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THE YOGA OF MINDFULNESS

Nine-Deity Hevajra

Middle Length Daily Practice
of the Marpa Tradition

Composed by
His Holiness Drikung Kyabgon Thinle Lhundup

Version 2024

A NOTE ON THE USE OF THESE TEXTS

When regularly carrying out the visualisations and mantra recitations – they form the main part of these meditations – it is essential to obtain the three transmissions for each meditation:

- a Vajrayana initiation (tib. Wang)
- a Transmission for reciting the sadhana (tib. Lung)
- an Explanation of the practice (tib. Thri)

These preparations make it possible to achieve a realisation of the practice through the blessing of an uninterrupted lineage transmission.

The meditational text is a summary of the profound explanations for regular practice. It is necessary to receive more detailed instructions corresponding to one's personal progress from a teacher in order to carry out a meditation.

The general prayers can be spoken at any time. To develop deeper understanding it is helpful here too to receive extensive teachings on these prayers. If one develops trust and devotion and recites the words mindfully they will be a support in the practice and protect from obstacles and negative influences.

The method as such is without flaw, yet it can only impart its true effect through correct use. A responsible and careful engagement with the practice and an introduction to it via a spiritual teacher are therefore prerequisites for continuing development. At all levels it is necessary that the foundations of Buddhist practice be well developed as they give the required stability and form a bedrock in the meditation.

The following textbook should serve as a basis for practitioners with pure motivation who, having received the three transmissions wish to pursue their practice. The texts and explanations should not be passed onto others not so prepared.

NINE-DEITY HEVAJRA

MIDDLE LENGTH DAILY PRACTICE OF THE MARPA TRADITION

ENTITLED

THE YOGA OF MINDFULNESS

Composed in 2011 by
His Holiness Drikung Kyabgon Thinle Lhundup

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Instructions for chanting and singing:

Parts versified in the original Tibetan have been versified in English and arranged for singing with various melodious. We tried to stay as close as possible to the meaning of the Tibetan.

We have tried to indicate how to sing with the following conventions:

- Slashes indicate the number of syllables to pronounce in one word.
- Bold with underline indicate where the melody goes up or is elongated.
- Black dots indicate a change in the melody from the previous lines.

Some of the praises have been arranged for singing; although we have tried to remain as close as possible to the original Tibetan, more changes have been made in order to provide for the melody. The songs are in the annex of the present booklet.

Lineage Prayer

The Treasure that gives rise to Siddhis: A prayer to the Lineage Lamas of the [Nine Deity] Hevajra practice from the Marpa Tradition.

OM SVASTI/ MIKMÉ NYINGJÉ RANG ZUK DORJÉ CHANG/
OM SVASTI/ Vajradhara, non-referential compassion,
SANG NGAK DZÖ CHANG YESHE KHANDROMA/
Secret Mantra Holder Jnana Dakini,
GYALWÉ SEPO DORJÉ NYINGPÖ ZHAB/
Vajragarbha, son of the Victorious One,
SOLWA DEB SO DAK GYÜ JINGYI LOB/
To all of you we pray, please bless our mind-stream.

PAKYUL DRUBPÉ CHIMÉ SARAHA/
Siddha Saraha, Noble Land's forefather,
DO NGAK GYÜDÉ TERJUNG LUDRUB ZHAB/
Nagarjuna, revealer of all treasures,
RIGPÉ JUNGNÉ ARYADEWA DANG/
Aryadeva, the source of awareness and
DAWA DRAKPÉ ZHAB LA SOLWA DEB/
Also Chandrakirti: at your feet we pray!

NALJOR WANGCHUK MATANGGIPA DANG/
Matangi, the powerful lord of yogis
DORJÉ CHANG NGÖ TAILO SHERAB ZANG/
Tilo Sherab Zang, Vajradhara himself,
KYÉ YI DORJÉ NAMROL NARO DANG/
Naro, Hevajra's magical display and
MARPA LOTSÉ ZHAB LA SOLWA DEB/
Marpa the Translator, at your feet we pray!

GYÜDÉ GYATSÖ NGADAK NGOKTÖN JÉ/
Ngokton, owner of the ocean of tantras,

SHÉGYÜ CHUWÖ KABAB NGOK DODÉ/
Ngok Dodé, explanation lin/eage bearer,

MAR NGOK GYÜDZIN KÜN GA DORJÉ DANG/
Kunga Dorje, holder of Marngok tantras

ZIJI DRAKPÉ ZHAB LA SOLWA DEB/
and to Ziji Drakpa, at your feet we pray!

GYÜ KÜN CHANGWA RINCHEN ZANGPO DANG/
Rinchen Zangpo, holder of all the tantras,

RIGDZIN DEPÖN CHÖ KYI GYALTSEN PAL/
Chokyi Gyaltsen, Awareness Holders' captain,

DETONG ZUNGJUK SANGYE YÖNTEN ZHAB/
Sangyé Yönten, bliss and emptiness union,

NGOKGYÜ RIM JÖN DÜNPÄR SOLWA DEB/
Seventh in the Ngok lin/eage, to you we pray!

RAB JAM LOCHEN SÖNAM GYATSO DANG/
All-Encompassing Lochen Sönam Gyatso,

CHÖ KYI GYALPO CHEN NGA TAMCHÉ KHYEN/
The Dharma King, the Om/ni/sci/ent Chen-nga

TSUNGMÉ KHENCHEN SHERAB PALDEN ZHAB/
The Peerless one Khenchen Sherab Palden and

RINCHEN PÜNTSOK ZHAB LA SOLWA DEB/
Vene/ra/ble Rinchen Puntsok to you we pray. [17th Drikung Kyabgön]

TRÖPA TADRÄL DRUNGPA RINCHEN DANG/
Drungpa Rinchen, free from elaborations [1st Drungpa Changlochen Tulku],

DANGPÖ SANGYE CHÖGYAL PÜNTSOK PAL/
Glor/ious Chogyal Puntsok, pri/mor/dial Buddha [21st Drikung Kyabgön],

NARO NYIPA TASHI PÜNTSOK ZHAB/
 Tashi Punstok, the second Naropa and [22nd Drikung Kyabgön],
 KÜNKHYEN CHÖKYI DRAKPAR SOLWA DEB/
 Om/ni/scient Chokyi Drakpa, to you we pray [1st Chungtsang].

KHYABDAK PENCHEN KÖNCHOK LHÜNDRUB DANG/
 All pervading Lord, pandit Könchok Lhundrup,
 GYUTRUL DRAWA TRINLÉ ZANGPÖ PAL/
 Trinlé Zangpo, net of magical display [2nd Chetsang],
 EWAM DÖNDRUB CHÖ KYI GYALPÖ ZHAB/
 Glo/ri/ous EWAM Döndrup Chökyi Gyalpo [2nd Chungtsang],
 CHÖ KYI JUNGNÉ ZHAB LA SOLWA DEB/
 and to Chokyi Jungne, at your feet we pray [8th Situpa].

SANGCHEN JEPÖN NGELEK TENDZIN DANG/
 Ngelek Tenzin, master of the great secret,
 DECHEN MINGYUR TSEWANG KÜNKHYAB PAL/
 Glor/ious Tsewang Kunkhyab, unchanging great bliss,
 DÖN NYI LHÜNDRUB KARMA RATNÉ ZHAB/
 Karma Ratna, spon/tan/eous two benefits,
 TRALEG YESHE NYIMAR SOLWA DEB/
 and Traleg Yeshé Nyima, to you we pray!

TSUNGMÉ KONGTRUL YÖNTEN GYATSO DANG/
 To the peerless Kongtrul Yonten Gyatso and
 KHENCHEN KARMA TASHI ÖZER PAL/
 Glo/ri/ous Khenchen Karma Tashi Özer,
 TUBTEN GYALTSEN ZHIWÉ LODRÖ ZHAB/
 Vene/ra/ble Tupten Gyaltsen Shiwé Lodrö [6th Chetsang],
 TENDZIN TUBTEN ZHAB LA SOLWA DEB/
 And to Tenzin Tupten, at your feet we pray [Drikung Regent Tritsab
 Gyabra Rinpoche].

DETAR DRINCHEN LAMÉ TSOK CHÉ LA/
Thus praying with the fierce power of devotion,

MÖGÜ DUNGSHUK DRAKPÖ SOLDEB NA/
to this gathe/ring of lamas full of kindness,

LAMÉ JINLAB SEM LA JUKPAR SHOK/
may the lama's blessings enter our mindstreams.

PA JÉ BU YI ZINPAR JINGYI LOB/
May the children follow in the father's steps.

CHOMDEN KYÉ YI DORJÉ KYILKHOR DU/
Traversing the two stages' supreme levels

RIM NYI LAM GYI SA CHOK RAB DRÖ DÉ/
Of the Bhagavan Hevajra's Mandala,

KHAJOR DÜNDEN DORJÉ CHANG CHENPÖ/
In this life may we swiftly reach the state of

GOPANG TSÉ DI NYI LA NYUR TOB SHOK/
Vajradhara, Seven Aspects of Union.

KYEWA KÜNTU YANGDAK LAMA DANG/
In all lifetimes may we never be sepa/rate

DRALMÉ CHÖ KYI PAL LA LONGCHÖ CHING/
from the guru and enjoy dharma's richness,

SA DANG LAM GYI YÖNTEN RABDZOK NÉ/
Perfect the levels and paths' accomplishments,

DORJÉ CHANG GI GOPANG NYUR TOB SHOK/
and swiftly reach the state of Vajradhara!

This was written by the Gyalwa Drikungpa blessed with the name Konchok Tenzin Kunzang Thinle Lhundup on the 14th day of the 10th Tibetan month (December 9th, 2011) at Jangchub Ling. Virtue! Virtue! Virtue!

Preparation

LAMA DANG LHAKPÉ LHA PAL KYÉ DORJÉ LA CHAKTSAL LO/
I prostrate to the guru and chosen deity, glorious Hevajra.

In the King of Tantras, The Play of Co-Emergent Joy it says, “The luminous and empty mandala of the King Heruka shines forth together with Vajra Nairātmyā, the primordial space of awareness. Assembled deities of the mandala, please bestow the attainments!”

Laid out here is a concise daily practice for the yogin who intends to engage in the extremely secret and profound practice of Hevajra, the quintessence of all discourses of the victorious ones. In Ngok Zhedang Dorje’s ‘Like to a Jewel Ornament’ it says, “Rising to practice at the break of dawn, one meditates on the generation process to overcome attachment to the body, one engages in recitation to overcome attachment to speech, and one meditates on the completion process in order to overcome attachment to mind.”

First, Blessing of the Inner Offering, the nectar:

HŪNG ŠRĪ HEVAJRA YE/

RANG GI NYINGGAR NYIMÉ KYILKHOR GYI TENGDU/
In one’s heart center, on a sun disk there is a HŪNG,

DAWÉ Ö TAR KARWÉ HUNG LÉ ÖZER KARPO TRÖ/
white like moonlight, from which white light rays emanate.

LÜ TAMCHÉ GANG/
The light rays fill the entire body,

DIKPA DANG DRIBPA MALÜPA JANG NÉ TONGPAR GYUR/
purifying all negativity and obscurations without exception. With that, the body becomes empty.

HŪNG

By reciting this...

RANGNYI KECHIK GI PAL KYÉ DORJÉ ZHAL CHIK CHAK
NYIPÉ KUR SALWÉ CHIWOR OM/

Instantly, one arises as glorious Hevajra, clearly visualized with one face and two arms. The crown of the head is marked with a white OM,

DRINPAR AH/ NYINGGAR HUNG NGÖNPÖ TSENPAR GYUR/
the throat with a red ĀH, and the heart with a deep blue HŪNG.

Blessing the Nectar, the inner offering

Sprinkle clean water on the inner offering:

Cleanse with:

OM VAJRA AMṚTA KUNDALI HANA HANA HŪNG PHAT/

Purify with:

**OM SVABHĀVA ŠUDDHAḥ SARVA DHARMĀḥ
SVABHĀVA ŠUDDHO HANG/**

TONGPÉ NGANG LÉ YANG LÉ LUNG/ RANG LÉ MÉ/ OM AH
HUNG LÉ TÖPÉ GYEBO SUM GYI TENGDU/

From within the state of emptiness, from YAM arises wind, from RAM fire.
From OM, ĀH, and HŪNG appears a tripod of skulls.

A LÉ TÖPA CHI KAR LA NANG MARWA YANG SHING
GYACHEWÉ NANG DU/

Above the tripod, appears A, which turns into a vast and spacious skull cup, white on the outside and red inside.

HUNG BUNG ANG JRING KHANG/ LANG MANG BANG TANG
PANGLÉ KYEPÉ DÜTSI NGA DANG/ SHA NGAR GYUR/

Within that skull cup, HŪNG, BŪM, ĀNG, JRIM, KHAM transform into the five nectars, and LĀM, MĀM, PĀM, TĀM, BĀM into the five meats.

HA HOḥ HRĪḥ

Recite three times.

DENAM KYI CHI NAMPAR OM/ SOK LA AH/
 Their outer appearances arise as OM, their life force as ĀH,
 TENGDU DA CHÉ DORJÉ TSEMO LA HUNG GO TURDU
 TAWA ZHIK TU GYURPA LÉ/
 and above appears an inverted HUNG with a crescent moon vajra at its tip.
 LUNG GI MÉ BAR/ TÖPA SÖPÉ SHA NGA DANG DÜTSI NGA
 KHOL/ OM DANG AH LÉ Ö TRÖPÉ/
 The wind stokes the flames, the skull heats up,
 and the five meats and five nectars start boiling.
 Light emanates from OM and ĀH
 DA CHÉ DORJÉ HUNG DANG CHEPA LÉ YESHE GYI DÜTSI BAB/
 and wisdom nectar drips from the HUNG with the crescent moon vajra.
 DÉ NYI KYANG NYI SU MEPAR GYUR/
 Thus the two become nondual.

OM ĀH HUNG

Recite three times.

TAR DA CHÉ DORJÉ DANG CHEPA ZHU NÉ YESHE KYI
 DÜTSIR GYUR/ ❁
 Finally, the HUNG with the crescent moon vajra melts into wisdom nectar.
 ❁
With thumb joined to the root of the left ring finger, taste the blessed nectar.

OM RAKṢA RAKṢA HUNG HUNG HUNG PHAT SVĀHĀ/

(Recite three times.)

DAK DANG NÉ DANG NALJOR SUNGWAR GYUR/
 We, the place, and the practice are thus protected.

Refuge

DAK DANG NAMKHÉ TA DANG NYAMPÉ SEMCHEN
 TAMCHÉ CHOK CHU DÜ SUM GYI DEZHIN SHEKPA
 TAMCHÉ KYI KU SUNG TUK YÖNTEN TRINLÉ TAMCHÉ
 KYI NGOWOR GYURPA/

I and all sen/**tient** be/ings,
 Vast as space, take **refuge** in
 The essence of **body**, speech
 Mind, qualities **and** actions
 Of the tathagatas of
 Ten directions **and** three times,

CHÖ KYI PUNGPO TONGTRAK GYECHU TSA ZHI JUNGNÉ/
 In the eighty-**four** thousand
 Collections of **dharma** works,

PAKPÉ GENDÜN TAMCHÉ KYI NGADAK/
 And in all of **the** masters
 Of the great **noble** sanghas.

DRINCHEN TSAWA DANG GYÜPAR CHEPÉ PALDEN LAMA
 DAMPA NAM LA KYAB SU CHI O/
 We all take **refuge** in the
 Glo/ri/ous, **sublime** lamas,
 Kind root and lin/**eage** lamas.

YIDAM KYILKHOR GYI LHATSOK NAM LA KYAB SU CHI O/
 We take refuge **in** the hosts
 Of the yidam **deities**.

SANGYE CHOMDENDÉ NAM LA LA KYAB SU CHI O/
 We also take **refuge** in
 The il/lus/tri/**ous** buddhas.

DAMPÉ CHÖ NAM LA LA KYAB SU CHI O/
 We also take **refuge** in
 All of the **sacred** Dharmas.

PAKPÉ GENDÜN NAM LA LA KYAB SU CHI O/
 We also take **refuge** in
 The noble **Sangha** members.

PAWO KHANDRO CHÖKYONG SUNGMÉ TSOK YESHE KYI
CHEN DANG DENPA NAM LA KYAB SU CHI O/

We take refuge in the hosts
Of dakas and dakinis
Dharma protectors as well
●As guard/ians with wisdom eyes.

Recite three times.

Generating Bodhicitta

SEMCHEN KÜN GYI DÖN GYI CHIR/
To benefit all be/ings,

DAK NI HERUKAR GYUR CHING/
I manifest Heruka.

SEMCHEN TAMCHÉ HERUKÉ/
I will establish all beings

GOPANG CHOK LA GÖPAR GYI/
In Heruka's supreme state.

Recite three times.

Main Practice

Procedure of the Guru's Purity

HEVAJRA YE/

RANGNYI KECHIK GI KYÉ DORJÉR SALWÉ NYINGGAR
NYIMA LA HUNG GI Ö KYI/

In an instant, one clearly arises as Hevajra. In one's heart, on a sun disk, is a syllable HÜNG, from which light emanates,

LAMA DANG KYILKHOR GYI LHATSOK DÜN GYI NAMKHAR
BENZA SAMADZA

inviting into the sky in front the lama along with the deities of the mandala.

VAJRA SAMĀJAH

KARMÖ RIDAK TSENMA DZIN/ CHOMKÜN DÜ LÉ GYALWÉ NÖ/
Gaurī holds the moon. Chaurī holds a vessel with the sun.

ROLANGMÉ NI CHU LAK MA/ GHASMARI NI MEN DZIN CHING/
Betālī holds water. Ghasmarī holds medicine. 

PUKKASI NI DORJÉ LAK/ DEZHIN RITRÖMÉ RO DZIN/
Pukkasi holds a vajra, and likewise, Shavarī holds taste.

DOLPAMÖ NI CHANG TÉ'U DUNG/ DINAM KYI NI TSOWO CHÖ/
Chandalī plays the hand drum. They all make offerings to the Lord,

DÖCHAK CHENPÖ JÉ CHAKPÉ/ YUNGMÖ KU LA KHYÜPA NYI/
And, with great lust and passion, Dombinī embraces his body. 

OM GAURĪ GAM ĀḤ HŪNG SVĀHĀ/

The black Fair Woman, Gaurīma, offers a skull cup full of bodhicitta-nectar.

OM CAURĪ CAM ĀḤ HŪNG SVĀHĀ/

The red Thief, Chaurīma, offers a skull cup full of blood.

OM BETĀLĪ BAM ĀḤ HŪNG SVĀHĀ/

The yellow Zombie, Betālī, offers a skull cup full of urine.

OM GHASMARĪ GHAM ĀḤ HŪNG SVĀHĀ/

The green Ghasmarī offers a skull cup full of feces.

OM PUKKASI PAM ĀḤ HŪNG SVĀHĀ/

The blue Pukkasī offers a skull cup full of various meats.

OM ŠAVARI ŠAM ĀḤ HŪNG SVĀHĀ/

The white Hermitess, Shavari, offers a skull cup full of alcohol.

OM CANḌALI LAM ĀḤ HŪNG SVĀHĀ/

The light blue Outcaste, Chanḍalī, holds a hand drum and offers sound.

OM DOMBINI DAM ĀḤ HŪNG SVĀHĀ/

The Untouchable, Dombini, offers union.

Having made offerings to the vajra guru, one offers the seven [branches] with perfect purity:

KÖNCHOK SUM LA KYAB SU CHI/
Taking refuge in the three jewels I

DIKPA TAMCHÉ SOSOR SHAK/
Confess each and every wrong-doing.

DROWÉ GÉ LA JÉ YI RANG/
I rejoice in virtues of be/ings.

SANGYE CHANGCHUB YI KYI ZUNG/
Setting my mind on full Buddhahood,

SANGYE CHÖ DANG TSOK CHOK LA/
until a/wake/ning I take refuge

CHANGCHUB BARBU KYAB SU CHI/
in the Buddha, Dharma and Sangha.

CHANGCHUB SEM SU DI GYI TÉ/
Acting with that enlightened resolve,

DAK DANG ZHENDÖN RAB DRUB CHIR/
I generate the supreme mind of

DAK GI CHANGCHUB SEM CHOK KYÉ/
A/wake/ning in order to fully
Benefit myself and all others.

EMA O SEMCHEN KÜN DRÖN NYER/
E MA HO! May all beings be our guests

CHANGCHUB CHÖ CHOK DZÉ ZHIN CHÉ/
May we behave in accordance with
The conduct of supreme awakening.

DRO LA PEN CHIR SANGYE SHOK/
May we all achieve Buddhahood for
●The benefit of sen/tient be/ings.

HEVAJRA MAṄDALA MUṄ

TEN DEDAK RANGZHIN GYI NÉ SU SHEKPAR GYUR/
The supports depart for their natural abodes.

The Four Immeasurables

MA NAMKHA DANG NYAMPÉ SEMCHEN TAMCHÉ DEWA
DANG DEWÉ GYU DANG DENPAR GYUR CHIK/

May all mother sen/tient beings vast as space
Have happiness and causes of happiness,

DUKNGAL DANG DUKNGAL GYI GYU DANG DRALWAR
GYUR CHIK/

Be freed from suffe/ring and causes of suffe/ring ,

DUKNGAL MEPÉ DEWA DANG MI DRALWAR GYUR CHIK/
Not be sepa/rate from the joy free of suffe/ring.

NYERING CHAKDANG NYI DANG DRALWÉ TANGNYOM LA
NEPAR GYUR CHIK/

May they abide in the equanimity
That is free from attachment and aversion
●To sen/tient be/ings close and distant.

(Recite three times.)

The Main Part's Generation Ritual

OM ŠUNYATĀ JÑĀNA VAJRA SVABHĀVA ĀTMAKO HANG/

TONGPÉ NGANG LÉ PEMA MARPO DABMA GYEPÉ/
From within emptiness arises a red lotus with eight petals.

TEWAR TSANGPA DANG/ WANGPO/ NYEWANG/ DRAKPO TÉ/
In the center, lying on their backs, reside the four maras: Brahmā, Indra,
Upendra, and Rudra,

DÜ ZHI GEN KYAL DU NEPÉ NYINGGAR NYIMÉ KYILKHOR/
with a sun mandala on their chests.

DÉ TENGDU NAMKHAR NEPÉ NA DA DENYI HUNG TINGNAK
TU GYUR/

Above that, the nada abiding in space transforms into a bluish black HŪNG.

DÉ LÉ ÖZER TRÖ TSUR DÜ/
From it, light rays radiate and regather

DORJÉ TINGNAK HUNG GI TSENPA DÉ YONGSU GYURPA LÉ/
and become a bluish black vajra marked with HŪNG.

KYÉ DORJÉ KUDOK TINGNAK ZHAL GYÉ CHAK CHUDRU
ZHAB ZHIPA/

It transforms and one arises as Hevajra, bluish black in color, with eight faces, sixteen arms, and four legs.

TSAWÉ ZHAL NAKPO/ YÉ KAR YÖN MAR LHAKMA GYAB
ZHAL ZHI NAKPA/

The main face is black, the right white, the left red,
the remaining back four faces are black,

TENG ZHAL DÜKHA CHER TRÖPA/

and the top face is smoke-colored with an extremely wrathful grimace.

CHIWOR NATSOK DORJÉ GYENPA/

The crown is ornamented with a double-vajra.

ZHAL RERÉ LA CHEN MARPO SUM SUM DANGDEN ZHING/

Each face has three red eyes

TÖKAM NGA NGA YI UGYEN CHEN/

and a crown of five dry skulls.

ZHAL CHEWÉ NYUGU ZHI ZHI TSIKPA/

He gnashes his teeth, revealing four fangs,

UTRA SERPO GYENDU DZEPA/

while his yellow hair flows upward.

HUNG GI DRADROK CHING JIKPA ANG JIKPAR DZEPA O/

Emitting the sound of “HŪNG”, he frightens even fear itself.

CHAK CHUDRU GI TÖPA CHUDRU ZUNGWÉ NANG GI YÉ
KYI DANGPO NA LANGPO CHÉ KARPO/

The sixteen hands each hold skull cups.

The first two hands embrace the female consort

YÖN GYI DANGPO NA SA YI LHAMO DANG CHEPA DZINPÉ
YUM LA KHYÜPA

while holding a white elephant in a skull cup in the right and a yellow earth deity in the left.

YÉ NYIPA NA TA NGÖNPO/

Within the skull cups in the remaining right hands there are:

SUMPA NA BONGBU KHAMPA/

a blue horse, a brownish donkey,

ZHIPA NA BALANG MARPO/

a red ox,

NGAPA NA NGAMONG TAL KAR/

a grey camel,

DRUKPA NA MI MARPO/

a red human,

DÜNPÀ NA SHARABHA NGÖNPO/

a blue sharabha,

GYEPA NA JILA GAPA DAK KHA NANG DU CHOKPA DANG/

and a cat with a white mark on the forehead. They all face inward.

YÖN GYI NYIPA NA CHULHA KARMO/

Within the skull cups in the remaining left hands there are:

SUMPA NA LUNGLHA DÜKHA/

a white water deity, a smoke-colored wind deity,

ZHIPA NA MELHA MARMO/

a red fire deity,

NGAPA NADA BÉ LHAMO KARMO/

a white moon deity,

DRUKPA NA NYIMÉ LHAMO MARMO/

a red sun deity,

DÜNPÀ NA SHINJÉ NAKPO/

a black Lord of Death,

GYEPA NA NOR DAK SERMO CHAK NA DZINPA NAM ZHAL

CHIR CHOKPA O/

and a yellow Lord of Wealth. They all face outward.

ZHAB ZHI DÜNMA NYI YÖN KUM YÉ KYANGWÉ TSANGPA
DANG DRAKPO/

Of the four legs, the front left is bent and the front right extended, pressing on Brahmā and Rudra, respectively.

GYAB MA NYIGAR TAB KYI WANGPO DANG NYEWANG
NENPA/

The back two legs are in dancing posture, stomping upon Indra and Upendra.

KU LA TALCHEN DANG/ RÜPÉ CHAKGYA NGA DANG/
The body is adorned with cremation ashes and the five bone ornaments.

MIGO LÖNPÉ DOSHAL CHEN/

Wearing a necklace of freshly severed human heads

GEKPA/ PAWA/ JIKSU RUNGWA/ TROWA/ NGAMPA/ ZHEPA/
NYINGJÉ/ ZHIWA/ NGOTSARWA TÉ/ GAR GYI NYAM GU
DANG DENPA/

and emoting the nine dramatic sentiments: erotic, heroic, dreadful, wrathful, majestic, laughing, compassionate, peaceful, and awe-inspiring,

YESHE KYI MEPUNG BARWÉ LONG NA ZHUKPA O/
he resides amidst a massive blazing expanse of wisdom flames.

YUM DORJÉ DAKMEMA KUDOK NGÖNMO ZHAL CHIK
CHAK NYI CHEN SUM NGAWA/

The female consort is Vajra Nairātmyā, blue in color, with one face, two arms, and three eyes.

ZHAL CHEWA TSIK SHING/ UTRA SERPO GYENDU DZEPA/
She gnashes her fangs, and her yellow hair flows upward.

CHAK YÉ DRIGUK DANG/

The right hand holds a flaying knife

YÖN TÖPA DZIN CHING KYANGWÉ TAB KYI YAB LA KHYÜPA/
and the left brandishes a skull cup while embracing the male consort with the left leg outstretched.

RÜPÉ CHAKGYA NGA DANG MIGO KAMPO NGABCHÜ
DOSHAL CHEN/

Wearing the five bone ornaments and a necklace of fifty dry human skulls,

YESHE KYI MEPUNG BARWÉ LONG NA ZHUKPA O/
she resides amidst a massive blazing expanse of wisdom flames.

RANG GI NYINGGAR RANG DANG DRAWÉ YESHE SEMPA/
In one's heart center is the jnanasattva in one's own appearance.

DÉ TUKKAR TINGNGÉDZIN SEMPA NYIMA LA NEPA HUNG
NGÖNPO/

Within his heart is the samadhisattva in the form of a HUNG atop a sun disk.

YUM GYI TUKKAR DAWÉ KYILKHOR GYI TENGDU ANG
NGÖNPA ÖZER DANG CHEPA/

In the female consort's heart center is a moon disk on top of which is a blue ANG glowing with light rays.

Blessing of The Six Sense-Spheres and Body, Speech, and Mind

TAMCHÉ KYI MIK TU MONG LÉ TIMUK DORJÉ MA KARMO/
In the eyes of all deities, from MOM arises the white goddess Vajra Ignorance;

NAWAR DENG LÉ ZHEDANG DORJÉ MA NAKMO/
In the ears, from DEM the black goddess Vajra Anger;

NAR MANG LÉ SERNA DORJÉ MA SERMO/
In the noses, from MAM the yellow goddess Vajra Avarice;

CHER RANG LÉ DÖCHAK DORJÉ MA MARMO/
On the tongues, from RAM the red goddess Vajra Desire;

TRALWAR ING LÉ TRAKDOK DORJÉ MA JANG KHU/
On the foreheads, from IM the green goddess Vajra Jealousy.

NYINGGÉ CHA TÖ DU A LÉ REKJA DORJÉ MA NGÖNMO/
On the chests, from A the blue goddess Vajra Touch.

CHIWOR OM LÉ SAWO CHÖ MA KU DORJÉ KARMÖ TUKKAR
OM/

In their heads, from OM arises Pātālavāsinī,
the white goddess Vajra Body, with OM in her heart center;

**DRINPAR AH LÉ SACHÖ MA SUNG DORJÉ MARMÖ TUKKAR
AH/**

In their throats, from Āḥ Bhūcarī,
the red goddess Vajra Speech, with Āḥ in her heart center;

**NYINGGÉ CHA MÉ DU HUNG LÉ KHACHÖ MA TUK DORJÉ
NAKMÖ TUKKAR HUNG/**

In their hearts, from HŪNG Khecharī,
the black goddess Vajra Mind, with HŪNG in her heart center.

DENAM TAMCHÉ KYANG ZHAL CHIK CHAK NYIPA/

They each have one face and two arms.

**YÉ DRIGUK DANG YÖN TÖPA CHENKHUNG DU KHATVANGA
CHUKPA/**

The right hand holds a flaying knife, the left a skull cup, and a khatvanga rests in the crooks of their arms.

**KYILTRUNG CHEPÉ GAR GYI RO YI DEN GYI TENG NA
ZHUKPAR GYUR/**

Standing upon corpse-seats, they dance with one leg bent.

Inviting the Jnanasattva

RANG GI NYINGGÉ HUNG LÉ Ö TRÖPÉ/

Light radiates from the HŪNG in one's heart center,

YESHE SEMPÉ KYILKHOR GYI KHORLO DÜN GYI NAMKHAR
inviting the wisdom mandala into the sky in front.

VAJRA SAMĀJAḤ

**GAURĪ DZAḤ/ CAURĪ HŪNG/
BETĀLĪ BAM/ GHASMARI HOḤ**

NYI SU MEPAR GYUR/

They are non-dual.

Bestowal of Empowerment

RANG GI NYINGGÉ HUNG LÉ ÖZER TRÖPÉ WANG GI LHA
RIK NGA KHOR CHÉ CHENDRANG

Light emanates from the HUNG in one's heart,
inviting the empowerment deities of the five families with their retinue.

GÖNPO DEZHIN SHEKPA KÜN/ KHYÉ KYI DAK LA
WANGKUR CHIK/

“O protector tathagatas please
bestow empowerment upon me!”

ZHE SÖLWA TABPE/

By supplicating in this way,

SANGYE DENAM HERUKÉ ZUK SU GYUR NÉ/
The buddhas transform to herukas.

TUKKA NÉ TRULPÉ DORJÉ KHANDROMA NAM KYI/
Vajradakinis come from their hearts.

DÜTSI NGÉ GANGWÉ BUMPÉ WANGKUR/
They then bestow the empowerment
With a vase filled with the five nectars.

KHORLO ZHIR DÜTSI CHUGYÜN GYI GANGWÉ/
Flowing nectar fills the four chakras

DORJÉ ZHI NAMPAR DAK CHING/
Completely cleansing the four vajras.

CHU LHAKMA CHUNGZÉ YAR KHYILWA LÉ/
Excess fluid overflows upwards

TSOWO YABYUM LA MIKYÖPÉ U GYENPAR GYUR/
Becoming the crown of Akshobhya
● For the male and female main deity.

Offerings

Offer the cleansing water with:

OM SARVA SAMŚODHANI ĀḤ HŪNG SVĀHĀ/

Offer the drinking water with:

OM DZAḤ HŪNG BAM HOḤ KHAM RAM ĀḤ HŪNG SVĀHĀ/

Offer the water for bathing the feet with:

OM NIRĪTI HŪNG KHAM ĀḤ HŪNG SVĀHĀ/

OM VAJRA PUŚPE ĀḤ HŪNG SVĀHĀ/

OM VAJRA DHUPE ĀḤ HŪNG SVĀHĀ/

OM VAJRA ĀLOKE ĀḤ HŪNG SVĀHĀ/

OM VAJRA GANDHE ĀḤ HŪNG SVĀHĀ/

OM VAJRA NAIVIDYE ĀḤ HŪNG SVĀHĀ/

OM VAJRA ŚABDA ĀḤ HŪNG SVĀHĀ/

OM GAURĪ GAM ĀḤ HŪNG SVĀHĀ/

OM CAURĪ CHAM ĀḤ HŪNG SVĀHĀ/

OM BETĀLĪ BAM ĀḤ HŪNG SVĀHĀ/

OM GHASMARĪ GHAM ĀḤ HŪNG SVĀHĀ/

OM PUKKASI PAM ĀḤ HŪNG SVĀHĀ/

OM ŚAVARI ŚAM ĀḤ HŪNG SVĀHĀ/

OM CANḌĀLĪ LAM ĀḤ HŪNG SVĀHĀ/

OM DOMBINI ḎAM ĀḤ HŪNG SVĀHĀ/

Thus make the offerings of the eight goddesses.

Praise

KHYÖ NI NALJORMÉ TSOK KYI YONGSU KOR/
You are completely surrounded by the group of yoginis.

KHYÖ NI NYI KYI TUK KYI KHYÖ GONG DRUB/
With your own mind, you fulfill your intentions.

KHYÖ NI GYU DANG MI GYU KHORWA KÜN DRUBPA/
You create all animate and inanimate cyclic phenomena.

NYINGJÉ TUK KYI SEMCHEN CHANGCHUB TU/
With a compassionate mind, you awaken sentient beings.

KÜNDZOB GYUMÉ CHANGCHUB DRUBPÉ YI/
I praise Hevajra, the Glorious Heruka,

GYEPÉ DORJÉ PAL GYI HERUKA LA TÖ/
Whose mind accomplishes enlightenment through relative illusions.

Visualization for the Recitation

YUM GYI TUKKAR DAWA LA NEPÉ ANG YIK GI TAR/
In the female consort's heart is a moon disk. Upon it is a blue ANG.

DA JÉ NGAK TRENG RANG DOK YÉ KOR DU NEPA LÉ ÖZER
DANG NGAK KYI TRENGWA JUNG/

It is surrounded by a rosary of the mantra to be recited, the same color as oneself, positioned clockwise. From that, light rays and a mantra garland emanate.

YUM GYI ZHAL NÉ YAB KYI ZHAL DU ZHUK/
From the female's mouth it enters into the male's mouth

AWADHUTI NÉ MAR SONG/
and travels down the avadhuti.

DORJÉ NORBU NÉ YUM GYI PEMAR BAB TÉ TUKKAR ZHUK/
It descends through his vajra's jewel into the female's lotus and enters into her heart.

LAR YANG YUM GYI ZHAL NÉ YAB GYI ZHAL DU ZHUK TÉ/
It travels back up through her mouth and into the male's mouth.

TI GU DRO CHŪN CHAKDROK DÉ SHUK KYI DRÖ KYI
 KHORWÉ TRINLÉ NAM ZHI DRUBPAR GYUR/

As the garland circles in the manner of a string, a feather wreath, an iron chain, and a powerful arrow, the four types of enlightened activity are accomplished.

Actual Recitation

**OM DEVA PICU VAJRA
 HUNG HUNG HUNG PHAT SVAHĀ/**

(The essence mantra of the male consort)

**OM VAJRA KARTARI HEVAJRĀYA
 HUNG HUNG HUNG PHAT SVAHĀ/**

(The near-essence mantra of the male consort)

**OM AṢṬĀNANĀYA PIṄGORDHVA KEŚA VARTMANE/
 CATUR VIMŚATI NETRĀYA ŚODAŚA BHUJĀYA KRŚNA
 JĪMŪTA VAPUŞE/ KAPĀLA MĀLĀNEKA DHĀRIÑE
 ĀDHMĀNTA KRŪRA CITTĀYA ARDHENDU DAMŚTRIÑE/
 MĀRAYA MĀRAYA/ KĀRAYA KĀRAYA/
 GARJAYA GARJAYA/ TARJAYA TARJAYA/
 ŠOŚAYA ŠOŚAYA SAPTA SĀGARĀN BANDHA BANDHA
 NĀGĀṢṬAKĀN/ GRHÑA GRHÑA ŠATRŪN/ HA HĀ HI HĪ HU
 HŪ HE HĒ HO HŌ HAM HAH PHAT SVAHĀ/**

(The root mantra)

Conclusion

The Completion Stage Recollection of Complete Purity

NYINGJÉ CHEN NI MARPO TÉ/

Red out of compassion,

DORJÉ SUM GYI DAKPÉ CHEN/

the pure eyes symbolize the three vajras.

JAMPÉ TUK LA YENLAK NAK/

The black body conveys a loving heart.

DUWÉ NGÖPO ZHI YI NI/

The four means of attraction

ZHAB NI NAMPA ZHI ZHÉ JÖ/

are expressed by the four feet.

ZHAL GYÉ NAMPAR TARPA GYÉ/

The eight faces are the eight liberations.

CHAK NI TONGPA CHUDRUK NYI/

The hands are the sixteen emptinesses.

GUK KYÉ KYI NI SANGYE NGA/

The bone ornaments signify the five buddhas.

DUKPA DUL CHIR TROWOR JÉ/

He is fierce in order to tame the wicked.

PAKPA CHANGCHUB YENLAK DÜN/

The skin represents the seven factors of enlightenment

RÜPA DENPA ZHIPO NYI/

and bones are the four truths.

DÉ TAMCHÉ KYANG DETONG YERMÉ KYI RANGZHIN DU
NAMPAR DAKPA O/

All aspects [of the deity] are pure as the nature of the inseparability of bliss and emptiness.

Regarding this meditation, the relative is to meditate on the purity of each and every aspect of the deities while being sealed by the inseparability of bliss and emptiness. The ultimate is the purity of suchness.

Dissolution

RANG GI NYINGGA NÉ ÖZER TRÖ/

Light radiates from one's heart center,

KYILKHOR GYI KHORLO RANG GI NYINGGAR TIM/
dissolving the mandala circle back into one's heart.

DAMTSIK SEMPA YESHE SEMPA LA/

The samayasattva then dissolves into the jnanasattva,

DÉ TINGDZIN SEMPA LA/

which dissolves into the samadhisattva.

DEYANG HUNG ZHABKYU KHOKPA DA TSÉ TIKLÉ NA DÉ
BARDU TIM TÉ MIMIK PAR GYUR/

That further dissolves into the hook U (◎) of the HUNG
into the HA (◎), the crescent moon (◎), the bindu (°),
and the nada, which becomes invisible.

With that, rest evenly for some time.

LAR YANG RANGNYI HERUKA ZHAL CHIK CHAK NYIPÉ
KUR SALWÉ/

Once again, one clearly arises in the form of Heruka, with one face and two arms.

CHIWOR OM/ DRINPAR AH/

One's crown is marked with OM, one's throat with ĀH,

TUKKAR HUNG GI TSENPAR GYUR/

and one's heart with HUNG.

Having thus envisioned, bring the yoga of post meditation onto the path.

If you wish to offer a torma it is appropriate to do so here.

Aspiration

At the end, offer an aspiration prayer from the Hevajra Root Tantra:

KYÉ ZHING KYEWÉ RIK CHOK TU/

KYÉ ZHING KHENG MÉ DAMTSIK DEN/

Life after life may we be

Born in the supreme fa/mi/ly,

Free of intoxication

And hold fast to our samaya,

GYEPÉ DORJÉ TÖNPA DANG/

TSEDEN LAMA GÜ GYUR SHOK/

Teach Hevajra and be kind,

- With devotion to the lama.

KYÉ ZHING KYEWAR GYURPA NA/

LAKPA DORJÉ DRILBU DUNG/

Life after life may we hold

The vajra near and ring the bell,

ZABMÖ CHÖ NI DÖNPA DANG/

TSÜNMO SHU TRA LEN GYUR SHOK/

Recite the profound dharma

- And draw the nectar of the queen.

Dedication

GEWA DI YI NYURDU DAK/

Swiftly by this virtue may

KYÉ YI DORJÉ DRUB GYUR NÉ/

I accomplish Hevajra

DROWA CHIK KYANG MALÜPA/

and bring all beings in that state

DÉ YI SA LA GÖPAR SHOK/

without any exception!

Colophon

This composition comes from the pure lineage of the Marpa tradition. It was composed with clouds of offerings in mind for the thousand-year anniversary ceremony of Lord Marpa's birth by the one blessed with the name Gyalwa Drikungpa Konchok Tenzin Kunzang Thinle Lhundup at Milarepa Retreat Centre in New Zealand during the Iron Rabbit Year of the 17th rabjung, on the 25th day of the 4th lunar month, 25th of May 2011 according to the Western calendar.

It was converted digitally by Amtse Karma Tenzin, proof-read by Khenpo Konchog Sherab, and formatted and arranged for publishing by Druk Tsering of Gawa and Dr. Konchog Karma.

Let the virtue of this become the cause for all wandering beings to reach the state of Vajradhara! Virtue, virtue, virtue!

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4th edition, July 2023 by Carl Djung, Drupön Rachel Dodds (versification), and Cécile Ducher.

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Songs

Song of the offerings of the eight goddesses

 Offering melody and use the Bell 

Black, in the eastern gate, | ● Gaurī holds the white moon.
 Thief, she is crimson red, | Chaurī holds the sun vessel.
Golden and Walking Dead, | ● Betālī holds water.
 Green as an emerald, | Ghasmarī holds medicine.
 Blue as a sapphire | ● Pukkasī holds a Vajra.
 White, in the wilderness | Shavarī, holds Taste.
 Grey, as a thunder cloud | ● Chandālī plays a Skull-drum.
 All of them, | make offerings to the lord.
 Now, the Promiscuous One | ● with the many colors,
 She, with the great desire | and with deep longing.
 Dombinī, | embraces the body.

Song of the praise to the goddesses of the sense spheres and of body, speech and mind

 Praise melody

I pay homage and praise | ● the Vajra Hatred.
 I pay homage and praise | ● the Vajra of Ignorance.
 Protect me | ● Vajra of Avarice.
 Care for me | ● Vajra of Desire
 And you Vajra Envy | ● and also you Vajra Pride:
 Vajras of Illusions | ● All of you Protectors!
 All the activities: | ● accomplish entirely!
 All Vajras: | ● May this bring delight in you!

See next page

Praise to Hevajra's three kayas through seven aspects

♪ ♫ Praise melody

You, fully encircled | ●  by the eight yoginis.

You, whose enlightened mind | ●  has fulfilled your intentions.

You, who establish all: | ●  beings, things, samsara

Compassion of your heart, | ●  enlighten all beings

Your mind accomplishes | ●  awakening of beings

By the illusion of | ●  using relative truth

♫ Praise Heruka, | ● Glorious Hevajra.



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ପାଞ୍ଚମୀ-ପାରିଷଦ୍ୱାରା ପାତ୍ରଶାସନୀ

Lineage Prayer

Preparation

Going for Refuge

ଶିମୁନ୍ଦରାଜୀ ଶିମୁନ୍ଦରାଜୀ ଶିମୁନ୍ଦରାଜୀ
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Main Practice

The Four Immeasurables

The Main Part's Generation Ritual

དੰସ·ਸାର୍ଵି·ଷକ୍ତିଦକ୍ଷଣୀ ଅଁଁସୁତ୍ରହକ୍ଷର·ପକ୍ଷ·ଶୁଦ୍ଧିଭ୍ୟାଙ୍ଗଗୁର୍ହିତା ଶୁଦ୍ଧ·ପରି·ଦନ·ଘା
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Blessing of The Six Sense-Spheres and Body, Speech, and Mind

Inviting the JnanaSattva

ଓ. পুস্তক সমূহ দ্বারা প্রকাশিত হয়েছে। এই পুস্তকগুলি মুক্তি পাওয়া যাবে না।

Bestowal of Empowerment

Offerings

ଓঁ আশীর্বাদে পূজা।
ওঁ পূজা পূজা।
ওঁ পূজা পূজা।

Praise

Visualization for the Recitation

ସନ୍ତୋଷାଦମୀଶାରୀ ଯୁଗାଶ୍ରୀଶୁଣାଶାରାଜାନ୍ତିଷ୍ଠିତାପାଦକାରୀଙ୍କୁଶିଥାରୀମେଷମ୍ଭା ଏହି
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Actual Recitation

ପ୍ରାଣ-ପାଦକୁଳୀ । ଅନ୍ତିମ-ପିତୃ-ମୂର୍ତ୍ତିଙ୍କୁ ଛେଦିବାରେ ଶତ-ଶହିରା । ବୈଷୟବାରୀଶ୍ଵର-ପର୍ବତୀ । ଅନ୍ତିମ-
ମୂର୍ତ୍ତିଙ୍କୁ ଛେଦିବାରେ ଶତ-ଶହିରା । ବୈଷୟବାରୀଶ୍ଵର-ପର୍ବତୀ । ଅନ୍ତିମ- ଆପ୍ନେଶ୍ଵର-
ଯା । ପିତୃ-ଶହିରା । ଶତ-ଶହିରା । ମୂର୍ତ୍ତିଙ୍କୁ । ଶତ-ଶହିରା । ଶତ-ଶହିରା । ଶତ-ଶହିରା ।

Conclusion

The Completion Stage Recollection of Complete Purity

Dissolution

ମୀଦମୀଶାପଦଶୁଦ୍ଧି । କ୍ରିଶ୍ଚତୁର୍ବୟଦମ୍ଭମାପଦଶରଣାଶ୍ରୀ । ଶ୍ଵର୍ଯ୍ୟଦମଦକ୍ଷିଦକ୍ଷିତ୍ରା ।
ବ୍ୟବଶତିଶାପ୍ରଭାଶତିଶାପଦକ୍ଷିତ୍ରଶାଶ୍ଵରାପଦନ୍ତି । ଶ୍ରୀଦର୍ଶନ୍ତେ । ପାଶ୍ଚିମପଦଶୂନ୍ୟ ।
ଶୁଶଶାପଦକ୍ଷିତ୍ରଶିଶାପକରକପଦଶୁଦ୍ଧି । କ୍ରିଶ୍ଚମେଶାପଦମ୍ଭମାପକରମାଶ୍ରୀଦକ୍ଷିପଦମଦୁଲ୍ଲିଙ୍ଗ ।
ଶହିରଦର୍ଶନଶ୍ରୀଶାଶ୍ଵରଦକ୍ଷିତ୍ରପଦଶୁଦ୍ଧି ।

Aspiration

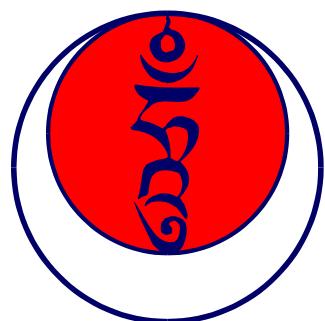
ସହାନୁଷ୍ଠାନପରିବହଣକୁ ଦୂରାତ୍ମକତାକୁ ଶ୍ରୀରିଦ୍ଧିଶ୍ରୀପରିବହଣକୁ
ନୁ ଶ୍ରୀରିଦ୍ଧିପରିବହଣକୁ ପରିବହଣକୁ ପରିବହଣକୁ ପରିବହଣକୁ
ପରିବହଣକୁ ପରିବହଣକୁ ପରିବହଣକୁ ପରିବହଣକୁ ପରିବହଣକୁ
ପରିବହଣକୁ ପରିବହଣକୁ ପରିବହଣକୁ ପରିବହଣକୁ ପରିବହଣକୁ
ପରିବହଣକୁ ପରିବହଣକୁ ପରିବହଣକୁ ପରିବହଣକୁ ପରିବହଣକୁ

Dedication

ଦ୍ୱାରା ପରିଚୟ କରିବାକୁ ପାଇଲା । ଏହାର ଅଧିକାରୀ ମହାନ୍ ପାତ୍ର ହେଲା ।

Colophon

ଓ'ପ'ର୍ଦ୍ଧ'ବ'ଦ'ମ'ଦ'ଯ'ଶ'ଶ'ା'ଗ'ର'ଦ'ମ'ଦ'ଯ'ଶ'ଶ'ା'ଶ' । ମ'ଦ'ବ'ନ'ଦ'ବ'ା'ମ'ଦ'ପ'ର'ତ'କ'ଷ'ବ'ିଦ'ସ'ବ'ସ'ା'ର'ଦ'ନ'ଦ' ।
କ'ଷ'ତ'ିଶ'ା'ବ'ର'ଦ'ମ'ଦ'ଯ'ଶ'ଶ'ା'ଗ'ର'ଦ'ମ'ଦ'ଯ'ଶ'ଶ'ା'ଶ' । କ'ିତ'ିକ'ି'ଏ'କ'ି'ମ'ି'ଏ'କ'ି'ଶ'ଶ'ା'ବ'ସ'ା' ।
ଖ'ର'ବ'ବ'ା'ର'ବ'ି'ଶ'ଶ'ା'ବ'ର'ଦ'ମ'ଦ'ଯ'ଶ'ଶ'ା'ଶ' । ନ'ା'ର'ବ'କ'ର'ଶ'ବ'ଲ'ବ'ର'ଦ'ନ'ଦ'ି'କ'ା'ଗ'ର'ବ'ବ'ଦ'ନ'ଦ'ି'କ'ା'ଗ'ର'ବ' ।
ଫ'ଲ'ବ'ବ'ା'ର'ବ'ି'ଶ'ଶ'ା'ବ'ର'ଦ'ମ'ଦ'ଯ'ଶ'ଶ'ା'ଶ' । ମ'ଦ'ବ'ନ'ଦ'ବ'ା'ମ'ଦ'ପ'ର'ତ'କ'ଷ'ବ'ିଦ'ସ'ବ'ସ'ା'ର'ଦ'ନ'ଦ' । ୨୦୨୨ ମ'ଦ'ବ'ନ'ଦ' ୦୮ ହ'ର' ।
୨୧ ବ'ବ'ଦ'ନ'ଦ'ବ'ା'ମ'ଦ'ପ'ର'ତ'କ'ଷ'ବ'ିଦ'ସ'ବ'ସ'ା'ର'ଦ'ନ'ଦ' । ଶ'ର'ବ'ି'ଶ'ଶ'ା'ବ'ର'ଦ'ନ'ଦ'ବ'ା'ମ'ଦ'ପ'ର'ତ'କ'ଷ'ବ'ିଦ'ସ'ବ'ସ'ା'ର'ଦ'ନ'ଦ' ।
କ'ଷ'ତ'ିଶ'ା'ବ'ର'ଦ'ମ'ଦ'ଯ'ଶ'ଶ'ା'ଗ'ର'ଦ'ମ'ଦ'ଯ'ଶ'ଶ'ା'ଶ' । ନ'ା'ର'ବ'କ'ର'ଶ'ବ'ଲ'ବ'ର'ଦ'ନ'ଦ'ି'କ'ା'ଗ'ର'ବ'ବ'ଦ'ନ'ଦ'ି'କ'ା'ଗ'ର'ବ' ।
କ'ଷ'ତ'ିଶ'ା'ବ'ର'ଦ'ମ'ଦ'ଯ'ଶ'ଶ'ା'ଗ'ର'ଦ'ମ'ଦ'ଯ'ଶ'ଶ'ା'ଶ' ।



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