

The Necessary Conditions for Practice

This is a tantric practice text and as such, according to the lineage it requires initiation and transmission before it can be practised. This should be an appropriate Changter initiation from the cycle of three practices [Chenrasi Drowa Kundrol, Padmasambhava Rigdzin Dungdrub, and Thugdrub Dragpo Tsal]

If you have not received the initiation and transmission [lung], if you have a sincere desire to do the practice and feel a connection with C. R. Lama, then you can pray to him using the Seven Line Prayer, and on the basis of that, start the practice with a clear intention to make efforts to gain the necessary initiation as soon as you can.

The Five Nails is the preliminary practice for these three practices and it follows the standard format of a ngöndro preliminary practice. It is arranged here according to the instructions I received from C. R. Lama. If it is to be used with the Chenrasi or Thugdrub practices then the visualisation is changed accordingly. There may well be other traditions of practice within the Changter.

James Low

༄། བྱང་གཏེར་སྡོན་འགོ་གཟེར་ལྡེ་བཞུགས་སོ།

THE FIVE NAILS

The Preliminary Practice
of the Northern Treasures

Translated by
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General Introductory Prayers

སྐྱབས་གནས་བསྐྱེད་དཀོན་མཚོག་རིན་པོ་ཆེ།

KYAB NAE LU ME KON CHO< RIN PO CHE
refuge place, unfailing, jewel precious
protector never cheating

To the precious jewel who is my unfailing refuge,

ཐུགས་རྗེ་མངའ་བའི་ཡུ་རྫོང་པདྨ་ལ།

THU< JE NGA WAI UR GYEN PAE MA LA
compassion possessor Padma Sambhava to

Urgyen Padma who has compassion,

བདག་གི་རི་ལྟར་གསོལ་བ་བཏབས་པ་བཞིན།

DA< GI JI TAR SOL WA TA< PA ZHI<
my how it is prayer, request made like that, accordingly

I pray for the blessing that whatever I request

སྐྱེད་དུ་འགྲུབ་པར་བྱིན་གྱིས་བརྒྱབས་དུ་གསོལ།

NYUR DU DRU< PAR JIN GYI LA< TU SOL
quickly accomplish, fulfil bless as pray

May be quickly accomplished.

To the precious jewel who is my unfailing refuge, Urgyen Padma who has compassion, I pray for the blessing that whatever I request may be quickly accomplished.

ཧཱུྃ།

ཡུ་རྫོང་ཡུལ་གྱི་རྒྱབ་བྱང་མཚོམས།

HUNG UR GYEN YUL GYI NU< JANG TSHAM
vocative, seed letter Odiyana, the dakinis' of north-west border, corner
bija of Padmasambhava, land near the Sind doab etc

Hung. In the north-west corner of the land of Urgyen,

བདྨ་གོ་སར་སྣོད་པོ་ལ།

PE MA GE SAR DONG PO LA
lotus stamen stem on

Upon the stem and stamen on a lotus,

ཡ་མཚན་མཚན་གྱི་དངོས་གྲུབ་བརྟེན་མཚན་།

YAM TSHEN **CHO GI** **NGO DRU<** **NYE**
marvellous, wonderful *supreme* *siddhis, attainments* *has got*
(i.e. buddhahood)

Are you who have the marvellous and supreme accomplishments,

བརྩ་འབྲུང་གནས་ཞེས་སུ་གྲགས་མཚན་།

PE MA **JUNG NAE** **ZHE SU** **DRA<**
Padmasambhava, Guru Rinpoche *famous* *as*

Padmasambhava of great renown,

འཛོལ་དུ་མཁའ་འཁྲུག་མང་པོས་བསྐོར་མཚན་།

KHOR **DU** **KHAN DRO** **MANG POE** **KOR**
retinue *as* *dakinis, sky-goddesses* *many by* *surrounded*
(here means all sky travelling deities)

With a retinue of many dakinis around you.

བྱེད་གྱི་རྗེས་སུ་བདག་སྐྱབ་གྱིས་།

KHYE **KYI JE SU** **DA<** **DRU<** **KYI**
you *following after, emulating* *I* *practice* *by that*

Following and relying on you, I do your practice, therefore,

བྱིན་གྱིས་བརྒྱབ་ཕྱིར་གཤེགས་སུ་གསོལ་མཚན་།

JIN GYI LAB **CHIR** **SHE<** **SU SOL**
blessing *in order to* *please* *come*

In order to grant your blessings, please come here!

གུ་རུ་པདྨ་སྐྱེད་ལྷོ་ལྷོ་།

GU RU **PE MA** **SI DHI** **HUNG**
guru, master *Padmasambhava* *real attainment* *give me!*

Guru Padmasambhava grant me the accomplishment of buddhahood!

Hung In the north-west corner of the land of Uryen, upon the stem and stamen of a lotus, are you who have the marvellous supreme accomplishment, Padmasambhava of great renown, with a retinue of many dakinis around you. Following and relying on you I do your practice, therefore, in order to grant your blessing, please come here!

Guru Padmasambhava grant me the accomplishment of buddhahood!

[Note: This Seven Line Prayer (Tsig Dun Sol Deb) should be recited three times. The first time is as description, the second as invitation and the third as actual prayer.]

ཀུན་བཟང་དྲོ་སེམས་དགའ་རབ་ཤི་སིང་།

KUN ZANG DOR SEM GA RA< SHI RI SING
Kuntu Zangpo, Dorje Sempa, Garab Dorje, Shiri Simha
Samantabhadra Vajrasattva Anandavajra

To Kuntu Zangpo, Dorje Sempa, Garab Dorje and Shiri Sing;

ཨོ་ཀློན་པདྨ་རྗེ་འབངས་ཉི་ཤུ་ལྔ་།

OR GYEN PE MA JE BANG NYI SHU NGA
*Padma Sambhava king subjects twenty-five**

** The twenty five chief disciples of Padma Sambhava in Tibet consisting of King Tri Song Deu Tsan and twenty-four of his subjects)*

To Padma Sambhava and his twenty-five disciples,

བཀའ་གཏེར་བརྒྱུད་ལྡན་ཙུ་བའི་བླ་མ་སོགས།

KA TER GYU< DEN TSA WAI LA MA SO<
texts and teaching passed texts which were lineage having root, principle guru etc.
down in open lineage hidden as treasure

To our root guru who possesses the lineages of kama and terma;

འདྲན་མཚོག་ཡབ་སྲས་ཡོངས་ལ་གསོལ་བ་འདེབས།

DREN CHO< YAB SAE YONG LA SOL WA DE<
leader, guide most excellent father, guru on, disciple all to pray

And to all the supreme guides, both gurus and disciples, we pray.

To Kuntu Zangpo, Dorje Sempa, Garab Dorje, and Shiri Sing; to Padma Sambhava and his twenty-five disciples; to our root guru who possesses the lineages of kama and terma, and to all the supreme guides, both gurus and disciples, we pray.

རྣམ་དག་སྐྱེ་མངའ་མཚོག་ཏུ་གཟུགས་བཟང་བ།

NAM DA< KU NGA CHO< TU ZUG ZANG WA
very pure body possesses supreme form good

Whose perfectly pure body possesses a supremely excellent form,

ཡེ་ཤེས་རྒྱ་མཚོ་གསེར་གྱི་ལྗན་པོ་འདྲ།

YE SHE GYAM TSHO SER GYI LHUN PO DRA
supreme and pristine knowledge ocean golden heap, mountain like

With a colour like that of the Golden Mountain (Sumeru), and whose knowledge is like the ocean,

གྲགས་པ་འཛིན་རྟེན་གསུམ་ན་ལྷམ་མེ་བ།

DRA< PA JIG TEN SUM NA LHA< ME WA
fame world three in, to illuminates, shines

Whose fame illuminates the three worlds,

མགོན་པོ་མཚོག་གུར་བྱེད་ལ་གསོལ་བ་འདེབས།

GON PO CHO< GYUR KHE LA SOL WA DE<
protector, benefactor most excellent is you to pray
(Shakyamuni Buddha)

We pray to you, the supreme protector.

Whose perfectly pure body possesses a supremely excellent form, with a colour like that of the Golden Mountain, and whose knowledge is like the ocean, whose fame illuminates the three worlds, we pray to you, the supreme protector.

རྒྱལ་བ་ཉིད་ལས་ལྷག་པའི་ལུང་མངའ་ཞིང་།

GYAL WA NYI< LAE LHAG PAI LUNG NGA ZHING
the Jina himself (Shakyamuni) then superior teachings possesses

You whose teachings are more excellent than those of the Jina himself;

སྤྱིན་ལས་མཛད་པ་བསམ་གྱིས་མི་བྲུབ་པ།

TRIN LAE DZA< PA SAM GYI MI KHYAB PA
deeds, activities doing inconceivable

Who performs activities beyond the reach of thought;

བསྟན་དང་འགྲོ་བའི་རྩ་ལག་མཚོག་གུར་པའི།

TEN DANG DRO WAI TSA LAG CHO< GYUR PAI
doctrine and beings root, cause for growth most excellent is

Most excellent cause for the growth of both the doctrine and sentient beings,

ཨོ་རྒྱན་འཛིན་པོ་ཆེ་ལ་གསོལ་བ་འདེབས།

OR GYEN RIN PO CHE LA SOL WA DE<
Padma Sambhava to pray

Padma Sambhava, we pray to you.

You whose teachings are more excellent than those of the Jina himself; who performs activities beyond the reach of thought; most excellent cause for the growth of both the doctrine and sentient beings, Padma Sambhava, we pray to you.

ན་མོ། ཀུན་བཟང་བྱུགས་ལ་ཕྱག་འཚལ་ལོ།

NA MO KUN ZANG THU< LA CHA< TSAL LO
salutation, Samantabhadra, mind to obeisance, salutation,
adoration dharmakaya, the primordial Buddha homage

Salutation. Obeisance to the mind of Kuntu Zangpo.

དང་པོ་དང་ལྡན་སྐྱེས་བུ་རྣམས་།

DANG PO DAE DEN KYE BU NAM
first faithful beings, people

(those having the freedoms and opportunities of a precious human birth)

Firstly, all those persons who possess faith

འཁོར་བའི་ཚོས་ལ་སྐྱོ་བ་སྐྱེ།

KHOR WAI CHOE LA KYO WA KYE
samsara things, nature, to regret* develop
conditions

* that all appearances and situations are impermanent

Should generate regret at the nature of samsara.

ཡང་དག་སྤྱིང་པོའི་དོན་འཚོལ་ན།

YANG DAG NYING POI DON TSOL NA
very pure essence original meaning** seek, yearn for if
completely pure*

* sunyata, the essence of all things

** searching for the real truth having understood the karmic relation of actions as causes having consequences

If they yearn for the original meaning of the very pure essence

ལེགས་པར་དན་སོང་སྐྱག་བསྔལ་བསམ།

LEG PAR NGE< SONG DU< NGAL SAM
well, properly, carefully the states of woe* suffering thinking

* hell, insatiable ghost, animal in particular

They should carefully contemplate the sufferings of the states of woe.

Salutation. Obeisance to the mind of Kuntu Zangpo. Firstly, all those persons who possess faith should generate regret at the nature of samsara. If they yearn for the original meaning of the very pure essence they should carefully contemplate the sufferings of the states of woe.

དབེན་པའི་གནས་སུ་ཡོ་བྱད་བསམ།

WEN PAI NAE SU YO JAE SA<
quiet, solitary place in necessary articles (statues, books, food...) collect

Collecting the necessary articles in a quiet place

བདེ་བའི་སྐྱོན་ལ་བསྐྱད་པར་བྱེ།

DE WAI TEN LA DAE PAR JA
comfortable seat on sit

They should sit on a comfortable seat, and

རིག་ཆེན་གནད་གྱི་གཟེར་ལྟ་བུ་བཅུ་མ།

RIN CHEN NAE KYI ZER NGA TSAM
precious essential points* of nails five commence

* 1. refuge, 2. bodhicitta, 3. mandala offering, 4. Dorje Sempa, 5. guru yoga

Start to practise the precious essential points of the Five Nails.

Collecting the necessary articles in a quiet place they should sit on a comfortable seat, and start to practise the precious essential points of the Five Nails.

དང་པོ་སྐྱབས་འགོ་སེམས་བསྐྱེད་ནི།

DANG PO KYAB DRO SEM KYE NI
firstly take refuge develop a compassionate enlightened attitude

Firstly, regarding taking refuge and developing a compassionate enlightened attitude,

བདག་དང་ཁམས་གསུམ་སེམས་ཆེན་ཀུན་མཁུ།

DAG DANG KHAM SUM SEM CHEN KUN
I and three worlds* sentient beings all

* desire, form and formless, i.e. all of samsara

I and all sentient beings in the three worlds

ལོ་ག་པའི་ལམ་ལས་ལྷོག་ནས་ཀྱང་།

LO< PAI LAM LAE DO< NAE KYANG
wrong, false, mistaken* path from reverse, turn back then also

* the false path of desire for samsara

Turn from the wrong path, then

དགོན་མཆོག་གསུམ་ལ་སྐྱབས་སུ་འགོ།

KON CHOG SUM LA KYAB SU DRO<
jewels* three to take refuge in

* the Three Jewels or the Triple Gem: Buddha, dharma, sangha; guru, deva, dakini; dharmakaya, sambhogakaya, nirmanakaya

Go to the Three Jewels for refuge.

ཉོན་མོངས་དབང་གུར་སྐྱབས་བསྐྱེད་ལས་མཁུ།

NYON MONG WANG GYUR DU< NGAL LAE
afflictions* power gone under suffering from

* what makes trouble for us — the chief ones are: stupidity, anger, desire, pride and jealousy

In order to free all beings from the sufferings that come due to the power of the afflictions

ཐར་བར་བྱ་ཕྱིར་སེམས་བསྐྱེད་དོ།

THAR WAR **JA** **CHIR** **SEM KYE DO<**
liberation, nirvana, freedom *do, get* *in order to* *develop an enlightened attitude*
(for the sake of those in samsara)

We develop a compassionate enlightened attitude.

Firstly, regarding taking refuge and developing a compassionate enlightened attitude, I and all sentient beings in the three worlds turn from the wrong path, then go to the Three Jewels for refuge. In order to free all beings from the sufferings that come due to the power of the afflictions we develop a compassionate enlightened attitude.

The First Nail: Taking Refuge

(A description for the visualisation of Padma Sambhava is given here. This preliminary practice is also used with Chenrasi and Dragpo Tsal forms. Please use the appropriate visualisation when required. This visualisation is maintained throughout the Five Nails.)

རང་གི་སྤྱི་བོར་ནམ་མཁའི་ཁམས་ཤིག་ལ།

RANG GI **CHI WOR** **NAM KHAI** **KHAM**
my *crown of head* *space, sky* *realm, vastness*

In the vastness of the sky above the crown of my head

ཉི་ཟླ་པདྨའི་གདན་སྟེང་དུ།

NYI DA **PE MAI DEN** **TENG DU**
sun *moon* *lotus* *cushion* *on top of*

On top of cushions of lotus, sun and moon,

སྤྲུང་མ་བྱུག་དང་གཟི་མདངས་ལྡན་པའི་ལྷ་མོ།

LA MA **TRA<** **DANG** **ZI DANG DEN**
guru, master, *bright, shining* *and* *splendid, impressive, radiant and powerful personality*
spiritual master

Is my guru who is shining and resplendent as

པདྨ་འབྲུང་གནས་རྒྱལ་བའི་སྐུ།

PE MA **JUNG NAE** **GYAL WAI** **KU**
Padma Sambhava, Guru Rinpoche *Jina, Buddha* *body (nobody can defeat him), form*

The body of the Jina, Padma Sambhava.

མཛེས་པའི་ནབ་བཟང་སྐྱེལ་གསོལ།

DZE PAI **NAB ZA** **KU** **LA** **SOL**
beautiful *clothes* *body* *on* *wearing*

He is attired in beautiful robes, and

ཞལ་འཕྱི་མ་མངས་དང་ལྡན་པར་བསམམེ

ZHA< DZUM DANG DANG DE< PAR SAM
face smiling radiant, open and bright think this, meditate

I contemplate that his face is smiling and radiant.

In the vastness of the sky above the crown of my head on top of cushions of lotus, sun and moon, is my guru who is shining and resplendent as Padma Sambhava, the body of the Jinas. He is attired in beautiful robes, and I contemplate that his face is smiling and radiant.

སྐྱུ་མདོག་དཀར་དམར་སྐྱིལ་གྱུང་མཛདེ

KÜ DO< KAR MAR KYIL TRUNG DZE
body colour white red vajra asana, lotus seat

His body is pink in colour, and sitting in the indestructible posture

གཉོན་ལྷུ་ལོ་བརྒྱད་ལོན་པའི་ཚུལེ

ZHON NU LO< GYAE LON PAI TSUL
youthful eight year old looks like

He looks youthful in the manner of an eight year old.

སྒྲགས་པའི་ཆ་ལྷུགས་མཐིང་ནག་གོསེ

NGAG PAI CHA LUG THING NAG GOE
tantrika mode of dress blue-black clothes, gown

He wears the tantrika's garb of a blue-black gown,

རབ་བྱུང་ཆ་ལྷུགས་ཚོས་གོས་དམརེ

RAB JUNG CHA LUG CHOE GOE MAR
bhikshu, monk garb dharma clothes red

The bhikshu's garb of red dharma clothes, and

རྒྱལ་པོའི་ཆ་བྱུང་བའི་བེར་གསོལེ

GYAL POI CHA JAD ZA< BER SOL
king garb great gown wearing

The royal dress of a luxurious gown.

སྤྱག་གཡས་འོ་རྩེ་བྱུགས་ཀར་འཛིནེ

CHA< YAE DOR JE THU< KAR DZIN
hand right vajra, symbol of indestructibility at his heart holding

His right hand holds a vajra at his heart, and

གཡོན་པ་མཉམ་བཞག་ཀ་ལྡེ་ལེ།

YO< PA NYAM ZHAG KA PA LA
left meditation posture in lap skull (filled with amrita) symbol of emptiness
His left hand is in his lap in meditation posture holding a skull.

དབུ་ལ་པརྒྱའི་མཉེན་ལྷ་གསོལ།

WU LA PE MAI NYEN ZHU SOL
head on lotus hat* wearing
* it's many features symbolise his high attainments

On his head he wears the lotus hat.

སྒྲ་ཚོགས་རིན་ཚེན་རྒྱན་གྱིས་མཛེས།

NA TSO< RIN CHEN GYAN GYI DZE
many different jewels ornaments by made beautiful
He is beautiful with many different jewel ornaments and

བགྲག་དང་གཟི་མདངས་ལྡན་པ་ལེ།

TRAG DANG ZI DANG DEN PA LA
shining, radiant and imposing, splendid, powerful personality to
Is radiantly shining with a very powerful personality.

རྩ་བརྒྱུད་བླ་མ་ཡི་དམ་ལྷ།

TSA GYU< LA MA YI DAM LHA
root* lineage** gurus yidam***
* the guru who gives one most of one's teaching and whom one loves most is called root guru
** the spiritual lineage descending from Padma Sambhava to one's own guru
*** deities who are our path to enlightenment.

Root and lineage gurus, path deities

མ་ཐང་འགྲོ་ཚས་སྐྱོང་གཏེར་བདག་ཚོགས།

KHA DRO CHOE KYING TER DA< TSO<
dakinis dharma protectors treasure (gTer-Ma) protectors host
Dakinis, dharma protectors and treasure protectors —

མ་ལུས་འཁོར་གྱིས་བསྐོར་བར་གྱུར།

MA LUE KHOR GYI KOR WAR GYUR
without exception as retinue by surrounded is
All these hosts without exception surround him as retinue.

His body is pink in colour, and sitting in the indestructible posture, he looks youthful in the manner of an eight year old. He wears the tantrika's garb of a blue-black gown, the bhikshu's garb of red dharma robes, and the royal dress of a luxurious gown. His right hand holds a vajra at his heart, and his left hand is in his lap in the meditation posture holding a skull. On his head he wears the

lotus hat. He is beautiful with many different jewel ornaments and is radiantly shining with a very powerful personality. Root and lineage gurus, path deities, dakinis, dharma protectors and treasure protectors — all these hosts without exception surround him as retinue.

ཤར་ཕྱོགས་མདུན་གྱི་ནམ་མཁའ་ལེ་།

SHAR CHO< DU< GYI NAM KHA LA
east direction in front of the guru sky, space in

In the eastern direction, in the space before him,

ཤར་ཀྱང་སངས་ལ་སོགས་པའི་།

SHA KYA SENG GE LA SOG PAI
Buddha Shakya Senge* etc.

*(a form of Padma Sambhava, looks like Buddha Shakyamuni)

Is Shakya Senge and all the

ཡི་དམ་ལྷ་ཚོགས་ཐམས་ཅད་ཀུན་།

YI DAM LHA TSO< THAM CHE KUN
path deities hosts all all

Hosts of path deities

ཁ་དོག་ལྷུང་གསལ་ནམ་དག་བསམ་།

KHA DOG NGAR SAL NAM DA< SAM
colour five clear, very pure think, meditate
(white, red, blue, yellow, green) shining (they have light bodies not flesh bodies)

I contemplate that they are completely pure and shine clearly in light of the five colours.

In the eastern direction, in the space before him, is Shakya Senge and all the hosts of path deities. I contemplate that they are completely pure and shine clearly in light of the five colours.

ལྷོ་ཕྱོགས་བདེ་བར་གཤེགས་པའི་གསུང་།

LHO CHO< DE WAR SHEG PAI SUNG
south direction sugatas, buddhas speech*

* all the doctrines taught by all the buddhas

In the southern direction is the speech of the sugatas

སྒྲིགས་བམ་ཡི་གཏི་རྣམ་པ་ལེ་།

LEG BAM YI GEI NAM PA LA
bound book letters from as*

imagine a vast stack of dharma books

In the form of letters inscribed in books.

དམ་ཚེས་མ་ལུས་འདུས་པར་བསམ།

DAM	CHOE	MA LUE	DUE PAR	SAM
<i>holy, excellent</i>	<i>dharma, Buddha's teachings</i>	<i>without exception</i>	<i>assembled together</i>	<i>think, believe, meditate</i>

I contemplate that all the holy dharma without exception is assembled here.

In the southern direction is the speech of the sugatas in the form of letters inscribed in books. I contemplate that all the holy dharma without exception is assembled here.

ནུབ་ཕྱོགས་བྱང་ཆུབ་སེམས་དཔའི་ཚོགས།

NUB	CHO<	JANG CHUB	SEM PAI	TSO<
<i>western</i>	<i>direction</i>	<i>bodhisattvas</i>		<i>host</i>

In the western direction are the hosts of bodhisattvas.

རིགས་གསུམ་མགོན་པོ་བྱམས་པ་དང་།

RIG	SUM	GON PO	JAM PA	DANG
<i>kulas, family (Buddha, Padma, Vajra)</i>	<i>three</i>	<i>lords, protectors, benefactors (Manjusri, Avalokitesvara, Vajrapani)</i>	<i>Maitreya the next Buddha of this kalpa</i>	<i>and</i>

I imagine the protectors belonging to the three families, with Maitreya and

འགོ་དོན་མཛད་པ་ཐམས་ཅད་བསམ།

DRO	DON	DZAE PA	THAM CHAE	SAM
<i>beings, those who move in samsara</i>	<i>benefit, welfare</i>	<i>doing</i>	<i>all</i>	<i>think, meditate</i>

All those who act for the benefit of beings in samsara.

In the western direction are the hosts of bodhisattvas. I imagine the protectors belonging to the three families and Maitreya and all those who act for the benefit of those in samsara.

བྱང་ཕྱོགས་དམ་ཚེས་སྐྱོང་བ་ཡི།

JANG	CHO<	DAM	CHOE	KYONG WA YI
<i>north</i>	<i>direction</i>	<i>holy, excellent</i>	<i>dharma</i>	<i>protecting</i>

In the northern direction are those who protect the holy dharma,

ཚེས་སྐྱོང་བཀའ་སྲུང་དམ་ཅན་རྣམས།

CHOE KYONG	KA SUNG	DAM CHEN NAM
<i>dharmapalas</i>	<i>order guardians</i>	<i>oath keepers</i>

The dharma protectors, order guardians and oath keepers.

བཀའ་ཉན་ལས་བྱེད་པོ་ཉར་བསམ་མེད།

KA NYEN LAE JE< PHOE NYAR SAM
order hearers* workers messengers** think, meditate

* obedient servants, they obey the orders of the Buddha and Padma Sambhava
** the higher dharma protectors have the power to emanate hosts of messengers

I contemplate that they obey their orders, perform their duties and send out agents.

In the northern direction are those who protect the holy dharma, the dharma protectors, order guardians and oath keepers. I contemplate that they obey their orders, perform their duties and send out agents.

འོག་ཏུ་རིགས་ཀྱི་སོམས་ཅན་རྣམས་མེད།

OG TU RI< DRU< SEM CHEN NAM
below realm, type of existence six sentient beings, those with mind

Beneath them are all the beings in the six worlds of samsara.

སྙིང་རྗེའི་སོམས་ཀྱིས་ཀུན་བསྐྱེད་ལེད།

NYING JEI SEM KYI KUN DUE LA
compassionate mind by all gather here then

With a compassionate mind I gather them all about me, and

ལས་ལ་འགྲོད་པའི་སོམས་བསྐྱེད་དོ།

LAE LA GYOD PAI SEM KYE DO
bad actions I and to regret, sorrow thinking, develop
they have done repentance * attitude

* feel regret for all the sorrow and trouble that our errors will bring us

Develop a feeling of regret for the bad deeds we have done

ཅེ་གཅིག་གུས་པས་སྐྱབས་འགྲོ་བུ་མེད།

TSE CHIG GUE PAE KYAB DRO JA
one pointed, reverence, go for refuge, do
thinking only of this devotion take refuge

With one-pointed devotion we go for refuge.

Beneath them are all the beings in the six worlds of samsara. With a compassionate mind I gather them all about me, and develop a feeling of regret for all the bad deeds we have done. With one-pointed devotion we go for refuge.

ཀྲེ་མེ། བསམས་གསུམ་འཁོར་བར་འབྱུངས་པའི་སེམས་ཅན་ཀྱན།

KYE MA KHAM SUM KHOR WAR KHYAM PAI SEM CHEN KUN
*Oh! Alas! * three worlds ** samsara *** wandering sentient beings, all those with mind*

** how vast and unbearable is the suffering of samsara
** desire, form, formless
*** the dimension of endless rebirth*

Alas! All sentient beings wandering in the three worlds of samsara

ལྷ་མེད་དཀོན་མཆོག་གསུམ་ལ་སྐྱབས་སུ་མཆི།

LA ME KON CHO< SUM LA KYAB SU CHI
*unsurpassed, unexcelled, jewels three to go for refuge
the very highest and best*

Go for refuge to the unsurpassed three jewels

མ་རིག་སྤྱད་པས་བསྐྱེབས་པའི་ལས་ངན་སྦྱོངས།

MA RIG MUN PAE DRIB PAI LAE NGE< JONG
*fundamental ignorance darkness, gloom obscured * action, bad, evil purify
ignorance of the real truth karmic activity*

** these bad deeds make us completely confused*

This purifies the obscuring bad actions which arise due to the darkness of ignorance.

དག་པ་ཡེ་ཤེས་རང་གནས་བསྟན་དུ་གསོལ།

DA< PA YE SHE RANG NAE TEN DU SOL
*pure supreme and pristine knowledge own place, in us show, reveal please do, may this
happen*

We pray that the pure original state of knowing may be revealed within us.

བདག་དང་འགྲོ་དུག་སེམས་ཅན་ཐམས་ཅད་ལ།

DA< DANG DRO DRU< SEM CHEN THAM CHAE LA
I and beings six sentient beings all to

May I and all sentient beings who move in the six realms

བྱང་ཆུབ་མ་ཐོབ་བར་དུ་བྱུགས་རྗེས་གཟིགས།

JANG CHU MA THO BAR DU THU< JE ZI<
enlightenment not gained for as long as with compassion look on us, help us

Be watched over with compassion until we gain enlightenment.

Alas! All sentient beings wandering in the three worlds of samsara go for refuge to the unsurpassed three jewels. This purifies the obscuring bad actions which arise due to the darkness of ignorance.

We pray that the pure, original state of knowing may be revealed within us. May I and all sentient beings who move in the six realms be watched over with compassion until we gain enlightenment.

སྐྱབས་འགོ

Refuge

ཡོན་ཏན་ཀུན་འབྱུང་དངོས་གུབ་མཆོག་གི་གནས་མེད།

YON TEN KUN JUNG NGO DRU< CHO< GI NAE
good qualities all source real attainment supreme of place

The source of good qualities and the site of the supreme accomplishment,

སྐྱབས་འགོ་ལ་སྐྱབས་སུ་མཆོག་པོ།

LA MA RIN PO CHE LA KYAB SU CHI
guru, master, spiritual teacher precious to go for refuge, rely on and trust

To our precious guru we go for refuge.

གང་ལ་གང་འདུལ་འགྲོ་བའི་དོན་མཛད་པའི།

GANG LA GANG DUL DRO WAI DON DZAE PAI
doing whatever is necessary according to need controlling educating movers, beings benefit, welfare doing

You who act for the benefit of beings by controlling them with whatever means are suitable,

ཡི་དམ་ལྟ་ཚོགས་རྣམས་ལ་སྐྱབས་སུ་མཆོག་པོ།

YI DAM LHA TSO< NAM LA KYAB SU CHI
path deities hosts to, in go for refuge

To the hosts of path deities we go for refuge.

སངས་རྒྱལ་གསུང་ལས་སྐྱུ་ལ་པའི་ཡི་གེར་བྱུང་།

SANG GYAE SUNG LAE TRUL PAI YI GER JON
Buddha speech from emanating, manifesting letters come, appear

Appearing as magically manifested letters form the speech of the Buddha

ཉོན་མོངས་འཛུང་མཁས་མཛད་ཚེས་ལ་སྐྱབས་སུ་མཆོག་པོ།

NYON MONG JOM DZA< CHOE LA KYAB SU CHI
afflictions subduing, defeating dharma to, in go for refuge, take refuge

To the dharma which subdues the afflictions we go for refuge.

སྐྱབས་འགོ་ལ་སྐྱབས་སུ་མཆོག་པོ།

THU< JE CHEN POE DRO DON TO< CHEN DZAE
*compassion great * by beings benefit very strongly, doing movers welfare with great power*

** for compassion to be great it must be rooted in sunyata*

With great compassion you act very strongly for the benefit of beings,

བྱང་ཚུབ་སེམས་དཔའ་རྣམས་ལ་སྐྱབས་སུ་མཆི།

JANG CHUB SEM PA NAM LA KYAB SU CHI
bodhisattvas * plural to go for refuge

* especially the great bodhisattvas above the 7th stage

To the bodhisattvas we go for refuge.

གདུལ་བྱའི་དོན་དུ་བྲག་པོའི་སྐྱར་སྟོན་པའི།

DUL JAI DON DU DRAG POI KUR TON PAI
beings * for the sake of strong, fierce forms showing

* those who are to be controlled and educated, disciples

You who show fierce forms for the sake of those who are to be controlled,

ཚེས་སྐྱོང་དམ་ཅན་རྣམས་ལ་སྐྱབས་སུ་མཆི།

CHOE KYONG DAM CHEN NAM LA KYAB SU CHI
dharma protector oath keeper * plural to, in go for refuge

* they keep the vows they made to Buddha and Padmasambhava

To the dharma protectors and oath keepers we go for refuge.

The source of all good qualities and the site of accomplishment, to our precious guru we go for refuge. You who act for the benefit of beings by controlling them with whatever means are suitable, to the hosts of path deities we go for refuge. Appearing as magically manifest letters from the speech of the Buddha, to the dharma which subdues the afflictions we go for refuge. With great compassion you act very strongly for the benefit of beings, to the bodhisattvas we go for refuge. You who show fierce forms for the sake of those who are to be controlled, to the dharma protectors and oath keepers we go for refuge.

ལན་གསུམ་ Recite this three times

སེམས་བསྐྱེད་མཁུ་

Developing Bodhicitta

བདག་གིས་དུས་གསུམ་བསགས་པའི་དག་བ་ཡིས་མཁུ་

DA< GI DUE SUM SA< PAI GE WA YI
I by times three collected * virtue by

* i.e. all the virtue I will ever have

By all the virtue I collect in the three times,

འགྲོ་བ་མ་ལུས་བྱང་ཆུབ་མཚན་ཐོབ་ཤོག་མཁུ་

DRO WA MA LUE JANG CHUB CHO< THOB SHO<
beings in without enlightenment supreme, get may
samsara exception most excellent

All beings without exception must gain supreme enlightenment!

རང་བྱུང་རིག་པ་རང་ཤར་ཚོས་ཀྱི་སྐྱེ་མཁུ་

RANG JUNG RIG PA RANG SHAR CHOE KYI KU
self-existing natural self-arising dharmakaya
naturally arising awareness

Self-existing natural awareness, the self-arising dharmakaya –

ཡང་དག་སྒྲིང་པོ་སྐྱུར་དུ་རྟོགས་པར་ཤོག་མཁུ་

YANG DA< NYING PO NYUR DU TO< PAR SHO<
completely pure essence quickly realise, directly must
perfect (Sunyata) understand

All beings must quickly understand this to be their nature.

བདག་ནི་དུས་འདི་ནས་བཟུང་ཚེ་རབས་སུ་མཁུ་

DAG NI DUE DI NAE ZUNG TSE RAB SU
I this time from now on lives in
(in this and all my future lives)

From this time on, in all my lives,

འགྲོ་བ་འདྲེན་པའི་དེད་དཔོན་གྱེད་པར་ཤོག་མཁུ་

DRO WA DREN PAI DE< PON JE< PAR SHO<
beings guiding, directing leader do must

I will act as a leader, guiding out those who move in samsara.

By all the virtue I collect in the three times, all beings without exception must gain the supreme enlightenment! Self-existing natural awareness, the self-arising dharmakaya — all beings must quickly understand this to be their completely pure nature. From this time on, in all my lives, I will act as a leader, guiding out those who move in samsara.

འཇགས་གསུམ་མཁུ་ Recite this three times

དབང་པོ་རབ་འབྱིང་ཐ་མ་ཡིས། ལོ་གསུམ་ལྷ་ལམ་བདུན་གྱི་བར། རིམ་པར་སྐབས་འགོ་
 སེམས་བསྐྱེད་རྣམས། རྒྱང་མཐའ་འབྲུམ་རེ་བྱ་བའམ། དེས་པར་གནད་དུ་འགོ་བར་བྱ།

Those of superior, intermediate, and ordinary faculties should over a period of three, five or seven years, practise taking refuge and generating an enlightened attitude in the proper order. At the very minimum each should be performed one hundred thousand times or until their essential significance is directly understood.

The Second Nail: Offering of the Mandala

གཉིས་པ་བདག་འཛིན་བཀོལ་བ་ནི། བསོད་ནམས་ཚོགས་གཉིས་བསལ་པའི་ཕྱིར། ཟས་དང་ལོངས་སྤྱོད་ཅི་འགྲོར་
 བ། འཕང་དང་སྤིང་བརྗེ་ཐམས་ཅད་ཀུན་བདེ་གཤེགས་མཚོན་ཅིང་སྤྱིན་པར་བཏང་། དངོས་འགྲོར་ཡིད་གྱིས་རྣམ་སྤྲུལ་
 པའི། ཕྱི་ནང་གསང་བའི་མཚུལ་འབྲུལ།

Secondly, (the second of the 'Five Nails') there is a practice for loosening ego's grasping. In order to gather the two accumulations of merit and wisdom; whatever food and wealth we possess, and all that is especially important and dear to our hearts, should be given as an offering to the Buddhas.

Offer the outer, inner and secret mandalas that you actually have or that you create in your mind. མཚུལ་འབྲུལ་བ་

The Offering of the Outer Mandala

ན་མོ། དབང་ཚེན་གཞལ་ཡས་དབྱུས་གྱི་ལྷོ་བ་ལ།

NA MO	WANG CHEN	ZHAL YAE	WUE KYI	TE WA	LA
salutation	very strong foundation of the universe	infinitude, mandala limitless palace	centre of	navel,	at
			at the very	centre point	

Salutation. At the very centre of the powerful mandala

རི་རྒྱལ་ལྷུན་པོ་བརྗིད་ཅིང་འབྱིང་བལ་ལྷན།

RI GYAL	LHUN PO	JIK CHING	GYING BA< DEN
king of mountains, Mount Meru	heap	splendid	impressive, magnificent, dominating

Is Mount Meru, the most splendid and magnificent.

གསེར་གྱི་རི་བདུན་ལོ་ལ་པའི་མཚོ་བདུན་དང་།

SER GYI RI DUN ROL PAI TSO DUN DANG
golden mountain seven easily moving one oceans seven and
*into the other **

**and also they are happy places for nagas to play in*

Around it are seven happily flowing oceans and seven golden mountains.

མཉེན་ལྷུག་སྤྲ་བརྟན་རིན་ཆེན་རྩིག་པར་ལྷན་།

NYEN CHU< SA TEN RIN CHEN TSI< PAR DEN
resilient, supple, solid, firm jewels, made of,
does not break unbreakable compact precious things built from

– Mount Meru, the seven golden mountains and all the continents and landforms are built in this way.

All the land forms are made of precious materials and are resilient, unbreakable, solid and firm.

Salutation. At the navel of the centre of the powerful mandala is Mount Meru, most splendid and magnificent. Around it are seven happily flowing oceans and seven golden mountains. All the land forms are made of precious materials and are resilient, unbreakable, solid and firm.

སྤྱིང་བཞི་སྤྱིང་ཕྱན་བརྒྱད་ཀྱིས་ཕྱོགས་མཚམས་བསྐྱོར་།

LING ZHI LING THREN GYAE KYI CHO ཅེ་ TSAM KOR
four large eight smaller by cardinal intermediate surround
continents continents** directions*

** east — Lue Phag Po, south — Dzambuling, west — Balangchoe, north — Draminyan*

*** east — Lue + Lu Phag Po, south — Nga Yab + Nga Yab Zhan, west — Yo Den + Lam Chog Dro, north — Dra Mi Nyan + Dra Mi Nyan Gyi Da*

Mt. Meru is surrounded by four continents and eight smaller continents in the cardinal and intermediate directions and

ལྷ་དང་མི་ཡི་འདོད་ཡོན་རྒྱན་གྱིས་གང་།

LHA DANG MI YI DO< YON GYEN GYI GANG
god and men of whatever is pleasing ornaments by full
to the senses

They are filled with the ornaments of all that is pleasing to gods and men.

ཉི་ཟླའི་འོད་ཀྱིས་འཇིག་རྟེན་སྤུན་པ་སེལ་།

NYI DAI OE KYI JIG TEN MUN PA SEL
sun moon light of world darkness cleared

There are the sun and moon whose light disperses the darkness of this world

ལྷགས་རི་མུ་ཁྱུ་མཐའ་ནས་ལོགས་པར་བསྐྱོར་མོ།

CHA< RI MU KHYU< THA NAE LEG PAR KOR
iron mountain circumference at border well surrounded
double ring of mountains made of iron

Which is completely surrounded at its periphery by a ring of iron mountains.

Mt. Meru is surrounded by four continents and eight smaller continents in the cardinal and intermediate directions and they are filled with the ornaments of all that is pleasing to gods and men. There are the sun and moon whose light disperses the darkness of this world which is completely surrounded at its periphery by a ring of iron mountains.

མྱི་ལྟར་སྣོད་ཀྱི་འཇིག་རྟེན་སྣང་བ་འདི།

CHI TAR NO< KYI JIG TEN NANG WA DI
outer like pot, container* of world appearance this

* the world is the container, the contents are the beings

These appearances of the world, which is outwardly like a container

སྤྲོད་དཀོན་མཚོག་གསུམ་ལ་གྲས་པས་འབྲུལ་མོ།

LA ME< KON CHOG SUM LA GUE PAE BUL
unsurpassed three jewels to reverently offer

We reverently offer to the unsurpassed Three Jewels.

བདག་གཞན་བསོད་ནམས་ཡེ་ཤེས་ཚོགས་རྫོགས་ནས་མོ།

DA< ZHEN SO NAM YE SHE TSO< DZO< NAE
I others, merit pristine knowledge accumulations complete then
all beings

By this I and all beings must complete the accumulations of merit and wisdom, and then

ཡང་དག་སྤྱིང་པོ་སྣུར་དུ་རྟོགས་པར་ཤོག་མོ།

YANG DA< NYING PO NYUR DU TO< PAR SHO<
completely pure essence quickly realise we must!

Quickly realise the completely pure nature!

These appearances of the world, which is outwardly like a container, we reverently offer to the unsurpassed Three Jewels. By this I and all beings must complete the accumulations of merit and wisdom, and then quickly realise the completely pure nature!

Offering the Mandala

ཨོཾ་བཏུ་བྱ་མི་ལྷུང་རྩྱུ།

OM BEN DZA BHU MI AA HUNG
the five wisdoms, vajra, ground, its nature is sunyata,
jñanas indestructible foundation emptiness

The five wisdoms. The indestructible foundation is not a graspable entity .

གཞི་ཡོངས་སྤུ་དག་པ་དབང་ཚེན་གསེར་གྱི་ས་གཞི།

ZHI YONG SU DAG PA WONG CHEN SER GYI SA ZHI
foundation, vast, pure very strong golden ground,
basis completely (nothing can pass through it) foundation

(This vast flat ground lies beneath all the oceans and land masses of the world. It survives the destruction of the world at the end of the kalpa. Try to meditate clearly on it and all the following items.)

The ground is a completely pure and very strong golden foundation.

ཨོཾ་བཏུ་རེ་བེ་ལྷུང་རྩྱུ།

OM BEN DZA RE KHE AA HUNG
the five wisdoms vajra, outer wall that keeps its nature is empty of inherent
indestructible everything inside existence

The five wisdoms. The indestructible outer wall has nature of emptiness.

སྤྱི་ལྷགས་རི་ཁོར་ཡུག་གི་རྩ་བས་ཡོངས་སྤུ་བསྐོར་བའི་དབུས་སྤུ།

CHI CHAG RI KHOR YU< GI RA WAE YONG SU KOR WAI U SU
outer iron mountain circumference, of wall completely surrounding in the
periphery marker centre of

(There is a double ring of iron mountains which keeps everything inside.)

The outer periphery is completely surrounded by a wall of iron mountains, and in the centre is

རྩྱུ། རི་ཡི་རྒྱལ་པོ་རི་རབ།

HUNG RI YI GYA< PO RI RAB
the five wisdoms, mountains king Mt. Meru
(the bija of Mt. Meru)

The letter Hung (from which arises) Mt. Meru, the king of mountains.

ཤར་ལུས་འཕགས་པོ།

SHAR LU PHA< PO
east Purvavideha (large healthy body)

In the east is Lumphagpo.

ལྷོ་འཛམ་བུ་གླིང།

LHO DZAM BU LING
south Jampudvipa ('the island of the Jambu tree')

In the south is Dzambuling.

ནུབ་བ་སྐང་སྤྱོད།

NU< BA LANG CHO
west Godaniya
(‘having many cattle’)

In the west is Balangchod

ལུ་དང་ལུ་མ་འཕགས།

LU DANG LU PHA<
Deha and Videha
(flanking Lumphagpo in the east)
(Then come) Lu and Lumphag,

གཡོ་ལྡན་དང་ལམ་མཚོག་འགོ།

YO DEN DANG LAM CHO< DRO
Satha and Uttaramantrina
(flanking Balangchod in the west)

Yoden and Lamchogdro, and

རིན་པོ་ཆེ་ཡི་རི་བོ།

RIN PO CHE YI RI WO
precious mountain
(made of jewels)
(Here is) the precious mountain,

འདོད་འཇོའི་བ།

DO< JOI BA
desires, always giving milk cow
likes
The cow which gives milk at
all times,

འཁོར་ལོ་རིན་པོ་ཆེ།

KHOR LO RIN PO CHE
wheel precious
(now come the 7 symbols of the universal monarch)
(Here is) the precious wheel,

བཅུན་མོ་རིན་པོ་ཆེ།

TSUN MO RIN PO CHE
queen, noble lady precious
The precious queen,

བྱང་སྐྱ་མི་སྟན།

JANG DRA MI NYAN
north Uttarakuru (‘unpleasant sound’
- the people there have rough voices)
(These are the four large continents)

In the north is Draminyan.

རྩ་ཡབ་དང་རྩ་ཡབ་གཞན།

NGA YA< DANG NGA YA< ZHAN
Camara and Aparacamara
(flanking Dzambuling in the south)
Ngayab and Ngayabzhan,

སྐྱ་མི་སྟན་དང་སྐྱ་མི་སྟན་གྱི་ཟླ།

DRA MI NYAN DANG DRA MI NYAN GYI DA
Kurava and Kaurava
(flanking Draminyan in the north)
(These are the 8 lesser continents)
Draminyan and Draminyangida.

དཔག་བསམ་གྱི་ཤིང།

PAG SAM GYI SHING
many wishes of tree
(it fulfils all wishes)
the wish-granting tree,

མ་སྐྱོས་པའི་ལོ་ཏྲུག།

MA MO PAI LO TO<
not cultivating harvest
(no effort required)
the spontaneously bountiful harvest,

ནོར་བུ་རིན་པོ་ཆེ།

NOR BU RIN PO CHE
jewel precious
the precious jewel,

སྟོན་པོ་རིན་པོ་ཆེ།

LON PO RIN PO CHE
minister, advisor precious
the precious minister,

གླང་པོ་རིན་པོ་ཆེ།

LANG PO RIN PO CHE
elephant precious

The precious elephant,

རྟ་མཚོ་ག་རིན་པོ་ཆེ།

TA CHO< RIN PO CHE
horse excellent precious

the precious horse,

དམག་དཔོན་རིན་པོ་ཆེ།

MA< PON RIN PO CHE
general, field-marshal precious

The precious general, and

གཏེར་ཆེན་པོ་ཡི་བུམ་པ།

TER CHEN PO YI BUM PA
treasure great of pot, urn

the vessel of great treasures.

སྐྱེ་ག་མོ་མ།

GE< MO MA
beautiful lady
(Lasya)

(now come the eight offering ladies who please the senses)

(Here is) the mistress of beauty, the mistress of garlands,

སྤྲེང་བ་མ།

TRENG WA MA
garland lady
(Mala)

གླུ་མ། གར་མ།

LU MA GAR MA
song lady dance lady
(Gita) (Nrita)

The mistress of song, the mistress of dance, the mistress of flowers, the mistress of scents,

མེ་ཏོག་མ།

ME TOG MA
flowers lady
(Puspa)

བདུག་སྤྲོས་མ།

DU< POE MA
incense lady
(Dhupa)

སྣང་གསལ་མ།

NANG SAL MA
illumination, lamps lady
(Dipa)

The mistress of lamps, the mistress of perfumes.

དྲི་ཆབ་མ།

DRI CHA< MA
scented water, perfume lady
(Gandha)

ཉི་མ། ཟླ་བ།

NYI MA DA WA
sun moon

(There are) the sun and moon, the jewelled parasol, and

རིན་པོ་ཆེའི་གདུགས།

RIN PO CHE DU<
precious, jewelled parasol

ཕྱོགས་ལས་རྣམ་པར་རྒྱལ་བའི་རྒྱལ་མཚན།

CHO< LAE NAM PAR GYAL WAI GYAL TSHAN
directions in, from completely victorious, triumphant victory banner

The victory banner which is completely triumphant in every direction.

The five wisdoms. The indestructible foundation is not a graspable entity. The ground is the completely pure and very strong golden foundation.

The five wisdoms. The indestructible outer wall has the nature of emptiness. The outer periphery is completely surrounded by a wall of iron mountains, and in the centre is the letter Hung (from which arises) Mt. Meru, the king of mountains.

In the east is Lumphagpo. In the south is Dzambuling. In the west is Blangchod. In the north is Draminyan. Then come Lu and Lumphag, Ngayab and Ngayabzhan, Yoden and Lamchogdro, Draminyan and Draminyangida.

Here is the precious mountain, the wish-granting tree, the wish-granting cow, and the spontaneously bountiful harvest.

Here is the precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse, the precious general, and the vessel of great treasures.

Here is the mistress of charm, the mistress of garlands, the mistress of songs, the mistress of dance, the mistress of flowers, the mistress of scents, the mistress of lamps, and the mistress of perfumes.

Here are the sun and moon, the jewelled parasol, and the victory banner which is completely triumphant in every direction.

དབུས་སྐྱེ་བའི་དཔལ་འབྱོར་ཕུན་སུམ་ཚོགས་པ་

WU SU LHA DANG ME-E PAL JOR PHUN SUM TSHO< PA
middle, midst in gods' and men's wealth, good things, prosperity
In the midst of this is all the wealth and pleasures of gods and men

གང་ཡང་མཚང་བ་མེད་པ་ཚང་ཞིང་ཡིད་དྲུ་འོང་བ་

GANG YANG MA TSHANG WA ME< PA TSHANG ZHING YID DU ONG WA
whatever, something not full without, not fully fascinating, attractive
With nothing whatsoever withheld—the most fascinating things,

དང་བཅས་པ་དངོས་སྐྱེ་འབྱོར་བ་དང་།

DANG CHE PA NGO SU JOR WA DANG
and so on actual gathered and
Both my actual possessions and

ཡིད་གྱིས་རྣམ་པར་སྐྱེ་བ་ལས་ཀྱི་ཏུ་བབས་པའི་

YI< KYI NAM PAR TRUL PA LAE KUN TU ZANG POI
mind by fully emanating from Bodhisattva Samantabhadra
(according to his offering system as in the Zang Cho Monlam)

Whatever I imagine and create in my mind in the manner of Kuntuzangpo

མཚོན་སྲིད་ལྟ་བུར་མཛོས་པར་བྱས་ཅིང་

CHO< TRIN TA BUR DZE PAR KHYAB CHING
offering cloud (i.e. vast) like, as beautiful pervading, vast
Like clouds of offerings which are beautiful and vast,

བཀྲམ་པའི་ཞིང་ཁམས་རབ་འབྱམས་ཡོངས་སུ་བཀོད་པ་འདི་ཉིད་

TRAM PAI ZHING KHAM RAB JAM YONG SU KO< PA DI NYI<
arranged realms vast fully set up, construct this

(It comprises everything in the entire universe)

Perfectly designed as an infinitely vast and well-proportioned celestial realm.

In the midst of this is all the wealth and pleasures of gods and men with nothing whatsoever withheld—the most fascinating things, both my actual possessions and whatever I imagine and create in my mind in the manner of Kuntuzangpo like clouds of offerings which are beautiful and vast, perfectly designed as an infinitely vast and well-proportioned celestial realm.

ས་གཞི་སྤྲོས་ཆུས་བྱུགས་ཤིང་མེ་ཉླག་བཀྲམ།

SA ZHI POE CHU JU< SHING ME TO< TRAM
the foundation of the earth perfumed water anointing flowers scatter, pattern

Anointing the foundation of the world with perfumed water, we pattern it with flowers, and

རི་རབ་གླིང་བཞི་ཉི་ལྷས་བརྒྱན་པ་འདི།

RI RAB LING ZHI NYI DA GYE< PA DI
Mt. Meru the 4 continents sun moon adorn, ornament this

Adorn it with Mt. Meru, the four continents and the sun and moon.

སངས་རྒྱལ་ཞིང་དུ་དམིགས་ཏེ་ཕུལ་བ་ཡིས།

SANG GYE ZHING DU MIG TE PHUL WA YI
buddhas realm to imagine then, thus offer it there by this

Imagining the Buddha’s realm we offer it there—

འགྲོ་ཀུན་རྣམ་དག་ཞིང་ལ་སྤྲོད་པར་ཤོག།

DRO KUN NAM DA< ZHING LA CHO< PAR SHO<
beings all completely pure realm to use, get they must
(enlightenment, dharmakaya)

By this all beings must gain the completely pure realm.

ཨོ་དྲི་གུ་རུ་རྣམ་མཁའ་ཀའི་རྩ་ཏུ་ཡུ་མི།

E DAM GU RU RAT NA MAN DA LA KAM NI RA YA TA YA MI
this Guru Jewel Mandala etc. give

We offer this Jewel Mandala to the Guru.

Anointing the foundation of the world with perfumed water, we pattern it with flowers and adorn it with Mt. Meru, the four continents and the sun and moon. Imagining the Buddha’s realm we offer it there—by this all beings must gain the completely pure realm.

We offer this Jewel Mandala to the Guru.

ནང་གི་མཛུལ་འབྲུལ་བ་ནི།

The Offering of the Inner Mandala

ན་མོ། འཇིག་རྟེན་ལས་ཀྱིས་འདུས་པའི་བར་དོ་རུ།

NA MO	JI< TEN	LAE	KYI	DUE PAI	BAR DO	RU
salutation, adoration	world*	karmic**	by	assembled,	period	
		actions		gathered	(of my life)	in, during

....* the world I live in, know, experience

** the good and bad actions I and all beings have done in the past

Salutation. This world, which has been assembled for a period by karmic actions, contains

བདག་སྒྲོས་ཤིན་ཏུ་གཅེས་པར་བབྱུང་བ་ཡི།

DA<	LOE	SHIN TU	CHE PAR	ZUNG WA	YI
my	mind	very	dear, beloved, precious	held	of

The things which are held very precious and dear by my mind —

ཡུལ་འཁོར་ལོངས་སྤྱོད་འདོད་པའི་ར་བར་བཅས།

YUL	KHOR	LONG CHO<	DO< PAI	RA WAR	CHAE
country	friend, relative	wealth, possessions	desires*	wall	with

* it is my own desires and feelings that create and maintain the possessive link with these objects

My country, friends, and relatives, and wealth, all fenced in by my desire.

བུམས་པའི་ཕ་མ་མཚའ་བའི་གྲོགས་ལ་སོགས།

JAM PAI	PHA MA	DZA WAI	DRO<	LA SO<
love	father mother	intimate	friends	and so on

My beloved parents and intimate friends, are

བུ་དང་བུ་མོ་གཅེས་པའི་འཁོར་གྱིས་བསྐོར།

BU	DANG	BU MO	CHE PAI	KHOR	GYI	KOR
sons*	and	daughters*	dear	circle	by	surrounded

* the relations I hold dear

Surrounded by my sons and daughters and my dear circle of relations.

བས་ལོ་ལོས་དང་ཡོ་བྱད་རྒྱན་དང་ལྗན།

ZAE	NOR	GOE	DANG	YO JAE	GYEN	DANG DEN
food	wealth, riches	clothes	and	articles, possessions	ornaments	having

All of this is ornamented with food, riches, clothing and possessions, and everything is

བཀྲག་མངས་མཛོས་པའི་ཁ་དོག་རང་འོད་བཅས་ཅེ།

TRA< DANG DZE PAI KHA DO< RANG OE CHAE
brilliant radiant, shining beautiful colours luminous, shining and attractive with

Luminously shining in beautiful colours of radiant brilliance.

Salutation. This world, which has been assembled for a period by karmic actions, contains the things which are held very precious and dear by my mind — my country, friends, and relatives, and wealth, all fenced in by my desires. My beloved parents and intimate friends are surrounded by my sons and daughters and my dear circle of relations. All of this is ornamented with food, riches, clothing and possessions, and everything is luminously shining in beautiful colours of radiant brilliance.

འཛིན་པའི་སེམས་གྱིས་གཅེས་པར་བབྱུང་བ་ཡི།

DZIN PAI SEM KYI CHE PAR ZUNG WA YI
grasping mind by dear, important held of

Whatever may be held as dear by my grasping mind,

བདག་གི་འཛིན་ཏེན་འདི་ཡི་གཅེས་པ་རྣམས་ཅེ།

DA< GI JIG TEN DI YI CHE PA NAM
my world this of dear things, whatever I treasure and hold in my heart

All that I hold dear in this world of mine,

གུ་རུ་རྩྱ་སྐྱེལ་པའི་སྐྱེལ་འབྲུལ་ཅེ།

GU RU RAT NA TRUL PAI KU LA BUL
*guru Triratna incarnation, nirmanakaya*to offer*

**the Guru who manifests solely from the cause of compassion*

I offer to my precious nirmanakaya guru.

བདག་གི་ཉོན་མོངས་འཛིན་པའི་ཡུལ་དག་ནས་ཅེ།

DA< GI NYON MONG DZIN PAI YUL DA< NAE
my afflictions grasping objects, the phenomena purify then
(stupidity, anger, desire) of samsara*

** both grasping mind tainted by the afflictions, and the objects of people and things that it grasps at, must be purified*

By this may the objects of my afflicted grasping be purified. Then

དག་པ་ཡེ་ཤེས་རང་གནས་བསྟན་དུ་གསོལ་ཅེ།

DA< PA YE SHE RANG NAE TEN DU SOL
pure supreme and pristine knowledge own place within me revealed please may it

May the pure, supreme and pristine knowledge be revealed within me.

Whatever may be held as dear by my grasping mind, all that I hold dear in this world of mine, I offer to my precious nirmanakaya guru. By this may the objects of my afflicted grasping be purified. Then may the pure original state of knowing be revealed within me.

གསང་བའི་མཚུས་འབྲུང་བ་ནི།

Offering the Secret Mandala

ཧཱུྃ། རང་ལུས་འབྲུང་བཞི་འདུས་པའི་ཕོ་བྲང་དུ།

HUNG	RANG LU	JUNG	ZHI	DUE PAI	PHO DRANG	DU
symbol of the 5 wisdoms	my body	elements earth, water, fire, air	four* it includes them	assembled, it includes them	palace	in

* earth — flesh, water — blood, fire — heat, air — breath

Hung. Within my body, this palace composed of the four elements,

སེམས་གྱི་རྟེན་གནས་ཅི་རྟེན་འབར་བ་ལ།

SEM	KYI	TEN	NAE	TSI TA	BAR WA	LA
mind	of	functioning its focal centre	place	physical heart	blazes, burns i.e not dead	as

Is the site of the mind, the blazing heart.

དབང་པོ་སྒོ་ལཱི་རྟེན་གྱིས་མཐའ་རྟེན་བྱས།

WANG PO	GO	NGAI	TEN	GYI	THA TEN JAE
organs (nose, mouth, ears, eyes, skin	door	five	actors (the senses)	by	work together (as functions of the mind)

Mind functions as the senses operating through the doors of the five sense organs, and

རྣམ་ཤེས་ཚོགས་བརྒྱད་འཁོར་གྱིས་རབ་ཏུ་བསྐྱོར།

NAM SHE	TSO<	GYAE	KHOR	GYI	RAB TU	KOR
consciousness* consciousness which is the source of all	assembly	eight	retinue	by	fully	go together

* five sense consciousnesses, mental consciousness, mental consciousness of the afflictions, the consciousness which is the source of all

The retinue of the eight consciousnesses operate together.

Hung. Within my body, this palace composed of the four elements, is the site of the mind, the blazing heart. Mind functions as the senses operating through the doors of the five sense organs, and the retinue of the eight consciousnesses operate together.

འག་བྲག་རུས་པ་ནང་ཁྲོལ་སྣ་ཚོགས་ལྡན།

SHA	THRA<	RUE PA	NANG THROL	NA TSO<	DEN
flesh	blood	bones	inner organs	many different	having

This body has flesh, blood, bones and many different internal organs.

མིག་གཉིས་དྲངས་པའི་འོད་གྱིས་སྤྲོད་པ་སེལ།

MIG NYI DANG PAI OE KYI MUN PA SEL
eyes two bright, clear light, clarity by darkness clear, remove

By the brilliant light of my two eyes the darkness is dispelled.

བདག་ལུས་ལོངས་སྤྱོད་རྒྱས་པའི་སྐྱུ་ལུས་འདི།

DA< LUE LONG CHOE GYAE PAI GYU LUE DI
my body using things, useful large, much illusory, magical body this

My own body, this illusory body which is so useful,

ངེས་པའི་དོན་སྟོན་སླ་མ་ཉིད་ལ་འབུལ།

NGE PAI DON TON LA MA NYI< LA BUL
real truth, certain truth shows, teaches guru in offer, give

I offer to my guru who teaches me the certain truth.

བདག་གི་ལམ་གྱི་འབྲུལ་སྒྲུང་ཀུན་དག་ནས།

DA< GI LAM GYI THRUL NANG KUN DA< NAE
my paths (to enlightening) confusing, false, wrong understanding, bewildering appearances all purify then

By this may all false ideas and appearances along my path be purified. Then

རང་རིག་ཡེ་ཤེས་རྟོགས་པར་མཛད་དུ་གསོལ།

RANG RIG YE SHE TO< PAR DZA< DU SOL
my own natural awareness supreme and pristine knowledge realise do please help me, may I, I must

May I realise the original state of knowing of my own natural awareness.

This body has flesh, blood, bones and many different internal organs. By the brilliant light of my two eyes the darkness is dispelled. My own body, this illusory body which is so very useful, I offer to my guru who teaches me the certain truth. By this may all the false ideas and appearances along my path be purified. Then may I realise the original state of knowing.

གསུམ་པ་རྒྱུན་སྤྱོད་མཁུགས་པའི་གནེར་མ།

The Third Nail of Confession for Purifying the Obscurations

ལས་གྱི་རྒྱུན་པ་མ་དག་བར་ཡང་དག་སྦྱིང་པོ་མི་རྟོགས་པས་མ།

As long as the obscurations of karmic activity are not purified, the completely pure nature cannot be realised. Therefore do the following practice:

ཨུཾ རང་གི་སྐྱུ་ལུས་བེམ་པོ་ཡིཾ

HUNG	RANG GI	GYU	LUE	BEM PO	YI
symbol of the 5		illusory	body	senseless object (without mind the	of
wisdoms, jñāna				body is a dead object like a corpse)	

Hung. Above the crown of the head of this senseless object which is my illusory body,

གྱི་བོར་པདྨ་ཉི་ཟེའི་སྟེང་མ།

CHI WOR	PE MA	NYI	DAI	TENG
crown of my head	lotus,	sun	moon	on

Upon cushions of lotus, sun and moon is the letter A

ཨ་ལས་རྫོ་རྗེ་སེམས་དཔའ་ཉིད་མ།

A	LAE	DOR JE SEM PA	NYI<
letter A	from	Vajrasattva, indestructible being	himself

From which Vajrasattva arises.

དུང་མདོག་ཞལ་གཅིག་ཕྱག་གཉིས་པ་མ།

DUNG	DO<	ZHAL	CHI<	CHA<	NYI PA
white colour of a conch shell	colour	face	one	hands	two

He has two hands, one face and is white in colour.

Hung. Above the crown of the head of this senseless object which is my illusory body, upon cushions of lotus, sun and moon is the letter A from which Vajrasattva arises. He has two hands, one face and is white in colour.

རིན་ཆེན་རྒྱན་གྱིས་མངོས་པར་བརྒྱན་མ།

RIN CHEN	GYEN	GYI	DZE PAR	GYEN
jewel	ornaments	by	beautifully	adorned

He is beautifully adorned with jewel ornaments.

ཕྱག་གཡས་དོ་རྩེ་བྱུགས་ཀར་འཛིན་ཅིང་།

CHA< YAE DOR JE THU< KAR DZIN
hand right vajra heart at holds

His right hand holds a vajra at his heart, and

གཡོན་པས་རྩིལ་བྱ་དཀྱུལ་བརྟེན་ཅིང་།

YON PAE DRIL BU KU LA TEN
left bell hip at holds

His left holds a bell at his hip.

ཞབས་གཉིས་སེམས་དཔའི་སྐྱིལ་ཀྱང་བཞུགས་ཅིང་།

ZHAB NYI SEM PAI KYIL TRUNG ZHU<
feet two bodhisattva* vajra asana sitting

* lotus posture: left foot on right thigh, right foot on left thigh

He sits with his two feet in the bodhisattva's posture.

He is beautifully adorned with jewel ornaments. His right hand holds a vajra at his heart, and his left holds a bell at his hip. He sits with his two feet in the bodhisattva's posture.

དེ་ཡི་བྱུགས་ཀར་ཡི་གེ་ཨ་ཅིང་།

DE YI THU< KAR YI GE A
his heart in letter A

In his heart is the letter A.

ཨ་ལས་འོད་འཕྲོས་མངས་དང་ལྷན་ཅིང་།

A LAE OE THROE DANG DANG DEN
letter A from* light radiates brilliant, shining

*firstly light goes up as an offering to all the Buddhas and Bodhisattvas in the ten directions, then they send down more light which purifies and strengthens the letter A. Then light radiates downwards, striking all the beings in the six realms of samsara, purifying all their errors and sorrows.

From the letter A radiate brilliant rays of light.

ཨ་ལས་བདུད་རྩིའི་རྩུ་རྒྱུན་བབས་ཅིང་།

A LAE DU< TSI CHU GYUN BA<
letter A from amrita, liberating river flow, falls
elixir continuous flow

From the letter A falls a continuous flow of liberating elixir,

བདག་གི་སྐྱི་གཙུག་རྒྱུ་མཐིལ་བར་།

DA< GI CHI TSU< KANG THIL WAR
my crown of head feet bottom between
(i.e. flowing through and filling my whole body)

(In the commentary to Gonpa Zangthal by Tsultrim Zangpo, Dorje Sempa has five different colours and rests in the five places that purify the respective poison: white - forehead - anger; red - throat - desire; blue - heart - ignorance; yellow - navel - pride; green - secret place - jealousy)

Flowing from the crown of my head to the soles of my feet.

ཕྱི་ནང་ལྷན་བཀྲས་དག་པར་བསམ་།

CHI NANG LUE TRUE DA< PAR SAM
outer inner body wash, cleanse* pure think, imagine, believe

*so that I become Dorje Sempa

I contemplate that my whole body, inner and outer, is washed clean and pure.

In his heart is the letter A. From the letter A radiate brilliant rays of light. From the letter A falls a continuous flow of liberating elixir flowing from the crown of my head to the soles of my feet. I contemplate that my whole body, inner and outer, is washed clean and pure.

ཡི་གེ་བརྒྱ་པ་།

Hundred Syllable Mantra

ཨོྲོ་བཏྲ་ས་དྲ་ས་མ་ཡཱ་།

OM BEN DZA SA TVA SA MA YA
five pristine Dorje Sempa having the power of
cognitions being strong in your vows

མ་ནུ་པ་ལ་ཡཱ་།

MA NU PA LA YA
you must protect me and all
who follow after you and rely on you!

བཏྲ་ས་དྲ་ཏེ་ནོ་པ་།

BEN DZA SA TO TE NO PA
Dorje Sempa You must hear me!

དྲི་ཏྲ་ཏེ་མེ་བམ་ཡཱ་།

TI SHTA DRI DHO ME BHA WA
You must keep me! You must think of me!

སུ་ཏེ་ཏྲུ་མེ་བམ་ཡཱ་།

SU TO KYO ME BHA WA
Please purify all my errors!

སུ་པོ་ཏྲུ་མེ་བམ་ཡཱ་།

SU PO KYO ME BHA WA
You must think strongly of me!

ཨ་ནུ་རཀ་ཏེ་མེ་བམ་ཡཱ་།

A NU RAK TO ME BHA WA
You must stay with me, not separate from me!

སར་བཞི་མེ་བམ་ཡཱ་ཙཱ་།

SAR VA SIDDHI MAME TRAYA TSATSA
Grant me all real attainments!

སར་ཀམ་སུ་ཙཱ་མེ་།

SAR VA KAR MA SU TSA ME
You must do all necessary deeds!

ཙཱ་མེ་ཤེ་ཡམ་ཀུ་རུ་མུང་།

TSI TAM SHRI YAM KU RU HUNG
All subtle karmic traces (vassana) living in the
heart must become emptiness!

ཏ་ཏ་ཏ་ཏ་ཏོ།

HA HA HA HA HO
Dharmakaya Sambhogakaya Nirmanakaya Svabhavikakaya Give me!

ཐུག་ལྷན་སྐྱོད་ཏ་ཐུ་ག་ཏོ།

བཞོ་མ་མེ་མུ་ཉུ།

BHA GA WAN SAR VA TATHAGATA BEN DZA MA ME MUN TSA
Victorious* all buddhas Dorje Sempa keep me!

*all errors are finished, he has all necessary qualities, he is going out of samsara

བཞོ་ཐུ་ཐ་མ་དུ་ས་མ་ཡུ་ས་དུ་ཞུ།

BEN DZI BHA WA MA HA SA MA YA SA TVA AA
Dorje Sempa great vows We must get attainment (siddhis). We must get fulfilment of our vows.

The five pristine cognitions. Dorje Sempa with the power of being strong in your vows. You must protect me and all who follow after you and rely on you! Dorje Sempa, you must hear me! You must keep me! You must think of me. Please purify all my errors. You must strongly think of me. You must stay with me and not separate from me. Grant me all real attainments. You must do all necessary deeds. All subtle karmic traces, living in the heart must reveal their emptiness. Give me the Dharmakaya, Sambhogakaya, Nirmanakaya and Svabhavikakaya. Victorious One, you are like all the Tathagatas. Dorje Sempa, please keep me strongly. Dorje Sempa. Great Vows. We must all get attainments. We must get fulfilment of our vows.

ཨོཾ་བཞོ་ས་དུ་ཉུ་ཞུ།

OM BENDZA SATVA HUNG AA
Dorje Sempa, purify me!

ཐུག་བཞི་ཐུག་དུག་གང་བདེའི་བར་། ཡང་སྒྲིང་ག་རྩུངས་དང་བཅས་པ་རྣམས་། འབྲུམ་ཐེར་གངས་གྲིས་བཅད་དེ་
བཞོ། ཉུང་མཐར་མོ་རེར་དུས་རྒྱུན་དུ། དབང་པོ་རབ་འབྱིང་ཐ་མ་ཡིས་། ཞག་གསུམ་བདུན་ནམ་ཉེར་གཅིག་བར་། རིམ་
པར་སྒྲིབ་སྒྲིང་ལས་ལ་འབད།

During four or six sessions (per day) whichever is easier, recite the long and short mantras. In total, each mantra should be recited at least one hundred thousand times. At the very minimum, every year without fail they should be continuously recited by those of superior, intermediate and ordinary abilities, for three, seven or twenty-one days, while applying themselves to gradually purifying their obscurations.

བཞི་པ་མི་རྟག་བསྐྱེལ་འདེབས་གཟེར་།

The Fourth Nail, which Encourages Meditation on Impermanence

རང་གི་ཡུལ་འཁོར་ཁང་གིས་དང་།

RANG GI YUL KHOR KHANG KHYIM DANG
my country surroundings house and

Our own country, our surroundings and our homes, and

ས་ཇོ་རི་བྲག་འཛིག་རྟེན་ཁམས་།

SA DO RI DRA< JIG TEN KHAM
earth stones mountains rocks world realm, sphere*

**the Tibetan word itself means 'that which perishes'*

The earth, stones, mountains and rocks of this world

བཅུགས་དང་གནས་དང་འཛིག་པ་དང་།

TSI< DANG NAE DANG JIG PA DANG
*built up, and stay, persist and decay, fall away
constructed remain collapse of themselves and*

Are constructed, remain and then perish.

དུས་ཀྱི་འཕྲོ་འགྱུར་ལེགས་པར་བསམ་།

DUE KYI PHO GYUR LEG PAR SAM
*times changes well, deeply think about, reflect on,
completely contemplate*

We should carefully reflect on these changes that occur in time.

In our own country, our surroundings, and our homes, the earth, stones, mountains and rocks of this world are constructed, remain and then perish. We should carefully reflect on these changes that occur in time.

བར་དུ་རང་གི་དབྱེ་དང་གཉེན་།

BAR DU RANG GI DRA DANG NYE<
middle part of the meditation my enemies and friends

Next, considering our enemies and friends,

སྲོག་ཆགས་ཀྱི་དང་རང་གི་ལུས་།

SRO< CHA< KUN DANG RANG GI LUE
animate beings all and my body

All animate beings and our own bodies,

སྐྱེ་དང་གསོན་དང་འཚི་བར་བསམ་མཁོ།

KYE DANG SON DANG CHI WAR SAM
born and live and die contemplate

We should contemplate that they are born, live and die.

Next, considering our enemies and friends, and all animate beings, and our own bodies, we should contemplate that they are born, live and die.

ཐ་མ་འཁོར་བ་རིགས་དྲུག་གི།

THA MA KHOR WA RIG DRU< GI
finally samsara, rounding classes of beings in the six realms** of*

**the place of ceaseless moving*

*** hells, insatiable ghosts, animals, humans, asuras, gods*

Finally, considering the six classes of existence in samsara

སྤྲུག་བསྐྱེལ་རིམ་གྱིས་བརྟག་ཅིང་བསམ་མཁོ།

DU< NGAL RIM GYI TA< CHING SAM
sufferings stages by consider their details contemplate and characteristics

We should gradually and carefully contemplate the sufferings experienced in each.

སྐྱེན་དུ་བཅད་ལ་མི་རྟག་བསྒྲོམ་མཁོ།

THUN DU CHA< LA MI TA< GOM
in periods divide in impermanence meditate

We should regularly meditate on impermanence during set periods.

མི་རྟག་མཐོང་ནས་ཚེས་ལ་འཇུག་མཁོ།

MI TA< THONG NAE CHOE LA JU<
impermanence see, understand then dharma to enter, start to practise

Understanding impermanence, we shall enter the dharma.

Finally, considering the six classes of existence in samsara we should gradually and carefully contemplate the sufferings experienced in each. We should regularly meditate on impermanence during the set periods. Understanding impermanence, we shall enter into the dharma.

ལྷ་པ་སྐྱ་མའི་རྣལ་འབྱོར་ནི།

The Fifth Nail, Guruyoga

དུས་གསུམ་བདེ་གཤེགས་ཐམས་ཅད་ཀྱིས།

DUE SUM DE SHEG THAM CHAE KYI
three times Sugatas, Buddhas all by
(past, present, future)

Although all the buddhas of the three times

ཐུགས་རྗེས་འགྲོ་བའི་དོན་མཚན་ཀྱང།

THU< JE DRO WAI DON DZA< KYANG
with compassion beings, benefit, do, make, although
movers welfare act for that

Act with compassion for the benefit of all beings

བདག་ནི་འཁོར་བའི་གནས་སུ་འབྱུངས།

DA< NI KHOR WAI NAE SU KHYAM
I samsara place in wandering

I have been wandering in the realms of samsara.

ད་ལྟ་ངས་པའི་དོན་སྟོན་པའི།

DA TA NGE PAI DON TON PAI
now certain* meaning showing
*the real truth beyond doubt

Now I have met my guru who teaches me the certain meaning.

སྐྱ་མ་དེ་ནི་སངས་རྒྱས་ཀྱི།

LA MA DE NI SANG GYAE KYI
guru he Buddhas'

He is the incarnation of these buddhas, and

སྤྱུལ་པ་ཡིན་ཏེ་བཀའ་དྲིན་ཆེ།

TRUL PA YIN TE KA DRIN CHE
incarnation is thus very kind to me
(his only reason for being in the world is to help others)

Is very kind and benevolent.

Although the buddhas of the three times act with compassion for the benefit of all beings I have been wandering in the realms of samsara. But now I have met my guru who teaches me the certain meaning. He is the incarnation of these buddhas and is most kind and benevolent.

དཔེར་ན་ཡིད་བཞིན་ནོར་བུ་དེ།

PER NA YI ZHIN NOR BU DE
for example the wish-fulfilling gem that

For example, because of the wish-fulfilling gem

འབྲུང་བ་ལྔ་ཡི་བརྒྱུད་ཡིན་ཏེ།

JUNG WA NGA YI CHU< YIN TE
elements five of essence is thus

Is the quintessence of the five elements

འཁོར་ལོས་བསྐྱར་བའི་རྒྱལ་པོ་ལ།

KHOR LOE GYUR WAI GYAL PO LA
wheel* turning king to

*the wheel is the symbol and focus of the power of the universal monarch

It effortlessly becomes the companion of

རྩོལ་བ་མེད་པར་གྲོགས་སུ་བྱུང་།

TSOL WA ME PAR DRO< SU JUNG
effort without friend, companion as becomes

(because both are excellent and so well-suited)

The wheel-turning universal monarch.

For example, because the wish-fulfilling gem is the quintessence of the five elements it effortlessly becomes the companion of the wheel-turning universal monarch.

རྒྱལ་པོ་དགུང་དུ་གཤེགས་པའི་ཚེ།

GYAL PO GUNG DU SHEG PAI TSE
king dies when, that time

When that king dies

ས་ནོ་གཞན་གྱིས་མི་བྱུབ་པར།

SA DO ZHEN GYI MI THU< PAR
earth stone others by not get

It is not retained by earth, stone or anything else.

འབྲུང་བ་ལྔ་ལ་བྱང་ཐོན་ཏེ།

JUNG WA NGA LA ZANG THAL DU
elements five through directly to

It goes directly through the five elements, and

གཤེགས་ཏེ་རྒྱ་མཚོ་ཆེན་པོའི་ནང་།

SHEG TE GYAM TSO CHEN POI NANG
go thus, therefore ocean great in

In the great ocean,

རིན་ཆེན་གསེར་གྱི་ས་གཞི་ལ།

RIN CHEN SER GYI SA ZHI LA
precious golden foundation of the earth on

On the precious golden foundation of the earth,

ནོར་བུ་རིན་ཆེན་ཆགས་པར་འགྲུར་།

NOR BU RIN CHEN CHA< PAR GYUR
jewel precious attached, stays becomes

That precious jewel becomes affixed.

When that king dies it is not retained by earth, stone or anything else. It goes directly through the five elements, and in the great ocean, on the precious golden foundation of the earth, that precious jewel becomes affixed.

དེ་བཞིན་མན་ངག་ཟབ་མོའི་ཚུལ་།

DE ZHIN ME< NGA< ZAB MOI CHOE
like that, similar secret instructions profound, deep dharma

Similarly, as for the secret instructions of the profound dharma,

ངེས་དོན་སྟོན་པའི་སྲ་མ་དེ།

NGE DON TON PAI LA MA DE
the certain meaning showing teaching guru that

The guru who reveals their actual meaning

སངས་རྒྱས་ཀྱི་སྤྱུལ་པ་ཡིན།

SANG GYAE KUN GYI TRUL PA YIN
Buddhas all of incarnation is

Is the incarnation of all the Buddhas.

བདག་ལ་སངས་རྒྱས་དངོས་ལས་ལྷག་།

DAG LA SANG GYAE NGOE LAE LHA<
I to Buddhas actual, themselves than better, more important

(I directly meet him and get teaching, blessing and initiations from him, but have not yet met the Buddha's sambhogakaya)

For me he is even more excellent than the actual Buddha.

Similarly, as for the secret instructions of the profound dharma, the guru who reveals their actual meaning is the incarnation of all the buddhas. For me he is even more excellent than the actual Buddha.

ལས་ཚེན་གང་ཟག་ཡོད་པའི་སར་ཅེ།

LAE CHEN GANG ZAG YO< PAI SAR
*fortune * people have, are place*

**having good karma and virtue, having a store of merit*

Where there are people who possess good karma

ཙོལ་བ་མེད་པར་གྲོགས་སུ་བྱུང་ཅེ།

TSOL WA ME PAR DRO< SU JUNG
effort without friend, helper as becomes

He becomes their companion without effort, but

དང་མེད་ལོག་ལྟ་སློབ་སྦྱོར་གནས་ཅེ།

DAE ME LOG TA DI< CHOE NAE
faith, belief without wrong views error doing then

In places where faith is absent, and wrong views and errors are practised

དེར་ནི་བཞུགས་པར་མི་འགྱུར་ཏེ།

DER NI ZHU< PAR MI GYUR TE
there staying will not thus, therefore

He will not stay, but

དག་པའི་ནིང་དུ་གཞུགས་པར་འགྱུར་ཅེ།

DAG PAI ZHING DU SHE< PAR GYUR
pure realm, place to go will

(i.e. leave his body and go back to his natural place)

Will go to the pure realm.

གསང་སྐྲུན་དེས་པའི་དོན་འདོད་ན་ཅེ།

SANG NGA< NGE PAI DON DO< NA
mantra certain meaning, truth desire, wish, want if

If we desire the certain truth of the tantras

ལྷ་མའི་རྣལ་འབྱོར་བསྐྱོབ་པར་བྱ་ཅེ།

LA MAI NAL JOR GOM PAR JA
gurus practice, integration meditation

We must practise the meditation of guru yoga.

Where there are people who possess good karma he becomes their companion without effort, but in places where faith is absent and wrong views and errors are practised he will not stay, but will go to the pure realm. If we desire the certain truth of the tantras we must practise the meditation of guru yoga.

Prayer to the Three Kaya Guru

ཨུཾ་མ་བཙེམ་སྤྲོས་བྲལ་སྤྲུལ་མཚས་ཀྱི་སྐུཾ་

HUNG	MA CHOE	TOE DRAL	LA MA	CHOE KYI KU
<i>Hung</i>	<i>unartificial, unchangeable</i>	<i>without deviation, free of all dual and relative positions</i>	<i>guru</i>	<i>dharmakaya</i>

* dharmata is unchanging, free of have or not have, of coming and going, made or unmade, it is natural Hung. The guru without artifice, free of all relative positions is the dharmakaya.

བདེ་ཆེན་ལོངས་སྤྱོད་སྤྲུལ་མཚས་ཀྱི་རྗེཾ་

DE	CHEN	LONG CHOE	LA MA	CHOE	KYI	JE
<i>bliss</i>	<i>great</i>	<i>sambhogakaya</i>	<i>guru</i>	<i>dharm</i>	<i>of</i>	<i>lord</i>

The guru of great happiness, the lord of dharma, is the sambhogakaya.

པད་སྣོད་ལས་འབྲུང་སྤྲུལ་སྐུཾ་པའི་སྐུཾ་

PE	DONG	LE	TRUNG	LA MA	TRUL PE KU
<i>lotus</i>	<i>stem</i>	<i>from</i>	<i>born</i>	<i>guru</i>	<i>nirmanakaya</i>

(symbol of unchanging purity)

The guru born from the lotus stem is the nirmanakaya.

སྐུ་གསུམ་དོན་རྗེ་འཆང་ལ་གསོལ་བ་འདེབསཾ་

KU	SUM	DOR JE CHANG	LA	SOL WA DEB
<i>three kayas</i>	<i>Vajradhara*</i>	<i>to</i>	<i>pray</i>	

*the supreme original and eternal Buddha, Dorje Chang is the sambhogakaya form of Kuntu Zangpo

We pray to the three-kaya Vajradhara.

Hung. The guru without artifice, free of all relative positions is the dharmakaya. The guru of great happiness, the lord of dharma, is the sambhogakaya. The guru born from the lotus stem is the nirmanakaya. We salute and praise the three-kaya Vajradhara.

[This prayer was sung by all the buddhas and bodhisattvas in one voice at the birth of Padma Sambhava. Padma Sambhava was born four or eight years after the death of Buddha Shakyamuni].

ཚིག་བདུན་གསལ་འདེབས་

Seven-Line Prayer

ལྷོ་ཁྱེད་ལྷ་ལ་གྱི་ནུབ་བྱང་མཚམས་སེ།

HUNG UR GYAN YUL GYI NU< JANG TSHAM
bija, seed the land of Urgyen in of west north border, corner
letter of Padma Sambhava the Sind Doab in Pakistan

Hung. In the north-west corner of the land of Urgyen,

བརྩེ་གེ་སར་སྒྲོང་པོ་ལ་སེ།

PE MA GE SAR DONG PO LA
lotus stamen stem on

Upon the stem and stamen of a lotus

ཡ་མཚན་མཚོག་གི་དངོས་གྲུབ་བརྟེན་སེ།

YAM TSHAN CHO< GI NGO DRU< NYE
marvellous, wonderful supreme of siddhis, real accomplishment got, has

Are you who have the i.e. supreme accomplishment,

པདྨ་འབྲུང་གནས་ཞེས་སྐྱབས་གྲགས་སེ།

PE MA JUNG NAE ZHE SU DRA<
Padma Sambhava famous as

Padma Sambhava of great renown,

འཁོར་དུ་མཁའ་འཁྲོལ་མང་པོས་བསྐོར་སེ།

KHOR DU KHAN DRO MANG POE KOR
as retinue dakinis, sky-goddesses many by surrounded
(this means all sky-travelling deities)

With a retinue of many dakinis around you.

བྱིད་གྱི་རྗེས་སྐྱབས་བྱས་ཀྱིས་སེ།

KHYE KYI JE SU DA< DRU< KYI
you following after I practice by that

Following and relying on you, I do your practice, therefore,

བྱིན་གྱིས་བརྒྱབ་ཕྱིར་གཤེགས་སྐྱབས་གསོལ་སེ།

JIN GYI LAB CHIR SHE< SU SOL
blessing in order to please come

In order to grant your blessings, please come here.

གུ་རུ་པདྨ་སིདྲི་རྩི་ཨུཾ།

GU RU PE MA SIDDHI HUNG

Guru Padmasambhava grant me the accomplishment of buddhahood!

Hung. In the north-west corner of the land of Urgyen, upon the stem and stamen of a lotus, are you who have the marvellous supreme attainment, Padma Sambhava of great renown, with a retinue of many dakinis around you. Following and relying on you I do your practice, therefore, in order to grant your blessings, please come here! Guru Padma Sambhava, give me the accomplishment of buddhahood.

[Note: Recite the Seven Line Prayer 100,000 times and each of Padma Sambhava’s mantras 100,000 times]

ཨོཾ་ཨུཾ་རྩི་བཅྱ་གུ་རུ་པདྨ་སིདྲི་རྩི་ཨུཾ།

OM AA HUNG BENDZA GURU PEMA SIDDHI HUNG

ཨོཾ་ཨུཾ་རྩི་མ་རུ་གུ་རུ་སར་སིདྲི་རྩི་ཨུཾ།

OM AA HUNG MAHA GURU SARVA SIDDHI HUNG

ཨོཾ་ཨུཾ་རྩི་བཅྱ་གུ་རུ་པདྨ་ཐོད་ཐྱེང་ཅལ་བཅྱ་སམ་ཡ་ཇཾ། སིདྲི་ཕ་ལ་རྩི་ཨུཾ།

OM AA HUNG BENDZA GURU PEMA THOD THRENG TSAL BENDZA SAMAYA DZA SIDDHI PHALA HUNG AA

དེ་ནས་དབང་བཞི་ལྷན་བཞུགས།

Receiving the Four Initiations

ལྷ་མའི་གནས་གསུམ་ལས་འོད་འཕྲོས།

LA MAI NAE SUM LAE WOE THROE
guru's three places* from light comes out

*forehead, throat, heart

From the guru’s forehead, throat and heart light radiates

ཨོ་ཨུཾ་ཧཱི་ཡི་གཏི་རྣམ་པཾ་

OM	AA	HUNG	YI GEI	NAM PA
Body's	Speech's	Mind's	letters	form
seed letter at forehead	seed letter at throat	seed letter at heart		
white	red	blue		

In the form of the letters OM ཨོ་, AA ཨུཾ་, HUNG ཧཱི་

རང་ཐིམ་དབང་བཞི་རྫོགས་སྐྱབ་དགེཾ་

RANG	THIM	WANG ZHI	DZO<	DRI<	DA<
me	absorbed into*	four initiations	complete, fully get	obscurations	purify

*they melt respectively into my forehead, throat and heart

They are absorbed into me, and I fully receive the four initiations and my obscurations are purified.

སྐུ་དང་ཡེ་ཤེས་ལྔ་མངོན་གྱུརཾ་

KU	DANG	YE SHE	NGA	NGON GYUR
kayas,	and	pristine and supreme	five	become manifest, clear*
bodies		knowledges		

*i.e. the original, completely enlightened nature

And the five kayas and five pristine and supreme knowledges become manifest in me.

ལྷ་མ་རིན་པོ་ཆེ་མཁྱེན་ལོཾ་

LA MA	RIN PO CHE	KHYEN NO
guru	precious	hear me and give me these initiations!

Precious guru, please hear me!

From the guru's forehead, throat and heart light radiates in the form of the letters OM, AA, HUNG. They are absorbed into me, and I fully receive the four initiations and my obscurations are purified, and the five kayas and five pristine and supreme knowledges become manifest in me. Precious guru, please hear me!

[Now meditate as follows, taking as long as is necessary to truly gain the feeling of receiving these initiations and empowerments.]

From a white letter OM on the guru's forehead rays of white light come out and melt into your own forehead, purifying the errors and obscurations of the body. The blessing of the Body (sKu) is obtained. You now have received the Bumpa (pot) initiation. Your body is empowered to do the meditations of the developing system (bsKyed Rim). Now your body is purified, so you can meditate on it as being the pure form of the deity. You now have the opportunity to gain the fruition of nirmanakaya. You now have the chance of getting the fully developed Vajrakaya, a very strong body, never changing or destroyed, like a diamond. The inside of your body becomes full of rays of white light. Meditate on this for some time.

Then from a red letter AA at the guru's throat come rays of red light which melt into your own throat, purifying the impurities of speech. The blessing of Speech (gSung) is gained. You receive the Sangwa (secret) initiation. Your speech is empowered to read mantras, do sadhanas and to do long recitations of mantras. You now have the opportunity to gain the fruition of sambhogakaya. You now have the chance of getting the Vajravak, the strongest voice to which all others submit, like the roar of the lion. Its words are never changed once uttered. The inside of your body becomes full of rays of red light. Meditate on this for some time.

Then from a blue letter HUNG at the guru's heart comes rays of blue light which melt into your own heart, purifying the errors and obscurations of mind. The blessing of Mind (Thugs) is obtained. You receive the Sherab Yeshe (discerning awareness) initiation and your mind is empowered to meditate on the happiness/void mahamudra. You now have the opportunity to gain the fruition of the dharmakaya. You now have the chance of getting the Vajracitta, (the invulnerable mind that is totally triumphant, knowing the nature of all that appears to it. It is the strength of the wisdom of infinite hospitality). The inside of your body becomes filled with rays of blue light. Meditate on this for some time.

Again from the guru's three places of forehead, throat and heart, come rays of light, respectively white, red and blue, which melt into your own body, speech and mind, purifying the errors and obscurations which diversely affect them. You get the blessing of Body, Speech and Mind, Good Qualities (Yon Tan) and Spiritual Activities ('Phrin Las) and receive the fourth initiation, the precious Tshig (word, symbol) initiation. You are thus empowered to meditate on your own mind as voidness and clarity effortlessly arising (sTong gSal Lhun Grub). You now have the opportunity of gaining the inseparability of the three kayas, the svabhavikakaya (Ngo Bo Nyid Kyi sKu) and have the chance of gaining the four kayas. The inside of your body becomes filled with white, red and blue light rays. Meditate on this for some time.

Imagine that your own guru in the form of Padma Sambhava is smiling radiantly at you as you rest in your body full of red, white and blue light. All the other deities of the refuge tree dissolve into him. He comes to the top of your head and dissolves from the top of his head and the soles of his feet into a small ball of rainbow-coloured light. In this form he descends through the crown of your head into your heart. Your own body of light dissolves into the guru's ball of light and you become inseparable, like water poured into water. Then the united form dissolves further till it is a tiny point. This is all there is, be completely one with this, free of distraction. Then it dissolves in space, so rest in that infinite emptiness, calm and relaxed. As appearances arise recognise that they are not different from the guru.

དགེ་བཅོས་ནི་

Dedication of merit

དགེ་བ་འདི་ཡི་སྐྱུར་དུ་བདག་།

GE WA DI YI NYUR DU DA<
virtue this by quickly I

By this virtue may I quickly

ཨོ་རྒྱན་སྤྲ་མ་འགྲུབ་གྱུར་ནས།

OR GYAN LA MA DRU< GYUR NAE
Padma Sambhava of Urgyen attainment get then

Gain the attainment of the glorious guru's stage,

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།

DRO WA CHI< KYANG MA LU PA
beings, movers are also, even without exception

All beings without even one exception

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག་།

DE YI SA LA GO PAR SHO
his stage on establish

May I put them on that same stage!

By this virtue may I quickly gain the attainment of the glorious guru's stage, then may I put all beings without even one exception, on that same stage!

བསྐྱེད་པ་རྒྱས་པའི་སློན་ལམ་

Prayer to Spread the Dharma

ཉེར་འཚོ་མ་ལུས་ནི་བ་དང་།

NYER TSE MA LU ZHI WA DANG
difficulties, troubles without exception pacify and

All difficulties without exception being pacified, and

མཐུན་སྦྲེན་ནས་མཁའ་མཛོད་བཞིན་དུ།

THUN KHYEN NAM KHAI DZO< ZHIN DU
harmonious situations sky's treasure like
reasons infinitely vast

With harmonious situations like the treasure of the sky,

གྲུལ་དབང་པདྨ་འབྲུང་གནས་གྱི།

GYAL WANG PE MA JUNG NAE KYI
Jina lord Padma Sambhava of

The Lord of the Jinas, Padma Sambhava's

བསྟན་པ་ཡུན་རིང་འབར་གྱུར་ཅིག།

TAN PA YUN RING BAR GYUR CHIK
doctrine long life shining must

Doctrines must live long and shine brightly!

ཨོ་ཨུ་རྩི་བཅོམ་གུ་རུ་པདྨ་སིདྲི་ལྷོ་མུ།

OM AA HUNG BENDZA GU RU PE MA SID DHI HUNG
Body Speech Mind indestructible Guru Padma Sambhava real attainments give

Indestructible Guru Padma Sambhava having the three kayas, grant real attainments.

All difficulties without exception being pacified, and with harmonious situations like the treasure of the sky, The Lord of the Jinas, Padma Sambhava's doctrines must live long and shine brightly.

Indestructible Guru Padma Sambhava having the three kayas, grant real attainments.

Typed by Ruth Rickard