO DZAY JAY DAY/

HUNG: I offer to the deity the eight most auspicious substances—the foremost, the royal white mustard seed, and all the others. May the two accumulations be completely perfected.

षट्कर्णीसात्त्वद्वाष्टाष्टुद्वाष्टु

TSO CHOK JAL PO YUNG KAR SOK/

षट्कर्णीसात्त्वद्वाष्टाष्टुद्वाष्टु

DAK GI LHA LA CHÖ PA BUL/

त्सोक न्यी

TSOK NYI

यूद्धसात्त्वद्वाष्टाष्टुद्वाष्टु

YONG SU DZOK PAR SHOK/

मंग गालं अर्ता सिद्धि हुङ्

MANG GA LAM ARTA SIDDHI HUNG/ HUNG/ TRA SHI TSO WO TAK JAY DAY/

Mang Ga Lam Arta Siddhi Hung

हुङ् षट्कर्णीसात्त्वद्वाष्टाष्टुद्वाष्टु

HUNG: I offer to the deity the eight most auspicious symbols—the foremost, the royal vase, and all the others.

षट्कर्णीसात्त्वद्वाष्टाष्टुद्वाष्टु

TSO CHOK JAL PO BUM PA SOK/

བདག་শীল্যা পাক্ষদ্বয়ুষঃ

DAK GI LHA LA CHÖ PA BUL/  
May all beings perfect the two accumulations.

শর্তপক্ষদ্বয়ুষঃ

TSO CHOK JAL PO NOR BU SOK/  
precious objects—the foremost, the royal jewel, and all the others.

হৃং গুৰুশুণ্ডৰ্শনমুদ্রঃ

HUNG/ KÜN JI TSO WO RI RAP LING/  
HUNG: I offer to the deity the foremost of all,

শেমচোকন্দুপাশুঃ

SEM CHEN TSOK NYI DZOK PAR SHOK/

বদ্ধগীল্যা পাক্ষদ্বয়ুষঃ

DAK GI LHA LA CHÖ PA BUL/  
May I perfect the two accumulations.

মুৰুল্লিন্দুশুণ্ডৰ্শনমুদ্রঃ

RI RAP LING ZHI LING TREN CHAY/

Mount Meru and the four continents with their subcontinents.

অঞ্জন্মুক্তি

MANG GA LAM KUMBA HUNG/ Mang Ga Lam Kumba Hung

বদ্ধগীল্যা পাক্ষদ্বয়ুষঃ

DAK NI TSOK NYI DZOK PAR SHOK/

বদ্ধগীল্যা পাক্ষদ্বয়ুষঃ

DAK GI LHA LA CHÖ PA BUL/

May the two accumulations be completely perfected.

হৃং দোয়োরিচেনদুনঃ

HUNG/ DÖ YÖN TSO WO RIN CHEN DÜN/ HUNG: I offer to the deity the seven most desirable

ওমান্দুহৃং

OM MANI RETNA HUNG/  
Om Mani Retna Hung

ক্ষেত্রগীল্যা পাক্ষদ্বয়ুষঃ

TSOK NYI YONG SU DZOK PAR SHOK/

ॐ अँ रेत्र्ना मन्दल हुं

OM RETNA MANDALA HUNG/  
Om Retna Mandala Hung

श्रीषाक्षीवद्वासर्विहृदस्वेष्वस्त्रीः

DIK DRIP DAK PAY TEN DREL JI/  
and obscurations.

क्षुपवर्द्धक्षीवद्वस्त्रीः

JAL WAY KU NYI CHI WAR JI/  
for drying his body. Although the body of the deity is without stain, this is an auspicious connection for eliminating suffering.

हुं एदग्नीस्त्रील्लद्विक्षेप्त्रीः

HUNG/ DAK GI DRI DEN DRI CHAP CHI/  
HUNG: I offer the Sugata scented water for bathing. Although the deity is without stain, this is an auspicious connection for purifying negative actions

अँ सर्वात्मानाहभिकायतायसमयस्त्रीये हुं

OM SARWA TATAGATA AHBIKAY KA TAY SAMAYA SHIRI YAY HUNG/  
Om Sarwa Tatagata Ahbikay Ka Tay Samaya Shiri Yay Hung

क्षुपवर्द्धक्षीवद्वस्त्रीः

KU LA DRI MA MI NGA YANG/  
for drying his body. Although the body of the deity is without stain, this is an auspicious connection for eliminating suffering.

एदेशेषास्त्रुपास्त्रुप्रसासन्त्रीः

DAY SHEK KU LA KU TRÜ SÖL/

HUNG: I offer the Victorious One a soft, white scented cloth

हुं रसदगदेवत्तिल्लवस्त्रीः

HUNG/ RAY KAR JAM DRI DEN PA YI/  
HUNG: I offer the Victorious One a soft, white scented cloth

अँ कायाबिशोदानिहुं

OM KAYA BI SHO DA NI HUNG/  
Om Kaya Bi Sho Da Ni Hung

क्षुपवर्द्धक्षीवद्वस्त्रीः

DUK NGAL TRAL WAY TEN DREL JI/  
for drying his body. Although the body of the deity is without stain, this is an auspicious connection for eliminating suffering.

ਤੁੰਹੋ ਨਾਬਦ ਵੱਡੇ ਸਲਗੁਦ ਸ੍ਰੀ ਸਾਹਿਬ ਦੇਵੀ:

HUNG/ NAB ZA DZAY DEN NGUR MIK DI/  
HUNG: I offer the Victorious One this beautiful saffron monk's robe.

ਸ਼੍ਰੀ ਅਚਾਰੀ ਸ਼੍ਰੀ ਅਚਾਰੀ ਸਾਹਿਬ ਦੇਵੀ:

JAL WAY KU LA SÖL WAR JI/

Although the body of the deity is not cold, this is an auspicious connection for attaining

ਸ਼੍ਰੀ ਅਚਾਰੀ ਸਾਹਿਬ ਦੇਵੀ:

KU LA SIL WA MI NGA YANG/

ਤ੍ਰਾਕ ਦਾਂਗ ਪੈਲ ਵੇ:

TRAK DANG PEL WAY

ਦ੍ਰੇਲ ਦ੍ਰੇਲ ਦ੍ਰੇਲ:

TEN DREL JI/ OM BENDZA WAY TRA AH HUNG/  
radiant health.

ॐ ਬੰਦਾ ਵੇਤ ਆ ਹੁੰਗ:

Om Bendza Way Tra Ah Hung

ਤੁੰਹੋ ਸ਼੍ਰੀ ਅਚਾਰੀ ਸ਼੍ਰੀ ਅਚਾਰੀ ਸਾਹਿਬ ਦੇਵੀ:

HUNG/ KU DOK BEN DUR YA YI RI WO DRA/ DRO WA SEM CHEN NAY CHI DUK NGAL SEL/ JANG CHUP  
HUNG: Your body is the color of a mountain of lapis lazuli. You dispel the suffering of sickness for all beings.

ਦ੍ਰਵੰ ਸਾਹਿਬ ਦੇਵੀ:

ਦ੍ਰਵੰ ਸਾਹਿਬ ਦੇਵੀ:

ਚੁਪ

ਸਾਹਿਬ ਦੇਵੀ:

SEM PA JAY CHI KOR JI KOR/

Homage and praise to the deity who holds the precious medicine and whose retinue is the eight bodhisattvas.

ਰਿੰਚੇਨ ਮੇਨ ਦਜਿਨ ਲਾਚਾਕ ਤਸਾਲ ਤੋ:

RIN CHEN MEN DZIN LHA LA CHAK TSAL TÖ/

ਤੱਤੇਕ ਰਿੰਚੇਨ ਸੰਤੁਤੀ ਸੰਤੁਤੀ:

TSEN LEK RIN DA SER ZANG NYA NGEN MAY/

ਤੱਤੇਕ

ਚੋ

Homage and praise to the Three Rare and Supreme Jewels: to Tsenlek,

འੱਧ ພ්ඩාස් ଶ්ରු ପක් କ් ස ଶ් ନු ଗු ସු බ ම

DRAK JAM TSO CHÖ LO SHA KYA TUP/  
Rinda, Serzang, Nya Ngen Me, Chödrak Gyamtso, Chölo and Shakya Tup; to the sacred Dharma; to the sixteen bodhisattvas and all the rest.

හ ද ස ද ස තු රු වි රු වා ප න් ස නු ස නු ස

TSANG DANG JA CHIN JAL CHEN CHOK CHONG CHU/  
Homage and praise to the assembly of deities of healing nectar: to Brahma, Indra, the Four Great Kings, the Protectors of the Ten Directions, and the twelve Nöjin leaders with their

ඩු තී මෙ ප් එ ලා ප් නා ප් නා ප් නා

DÜ TSI MEN JI LHA LA CHAK TSAL TÖ/  
attendants, as well as the Vidyadharas and sages of medicine, both divine and human. Visualize: From the letter HUNG surrounded by the mantra garland in the heart of the self and front visualizations,

තු ද ම නු ප නා

ද ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප

multicolored light rays radiate. They make offerings to and invoke the Medicine Buddha from the eastern pure land which is the color of lapis lazuli. Forms of the Medicine Buddha, large and small; his speech as mantra garlands; and his mind represented by the hand-held symbols of the arura plant and begging bowl filled with nectar, all fall like rain and dissolve into the self and front visualizations.

ඩ ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප

DAM PAY CHÖ DANG SEM PA CHU DRUK SOK/

NÖ JIN DAY PÖN CHU NYI YOK DANG CHAY/

ඩ ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප

LHA MI MEN JI RIK DZIN DRANG SONG TSOK/

Homage and praise to the assembly of deities of healing nectar: to Brahma, Indra, the Four Great Kings, the Protectors of the Ten Directions, and the twelve Nöjin leaders with their

ඩ ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප

KÖN CHOK RIN CHEN SUM LA CHAK TSAL TÖ/

ඩ ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප ප

LHA MI MEN JI RIK DZIN DRANG SONG TSOK/

Homage and praise to the assembly of deities of healing nectar: to Brahma, Indra, the Four Great Kings, the Protectors of the Ten Directions, and the twelve Nöjin leaders with their

କୁଣ୍ଡଳ ଅନ୍ତର୍ମାଣକୁଣ୍ଡଳ ପଦକୁଣ୍ଡଳ ପଦକୁଣ୍ଡଳ ପଦକୁଣ୍ଡଳ

TAYATA/ OM BAY KAN DZAY BAY KAN DZAY MAHA BAY KAN DZAY RADZA SAMUNG GATAY SOHA/

শৈশালুদ্বৃত্তসমন্বয়ে সমুদ্বৃত্তসমূহ

## **DIK TUNG KUN SHAK GAY WA JANG CHUP NGO/**

I confess all negative acts and infractions, and dedicate all virtue toward enlightenment. May there be good fortune free from suffering, sickness and negative influences.

**Prayer of farewell:** The worldly deities return to their own places: BEN DZA MU.

ཡේජිස්දම් නීතා පූජා සුජා මුජා තුවා

**YAY SHAY DAM TSIK LHA NAM RANG LA TIM/ KA DAK KUN ZANG LONG DU EH MA HO/**

**The wisdom deities and the visualized deities dissolve into oneself. One then dissolves into the primordially pure, completely perfect expanse. How wondrous!**

ଶ୍ରୀକୃଷ୍ଣପାତ୍ରବିଜ୍ଞାନ

*Repeat as many times as possible. Then recite:*

ବନ୍ଦ ଶର୍କରା ଶ୍ଵାସ ବନ୍ଧୁ ପତ୍ର ଏବଂ ବିଜ୍ଞାନିକ ପରିଷଦରେ

NAY DÖN DUK NGAL TRAL WAY TRA SHI SHOK/

**virtue toward enlightenment. May there be good fortune free from suffering, sickness and negative influences.**

ସମେଷତାପରିଷଦ୍ୟ

ସମ୍ବନ୍ଧିତ ପାଠ୍ୟରେ

JIK TEN PA NAM RANG NAY BEN DZA MIU

ବେଶ-ପର୍ଵତ-ଦୂର-ମୁଖ-କୁଣ୍ଡ-ଏକାକୀଳ-ହିନ୍ଦୁ-ପାତା-ପାତା

*This ornament of Mind Treasure, extracted from the Nam Chö Nyi, was compiled by Raga Ahsey; if it contains any errors, they are confessed to the deity.*

*Through this virtue, may all beings be freed from sickness and quickly attain the level of the Medicine Buddha. Although in the Sutra tradition this practice begins with an offering of bathing water to the deity, because this version belongs to the higher Yoga Tantra tradition, it is not required.*

If one keeps a commitment to do this practice, the benefits are that if one is ordained, one's moral discipline will not deteriorate, and even if one does commit an infraction, the resulting obscuration will be purified and one will not fall into the lower realms. All negative actions which cause rebirth as hell beings, hungry ghosts or animals will be purified and one will not be born in those realms. Even if one is born there,

one will soon be freed, take an excellent rebirth in the higher realms and gradually attain Buddhahood. Even in this life, one will have no trouble obtaining food and clothing. Sickness, negative influences, obstructive elements, legal judgments and so on will be rendered harmless.

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

*Because one is guarded and protected by Vajrapani, Brahma, Indra, and the Four Great Kings, as well as the twelve great leaders of the Nöjin each with 700,000 servants, one will be freed from all dangers, such as enemies,*

*ferocious animals and the 18 kinds of untimely death. All one's wishes will be perfectly and completely fulfilled. According to the two extensive Medicine Buddha Sutras, the benefits are inconceivable. Moreover, great*

monastic colleges such as Jang Dam Ring and Pal Khor Chö Day, which specialize in logic and are filled with scholars who are difficult to satisfy and find errors in most new texts, do not advocate any rites of purification for the dead or practices to extend life other than that of the Medicine Buddha. The practice which is performed in front of the statue of Jowo in Lhasa, the Bodhgaya of Tibet, and in front of Samye Jang Chup Chen Po

*is the practice of the Medicine Buddha. Since all traditions based on the Buddha's teachings—the New School and Old School, both Sutra and Mantra—agree that there are no greater benefits than those brought about by the Medicine Buddha practice, one should have confidence in it. Although there are many versions of this practice, both long and short, here, though the words are few, they contain all the meaning. Since it belongs*

ସୁଶ୍ରଦ୍ଧା କେନ୍ଦ୍ରୀୟ ପରିଷଦରେ ଅନୁମତି ପାଇଲାମୁଣ୍ଡଳ ଏବଂ ପରିଷଦରେ ଅନୁମତି ପାଇଲାମୁଣ୍ଡଳ

*to the Anuttara Tantra tradition, it is not necessary to carry out the purifications. Since this practice is visualized, even if one has no torma or offerings, it is acceptable. May this meditation be practiced by all!*

ଆ । ଏତମ୍ ଯୁଦ୍ଧରେ କିମ୍ବା କିମ୍ବା ଏହାରେ ପରିବର୍ତ୍ତନ ହେଲାମୁଣ୍ଡିବେ ।

**CHOM DEN DAY DAY ZHIN SHEK PA DRA CHOM PAR YANG DAK PAR DZOK PAY SANG JAY MEN JI LA BEN DUR YA Ö CHI JAL PO LA CHAK TSAL LO/**  
**Short Praise to the Medicine Buddha: I bow down before the Transcendent Conqueror, the Tathagata, the Arhat, the Completely Perfect Buddha, Menla, the King of Lapis Lazuli Light.**

ଓঁ কৃষ্ণমৈব রীক্ষণ্যুনবৈশুভ্রাণ্যকৃমসত্ত্বাণ্য

## The Medicine Buddha Text to be used on Special Occasions, taken from the Ri Chö written by Ch

ୟକ୍ଷମାନଶ୍ରୀଶ୍ଵରାଜାଙ୍ଗାଦିଶ୍ରୀ

DEN MEN LA ZHUK PAY TUK KAR POK/  
who resides in the eastern pure realm which  
lazuli, which dissolve into the bodies of one

ଶ୍ରୀମଦ୍ଭଗବତମ

**JA NAM CHI LÜ LA TIM/  
Meditate that all sickness**

「**དྲବ୍ୟାଶୀଳନାମିତିରୁ**」 ପାଇଁ ଏହାକିମଙ୍କିଲା

## RANG GI TUK LAY Ö SER TING KA TRÖ/

e. Blue light rays emanate from one's heart and touch the heart of the Medicine Buddha, the Transcendent Conqueror,

‘ଦ୍ୱାରା ପତନ ସୁଧାର କରିବାକୁ ପାଇଲା

I DAM CHA TUK CHAY MÖN LAM DREN/

is lazuli. Recalling his previous intentions, commitments, and aspiration prayers, he emanates light rays the color of lapis lazuli. These rays protect him from harm and negativity.

## ଶ୍ରୀମଦ୍ଭଗବତ

ER POK DRA GOM/

I bow down before the Medicine Buddha, King of Lapis Lazuli Light. Through the truth of these words and the truth

## ୨୯୮. ପ୍ରେସାର୍ ଦୈତ୍ୟ ଶ୍ଵର ବିଦ୍ୟାଲୟା

CHOK BEN DUR YA NANG SHING KAM SU/ CHOM

• གྲྙྟ དྲྚ୍ଚ རྩྗ ན དྲྚ୍ଚ རྩྗ

BEN DUR YA YI DOK DRA TRÖ/ DAK DANG SUNG

ପ୍ରକାଶକ

SANG JAY

শ্বেতাৰ্পণ শৈলুদ্ধুরী শ্রীকৃষ্ণ অবকাশ স্বত্ত্ব শক্তি নিষ্ঠা মনসা পরি পদ্মোৎসব

MEN JI LA BEN DUR YA Ö CHI JAL PÖ MÖN LAM CHEN PO CHU NYI TAP PAY DEN PA DANG/  
of the twelve great aspiration prayers made by the Medicine Buddha, King of Lapis Lazuli Light, may all sickness of myself and sentient beings be alleviated at once.

মন্দীর সন্ধান কৈশা দিন এবং স্বাস্থ্য প্রাপ্তি স্বাস্থ্য প্রাপ্তি

DEN PAY TSIK DAY DAK SOK SEM CHEN NAY TAM CHAY DA TA NYI  
DEN PAY TSIK DAY DAK SOK SEM CHEN NAY TAM CHAY DA TA NYI

কুণ্ডলী ব্রহ্ম শুরু তৈরি

। ১৫৩।  
অঁ শ্বেতাৰ্পণ শৈলুদ্ধুরী শ্রীকৃষ্ণ অবকাশ স্বত্ত্ব শক্তি নিষ্ঠা

DU SHI WAR JUR CHIK/ TAYATA/ OM BAY KAN DZAY BAY KAN DZAY MAHA BAY KAN DZAY RADZA SAMUNG GA TAY SO HA/NAY SARWA SHIN TAM KU RU SO HA/

ঔষধ দ্বারা প্রাপ্ত কুণ্ডলী ব্রহ্ম শুরু তৈরি কৃত শক্তি নিষ্ঠা প্রাপ্তি এবং কৃত শক্তি নিষ্ঠা প্রাপ্তি গুণ প্রাপ্তি।

When reciting this mantra, the number of repetitions—100, 1000, or more—should correspond to the seriousness of the illness. It is taught in both the short and the extensive Medicine Sutras that this will undoubtedly pacify all sickness, except that which arises due to fully maturing karma.

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Seven Line Prayer to Guru Rinpoche:

ယာမက်နာမက်ရာရှိနတ်စွာနှုန်းနန္ဒြေး

**YA TSEN CHOK KI NGÖ DRUP NYE**

marvelous in your attainment of supreme siddhi,

ဒီပါးရှိနာရှိနတ်စွာနှုန်း

**KYE KYI JE SU DAK DRUP KYI**

so that we can follow your example in accomplishment,

। ତୁମ୍ଭୁ ଓ ଗ୍ୟେନ ଯୁଲ କ୍ୟି ନୁପ ଚଙ୍ଗ ତସମ୍

**HUNG OR GYEN YÜL KYI NUP CHANG TSAM**

On the northwest border of the land of Oddiyana,

ပ୍ରାଣ ଦ୍ୱାରା ଜିବାଯୁ ଶବ୍ଦାଶବ୍ଦା

**PEMA JUNG NAY SHE SU DRAK**

renowned as The Lotus Born,

ଶିଖ ଶିଖ ଦ୍ୱାରା ଜିବାଯୁ ଶବ୍ଦାଶବ୍ଦା

**CHIN GYI LAP CHIR SHEK SU SOL**

we pray you to come grant us your blessing.

ପ୍ରାଣ ଦ୍ୱାରା ଜିବାଯୁ

**PEMA KE SAR DONG PO LA**

born on the pistil of a stemmed  
lotus flower,

କର ଦୁ କାନ ଦ୍ରୋ ମଙ୍ଗ ପୋ କର

**KOR DU KAN DRO MANG PÖ KOR**

surrounded by your retinue of many Dakinis,

ଶୁନ୍ତ ପ୍ରାଣ ଶିଖ ତୁମ୍ଭୁ

**GURU PEMA SIDDHI HUNG**

ଶ୍ରୀ କଣ୍ଠ ପଦ୍ମନାଭ ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

[Repeat the mantra in song.]

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ព្រះរាជាណាចក្រកម្ពុជា

## GE WA DI YI NYUR TU DAK

By this virtue, having quickly

ଆର୍ତ୍ତନା

**OR GYEN PEMA DRUP GYUR NAY**

accomplished Orgyan Padma,  
Guru Rinpoche,

ବ୍ୟକ୍ତି-ମାନତିଷ୍ଠା-ଗୁଡ଼-ମଧୁଶ-ପା

## DRO WA CHIK KYANG MA LÜ PA

may I establish all beings,  
without a single exception,

ଶ୍ରୀମଦ୍ଭଗବତ

TE YI SA LA GÖ PAR SHOK //

at that same level.

༄༅། ། བ୍ରାହ୍ମନ ପଦ୍ମନାଭ ପଦ୍ମନାଭ

A Condensed Aspiration Prayer:

ସାର୍ଵତ୍ର ଶିମନ ଦବନ ମସୁ କେବ ଶବ୍ଦ ଫଳନ ଏବଂ

YÖN TU SEM PA TU CHEN TOP NAM LA

to his left the efficacious Bodhisattva of Great Power,

ଦ୍ୱାରା ବିଶ୍ଵାମିତ୍ର ଦ୍ୱାରା ପଦ୍ମନାଭ

DE WA CHEN SHE CHA WAY SHING KAM DER

are in this Pure Land known as Dewachen.

ଓମ ହୋ

ଦ୍ୱାରା ପଦ୍ମନାଭ ପଦ୍ମନାଭ ପଦ୍ମନାଭ

E MA HO

NGO TSAR SANG GYAY NANG WA TA YAY TANG

Wonderful Buddha of Limitless Light and

ଶଦ୍ଵା ଶ୍ରୀମନ ଦବନ ମସୁ କେବ ଶବ୍ଦ ଫଳନ ଏବଂ

SANG GYAY CHANG SEM PAK ME KOR GYI KOR

all surrounded by a retinue of countless Buddhas  
and Bodhisattvas.

ଦ୍ୱାରା ବିଶ୍ଵାମିତ୍ର ଦ୍ୱାରା ପଦ୍ମନାଭ

DAK NI DI NAY TSE PÖ GYUR MA TAK

May I be born there as soon as I pass from this life,

ସାଯନ ସୁ ଦ୍ୱାରା ସୁଷାଣ ହେ କେବ ଦ୍ୱାରା

YAY SU JO WO TUK JE CHEN PO TANG

to his right the Lord of Great Compassion and

ଦ୍ୱାରା ବିଶ୍ଵାମିତ୍ର ଦ୍ୱାରା ପଦ୍ମନାଭ ଏବଂ

DE KYI NGO TSAR PAK TU ME PA YI

Wonderful bliss and happiness beyond measure

ଶ୍ରୀ ବିଶ୍ଵାମିତ୍ର ଦ୍ୱାରା ପଦ୍ମନାଭ

KYE WA ZHEN GYI PAR MA CHÖ PA RU

without any intervening birth.

ଦ୍ଵିତୀୟାବସ୍ଥାକୁରେ ମସଦିରେ ଅଧିକ ପର୍ଯ୍ୟନ୍ତ ଏହାଙ୍କ

**TE RU KYE NAY NANG TAY SHAL TONG SHOK** ୧

When I am born there, may I see Amitabha's face.

ପ୍ରେସନ୍ ଏତୁଦୀର୍ଘାବସ୍ଥାକୁରେ ବୈଷଣିବମନ୍ଦିରାବସ୍ଥାକୁରେ ଶୁଣାଙ୍କ

**CHOK CHŪY SANG GYAY CHANG SEM TAM CHAY KYI** ୧

may all the Buddhas and Bodhisattvas of the ten directions

ଦ୍ଵିତୀୟାବସ୍ଥାକୁରେ ବୈଷଣିବମନ୍ଦିରାବସ୍ଥାକୁରେ ଶୁଣାଙ୍କ

**TE KAY DAK KI MÔN LAM TAP PA DI** ୧

This aspiration prayer that I have made,

ଶୀଳାସାମିଦିରେ ବୈଷଣିବମନ୍ଦିରାବସ୍ଥାକୁରେ ଶୁଣାଙ୍କ

**KEK ME DRUP PAR CHIN GYI LAP TU SOL** ୧

grant their blessings that it may be fulfilled without obstacle.

ସତ୍ୟ ୧ ପନ୍ତୁ ନ୍ତି ଯ ଆ ଭାବୁ ନ ଏ ଶୁଣାଙ୍କ ୧ ॥

TAYATA ୧ PENTSAN DRA YA A WA BO DHA NA YE SO HA ୧ //

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ସଦ୍ବେଳାର୍ଥଗୁଣପରିମାତ୍ରାର୍ଥାର୍ଥାର୍ଥା  
ନୃତ୍ୟାକୁପରିଯତ୍ତକେବାହୀ  
ଯପାଶବ୍ଦିଦ୍ୟବଚାରିଶ୍ରୀକେବାହୀ

DAY CHEN TSOK CHI KOR LOR TA ROL PA/ DÜ SUM JAL WAY TER CHEN KARMAPA/ YAP SAY JÜ PAR CHAY PAY SI TSO DIR/ KAL  
Forever enjoying the feast offering of Great Bliss, great treasure of the Buddhas of the three times, Karmapa, may you with all your lineage of lamas and disciples remain firmly

ପରାମରିଷମନ୍ତ୍ରବନ୍ଧନାର୍ଥା  
ଶର୍ଵଶୀଲବନ୍ଧନାର୍ଥା  
ଶର୍ଵଶୀଲବନ୍ଧନାର୍ଥା  
ଶର୍ଵଶୀଲବନ୍ଧନାର୍ଥା

PA KAL PAY BAR DU SHAP TEN SOL/ KANG KI SAB SANG SUNG KI SANG WA LA/ TÖ SAM DRUP PA NYING POR JAY PA YI/ PONG DANG LO PAY DAY  
in the ocean of conditioned existence for eons and eons. May the community of those who renunciates and learned ones who actualize the heart of listening, contemplation, and

କୁର୍ବାଶବ୍ଦବୀ  
ନମର୍ଥଶ୍ରୀକର୍ମବୁଦ୍ଧଶ୍ରୀତୀଶୀ

NAM TAM CHAY NI/ YAR JI CHU WO TA BUR JAY JUR CHI/  
accomplishment in the secret of your profound secret speech increase like the rivers of summer.

ਸਾਵਾਨ੍ਤਰਿਕ ਤਨਕੁਦਮੀ ਸਾਵਾਨ੍ਤਰਿਕੀ ਕਾਹੈਂਗਾ ਰੇਖਾਵਕੁਰੀ ਪ੍ਰਸਾਦਨਾ ਬਲਕੁਦਮਾਵਰੀ ਕਾਹੈਂਗਾ ਨ੍ਯੁਗਾਨ੍ਤਮਕੁਦਮੀ ਸ਼੍ਰੀ ਪ੍ਰਸਾਦਨਾ

LAMA CHENNO DRIN CHEN TSA WAY LAMA CHENNO/ NAMO GURU/ RIK JAYCHAP DA TEN DANG DRO WAY GÖN/ DÜ SUM JAL WAY CHI ZUK Lama  
bear me! Supremely kind Lama hear me! Namo Guru! Master pervading hundreds of enlightened families, protector of the Doctrine and beings, manifestation in common of

ਗੁਣਾਦੀ ਪਰਥਾਵਦਾਕੁਤੇਵਾਵਦਾਕੁਤੇਵਾਦੀ ਪ੍ਰਿਵਾਵਕੁਤੇਵਾਵਦਾਕੁਤੇਵਾਦੀ ਮਨੁਕੁਤੇਵਾਵਦਾਕੁਤੇਵਾਦੀ ।

KARMAPAY/ SHAP PAY TEN CHING DZAY TRIN JAY JUR CHI/ TRIN LAY CHO TA KUN TU CHAP JUR CHI/ DAY DEN RAP GÜ DUNG WAY SOL DEP NA/  
the Glorious One of the three times, Karmapa, may the lotus of your feet remain firmly and the activity of your deeds increase. May your Buddha activity extend to the furthest  
limit in all directions. Having prayed thus with faith and intense devotion and yearning, through the power of the truth of the intention of the ocean of Glorious Ones, the three

ਤਾਨ੍ਤਰਿਕੁਦਮੀ ਸਾਵਾਨ੍ਤਰਿਕੁਦਮੀ ਕਾਹੈਂਗਾ ਤਾਨ੍ਤਰਿਕੁਦਮੀ ਸਾਵਾਨ੍ਤਰਿਕੁਦਮੀ ਕਾਹੈਂਗਾ ।

TSA SUM JAL WA JAM TSÖ TUK CHAY DANG/ CHÖ NYI NAM PAR DA PAY DEN TOP CHI/ JI KAY MÖN PAY DÖN CHEN NYUR DRUP SHO/  
Roots, and the completely pure True Nature, may the tremendous meaning of this aspiration quickly be accomplished just as it was uttered.

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ସନ୍ତାନୀରୁଷକ୍ଷମାଦଶ୍ଵରେଷ୍ଟିବ୍ରଣୀ । ଆର୍ଦ୍ଦଶବ୍ଦଶକ୍ରୁଷକ୍ଷମାବ୍ସବ୍ୟା । ତୁମ୍ହିଲିଚୁପକ୍ଷର୍ପ୍ରଦ୍ୱାସ୍ତି । ବସନ୍ତବନ୍ଧବନ୍ଧତିର୍ଥ

PEMAI JALTSAP TEN DANG DRO WAI GÖN/ MA ONG SANGJAY JALTSAP MA PAM PA/ TAI SITU PEMA DÖNYÖ CHI/ SHAP PAY TEN CHING  
Regent of Pema, protector of the Teaching and of beings, future Buddha – Regent Ma Phampa, Tai Situ Pema Dönyö, may the lotus of your feet remain firm and your

ବନ୍ଧବନ୍ଧଶୂନ୍ୟତିଃ

DZAY TRIN JAY JUR CHIK/  
enlightened activity increase.

ବସନ୍ତବନ୍ଧବନ୍ଧଶୂନ୍ୟତିଃ । କବ୍ୟରତ୍ନବନ୍ଧବନ୍ଧଶୂନ୍ୟତିଃ । ଏତୁପରିନିର୍ମାଣଶୂନ୍ୟତିଃ

TAYAY MIK MEY TSEY WAI TER CHEN PÖ/ NAMPAR NANGDZAY RIK DROL TRULPAI KU/ JAMGÖN LODRÖ CHÖ CHI  
Through the vast treasury of limitless, non-referential love, emanation of awareness and liberation of Nampar Nangdza –

ତ୍ରୈକ୍ଷି । ବସନ୍ତବନ୍ଧବନ୍ଧଶୂନ୍ୟତିଃ

NYIMA YI/ SHAP PAY TEN CHING DZAY TRIN JAY JUR CHIK/  
Jamgön Lodrö Chöchi Nyima – may the lotus of your feet remain firm and your enlightened activity increase.

শৈদাং শি঵াই পাল জি ত্সেমো লায় / পুল জং সঙ্গওয়াই দাক্পো নামত্রুল চোক / জাল্টসাপ দ্রাক্পা মিন্জুর গোচা বি / শাপ পায় তেন চিং

SI DANG SHIWAI PAL JI TSEMO LAY/ PUL JUNG SANGWAI DAKPO NAMTRUL CHOK/ JALTSAP DRAKPA MINJUR GOCHA VI/ SHAP PAY TEN CHING  
From the pinnacle of all that is good in conditioned existence and in peace, the supreme, splendid emanation of the Lord of Secrets, known as Gyaltsap, Minjur Gocha, may the

বৰ্দ্ধন কৃষ্ণ শুরু হৈ। দ্রোণ কুক্ষে কুবাশ শুরু প্রিশ্ব শুরু। কেশ তীব্র কুবাশ দ্বা পৰিবৰ্দ্ধন। শুভ দীপ শুরু প্রকৃত শুরু।

DZAY TRIN JAY JUR CHI/ KÖNCHOK TSAWA SUM JI JINLAP DANG/ CHÖNYI NAMPAR DAKPAI DEN DRAY CHI/ LAMAI SHAP PAY YÖN DU TEN PA  
lotus of your feet remain firm and your enlightened activity increase. As the expression of the blessing of the Three Jewels and Roots and the truth of the pure Dharma essence,

বৰ্দ্ধন কৃষ্ণ শুরু হৈ।

DANG/ DZAY TRIN CHOK TAR CHAP CHING JAY JUR CHI/

may the lotus of the lama's feet remain long, and his enlightened activity, extending to the limits of all directions, increase.

३३

॥**ପଞ୍ଚମଶ୍ଲୋହର୍ଥ-ବାରପଞ୍ଜୁନ୍ଦିକର୍ଯ୍ୟକ୍ଷେତ୍ରୀ । ସଞ୍ଚକ୍ଷେତ୍ରର୍ଥ-ପରିଶ୍ରମକ୍ଷେତ୍ର-ପରିଶ୍ରମା । ପଞ୍ଚମଶ୍ଲୋହ-ପଞ୍ଜୁନ୍ଦିକର୍ଯ୍ୟଗୁଣାତ୍ମକ୍ଷେତ୍ରୀ ।**

DRUP TEN NYINGPO KAGYU RINPOCHE/ TENPA DZINPAI CHUNG CHOK DROWAI GÖN/ PALDEN LAMA RANGJUNG KUNCHAP CHI/ CHOK KI

Supreme amongst the Holders of the Teaching of the essential practice lineage – the precious Kagyu, glorious Lama Rangjung Kunchap – please, may the lotus of the feet of your

ସମ୍ବନ୍ଧରେ କଥା ପଦ୍ଧତି ଏହା ଯାହା

१५

ସୁର୍ଯ୍ୟମନ୍ଦିରରେ ପାତାକାଳୀନ ପରିବାରରେ ପାତାକାଳୀନ ପରିବାରରେ

## TRULKUT SHAP PAY TAK TEN SOL

supreme Nirmanakaya always remain steadfast.

DAK SHANG KAGYU TENPAI JALTSEN DZIN/ PAK NOR DUN DANG TÖ SAM GOMPAI CHUK/  
*Lama Norlha Rinpoche's long-life prayer:] Holding aloft the Victory Banner of the Dagpo and Shangpa Kagyu Teachings,*

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ସ୍ଵାସ୍ଥ୍ୟରେ କମିଶନରେ କମିଶନରେ କମିଶନରେ

LHA CHIK TUKIAY CHENPOI NALJORPA/ DREL TSAY DÖN DEN LAMAI SHAP PAY TEN/ CHOK DANG TUNMONG NGÖDRUP TSAL DU SOL/  
you are endowed with the seven kinds of spiritual wealth and the wisdom of hearing, reflection, and meditation. Accomplished in the nature of the deity who embodies Great  
Compassion, you benefit all who meet you. Lama, please live long and grant us the supreme and ordinary attainments.

དྲྡྷନ୍ତମୁକ୍ତିବର୍ଦ୍ଧନାକାରୀଙ୍କରେ ପରିବର୍ତ୍ତନା ହେଲାଏବୁ ଯାହାରେ ଆଜିର ପରିବର୍ତ୍ତନାକୁ ପରିବର୍ତ୍ତନା ହେଲାଏବୁ ଯାହାରେ ଆଜିର ପରିବର୍ତ୍ତନାକୁ

PAL DEN LA MAY SHAP PAY TEN PA DANG/ KA NYAM YONG LA DAY CHI JUNG WA DANG/ DA ZHEN MA LÜ TSOK SAK DRIP JANG NAY/ NYUR DU  
May the lotus feet of the glorious lamas remain firm, may happiness and prosperity arise for beings as vast as space, may I and all others gather the accumulations and purify the

## শহীদ স্মৃতি পর্যবেক্ষণ কর্তৃপক্ষ

SANG JAY SA LA GÖ PAR SHO/  
obscurations, and be quickly established on the level of Buddhahood.

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Dedication of Merit:

မန်၏နမေးတိ၏ပါးဆမေးတိ၏ရခါးနှင့်

ခြားနံနီးပါ့နားနမေးအမှုံးနား

SO NAM DI YI TAM CHAY ZIK PA NYI

TOP NAY NYE PAY DRA NAM PAM CHAY NAY

Through this merit may beings, having won omniscient perception,

defeat all harmful enemies.

နှိုးသာ၏နားလွှားနှင့်

KYE GA NA CHI BA LAP TRUK PA YI

May all beings be liberated from the ocean of existence

နှိုးပဒါးမက်းလေးရွှေးဆွဲ့ပေးရေး

SI PAY TSO LAY DRO WA DROL WAR SHOK /

and its surging waves of birth, old age, sickness and death.

၂၄၅။ နားလွှားနှင့် ပြုံးလွှားနှင့်

JAM PAL PA WÖ JI TAR KYEN PA TANG

Heroic Manjusri has the all-knowing wisdom  
of the possibilities of manifestation,

ကျော်ဗုဒ္ဓ၏နားလွှား

KÜN TU ZANG PO TE YANG TE ZHIN TE

and so does Samantabhadra.

၃၄၇။ နားလွှားနှင့် ပြုံးလွှား

TE TAK KÜN KYI JE SU DAK LOP CHING

I would follow their example,

၃၄၈။ နားလွှားနှင့် ပြုံးလွှား

GE WA DI DAK TAM CHAY RAP TU NGO

so I dedicate all this virtue completely.

ਵਿ. ਸ. ਦ੍ਰਿ. ਧਿ. ਸ਼੍ਵ. ਰ੍ਹ. ਗੁ.।

**GE WA DI YI KYE WO KÜN**

By this virtue, may all beings,

ਮਨ੍ਦ. ਕਮਣ. ਫਿ. ਏਸ. ਹੋ. ਏਸ. ਟ੍ਰੈ. ਏਸ. ਰਣ।

**SO NAM YE SHE TSOK DZOK NAY**

having perfected the accumulations  
of merit and wisdom,

ਮਨ੍ਦ. ਕਮਣ. ਫਿ. ਏਸ. ਵਾ. ਪ੍ਰੁ. ਵਾ।

**SO NAM YE SHE LAY JUNG WAY**

obtain the two sacred Kayas

ਤਮ. ਫ. ਜ੍ਞ. ਏਤ੍ਸ. ਸੱਚ. ਵਨ. ਏਸ।

**TAM PA KU NYI TOP PAR SHOK /**

that arise from merit and wisdom.

ਅਨਸ. ਕ੍ਰਿਸ. ਜ੍ਞ. ਆਨੁਮ. ਏਨਿ. ਪ੍ਰੀਤ. ਫਲ. ਮਨ. ॥

**SANG GYAY KU SUM NYE PAY CHIN LAP TANG**

By the blessings of the Three Bodies of Buddhahood being achieved,

ਤੋਨ. ਛੀ. ਦੀ. ਸੀ. ਇ. ਗੁ. ਰ. ਏਨ. ਏਨ. ਏਨ. ਏਨ. ॥

**CHÖ NYI MIN GYUR DEN PAY CHIN LAP TANG**

by the blessings of the unaltering truth of the Dharmata, and

ਏ. ਦੁ. ਮੀ. ਪ੍ਰੀ. ਦੁ. ਮੀ. ਪ੍ਰੀ. ਫਲ. ਮਨ. ਗ੍ਰਿ.।

**GEN DÜN MI CHE DÜN MAY CHIN LAP KYI**

by the blessings of the unwavering counsel of the Sangha,

ਫੀ. ਭੂ. ਵ. ਮਨ. ਏ. ਸ਼੍ਵ. ਵ. ਮਨ. ਏ. ਏ.।

**JI TAR NGO WA MÖN LAM DRUP PAR SHOK //**

may this aspiration prayer of dedication be fulfilled.