

༄༅ ། བ්‍රහ්ම རුද්‍ය ས්වභාව དේ ཀ්‍රි ག්‍රැන් ພ්‍ර ཁේ ཉ མ් ཁේ ང ཉ ཁේ ཉ

XXIII ANNUAL NYINGMA MONLAM CHENMO



THE WORLD PEACE CEREMONY
BODHGAYA 2013

CONTENTS

PAGE NO.

1.	A Brief Biography of Kunkhen Mipham Jamyang Namgyal Gyatsho	78
2.	Heart Advice to the Tantric Priests of the Degenerate Time - the Garland of Jewel	79
3.	A Brief Biography of His Holiness Taglung Tsetrul Rinpoche, the Sixth Supreme Head of Ngagyur Nyingma	87
4.	Enthronement of His Holiness Taklung Tsetrul Rinpoche as the 6 th Supreme Head of Ngagyur Nyingma Tradition	90
5.	Advice of H.H. Dodrubchen Rinpoche, the Sovereign Lord of the Great Secret Doctrine	92
6.	A Brief Biography of His Holiness Jadrel Sangay Dorjee's life span of hundred years	96
7.	A Brief Biography of Late H.H. Dungsay Thrinley Norbu Rinpoche	98
8.	A Brief Biography of Late Ralo Rinpoche	102
9.	Benefits and Merits of Prostration & Circumambulation	105
10.	LUMBINI	107
11.	A Brief Biography of Terton Jamyang Khentse Wangpo, Jamgoen Kongtrul Lodro Thaye & Terchen Chog-gyur Dechen Zhikpo Lingpa	109
12.	Message From His Holiness Minling Khenchen Rinpoche	114
13.	Message From His Holiness Dzogchen Rinpoche	116
14.	Khenchen Padma Sherab's Advice	117



Organized By:

NYINGMA MONLAM CHENMO INTERNATIONAL FOUNDATION

In Coordination with:
Tharpaling Shedrub Choeki Gatshel,
Lho-Drak Kharchu,
Gangteng Sang-Ngag Choeling Monastery,
Tamzhing Lhalung Thegchog Rabgyeling Monastery,
and all the Nyingma Monasteries of Bhutan.

From 12th to 21st January, 2013



༄ ལྷିନ୍ଦ୍ରହେ ହେତ୍ରଶ୍ଵର କେତ୍ରଭୂତ ལྷିଗନ୍ଧା ମନ୍ଦିରିନ୍ଦା । ପଞ୍ଚନ୍ଦରଶ୍ଵର ଶ୍ଵର ଘର ହେତ୍ରଶ୍ଵର ଲୁଙ୍ଗାନ୍ତା ॥
ଏତନ୍ଦାର ଭୂତ ନନ୍ଦଗନ୍ଧା ମନ୍ଦିର ଶ୍ଵର ସ୍ଵର୍ଗାନ୍ତିର ଶ୍ଵର ଶ୍ଵର ଶ୍ଵର ଶ୍ଵର ॥



୪ ଅର୍ତ୍ତକାଳେଶ୍ଵିନ୍ଦ୍ରକାଣ୍ଡବୀନ୍ଦ୍ରକେସ ତ୍ରୁପ୍ତବୈକାମ୍ଯଦ୍ୱାରାନ୍ଦ୍ରବୁଦ୍ଧିଶ୍ରୀଶାଶ୍ଵତ୍ତା||
ଶକନ୍ଦ୍ରହିତଶବ୍ଦରେଶ୍ଵରାନ୍ତକାଳେଶ୍ଵରବୈକାମ୍ଯଦ୍ୱାରାନ୍ଦ୍ରବୁଦ୍ଧିଶ୍ରୀଶାଶ୍ଵତ୍ତା||



THE DALAI LAMA

ନ୍ୟେ କେଷଶ ଶୁଣ ପରି ରସଶ ମୁକ୍ତି ରୂପ ଗୁରୁ ଶ୍ଵଦ ପରି ରସଶ ପ୍ରସାଦ ଏହିକା କେଷ
ପକୁଦ ଦରା ରୁଦ୍ଧ ପଦି ଦକ୍ଷ ଶତି ଶା ପଦି କିଳ ପରି ଶ୍ଵଦ ଶ୍ଵଦ ଶ୍ଵଦ ମା ପଶ୍ଚଦ ପରି
ଗୁରୁ ଶ୍ଵଦ ଶିଖଶ ପକୁଦ ସତି ଦରା ରୁଦ୍ଧ ପଦି ଦକ୍ଷ ଶତି ଶା ପଦି କିଳ ପରି ଶ୍ଵଦ
କେ ପରି ସମଶ ଶ୍ଵଦ ଶକୁଦ ଶ୍ଵଦ ଶା

ଦ୍ୟାକ୍ଷରାମପୁରାକୁମାରଶ୍ଵରପଦିଶ୍ଵରପତନା ପୁଣୀଦ୍ୟାକ୍ଷରାମପଦିଶ୍ଵର
ରାମପଦିଶ୍ଵରକୁମାରଶ୍ଵରପଦିଶ୍ଵରପତନା ୧୦ ହିନ୍ଦୁ ୧୯
ଶ୍ରୀଅନ୍ତଃ ୧୯୯୯ ଜୁଲାଇ ୨୩ ହିନ୍ଦୁ ୨୫ ପା||





᳚ ཤ୍ଵର୍ଗ-କ୍ଷେତ୍ର-ଶ୍ଵର୍ଗ-ହି-ଶ୍ଵର୍ଗ-ନୁ-ବନ୍ଦୁ-ଶା-ପଦି-ଯମ୍ | କେତେ-କେତେ-ଯମ୍ବା-ମହା-ଶାନ୍ତି-କର-ନଶ୍ଵର-ଦସ୍ତି-ପର୍ବତୀ ||
ଶୁଣ-କ-ପଦ୍ମ-ନଶ୍ଵର-ଦ୍ଵାରା-କୃ-ପଦ୍ମ-ଯମ୍ | ଯମ୍ବା-ନ-ଦ୍ଵାରା-ନ-କରିଦ-ଦ୍ଵାରା-ଶ୍ଵର୍ଗ-ଦ୍ଵାରା-ପର୍ବତୀ ||

ਤੁਖੀਵਾਨੀ



OFFICE OF HIS HOLINESS THE DALAI LAMA

ENGLISH TRANSLATION OF THE MESSAGE

Today, all over the world we see signs of a steady decline in values that we call the five degenerations. In such a context, the Nyingma Religious Society's efforts to organise a Great Prayer Festival annually at Bodhgaya, the place where our compassionate teacher, Shakyamuni Buddha, found enlightenment, is a source of great merit and benefit. Therefore, I offer my heartfelt appreciation to everyone involved.

Every year, on this occasion, vast and elaborate clouds of offerings are made to the Buddhas and their offspring throughout the ten directions. Extensive offerings are also made to the Sangha, the Spiritual Community. The aim of such activities is to halt the general decline in values and behaviour and to encourage appreciation of the value of Dharma in the short term, and the ultimate attainment of complete Buddhahood. However, no matter how virtuous our actions may appear to be, whether they are truly fruitful depends on our motivation. Therefore, it is important, particularly on such special occasions, not to allow our minds to be contaminated by disturbing thoughts such as the eight worldly concerns, selfishness, and the conception of true existence, but to try to be mindful of *bodhichitta*, the altruistic awakening mind, and the view of emptiness of intrinsic existence.

I offer my prayers that whatever merit is produced on this occasion shall become a cause for the enlightenment of all sentient beings.

Shakya Bhikkhu Tenzin Gyatso,
3rd of the Tenth Month of the Fire Ox year of the 17th Rabjung,

15th December 1997



Phone : 4138

Thupten Dorjidak Aewam Chokgar Nyingmapa Monastery

TAKLUNG TSETUL RINPOCHE
SARASWATI GARDEN ESTATE
KASUMPTI, SIMLA, H. P.
Pin : 171009.

Ref:

Dated

- 19 -

Message From His Holiness Taklung Tsetrul Rinpoche

ENGLISH TRANSLATION OF THE MESSAGE

At this modern time, it is a speeding time of degeneration, and on this speeding time of degeneration, the religious association of Ngagyur Nyingma makes huge offerings to Lord Buddha in Bodhagaya, the very sacred place where he had attained the enlightenment. They also serve extensive hospitality to the whole assemblage and conduct a prayer ceremony to calm down the violence and bring peace in this world for time being and attain the complete enlightenment.

For this, I pay my sincere appreciation for conducting a prayer every year, and I request fervently to the whole assemblage not to cling for your own concerns with worldly thoughts. Please make sure that your prayer and religious activities all get embraced with the Threefold Excellences and pray wholeheartedly to last longer the Buddha dharma, and may all the sentient beings be rich with peace and prosperity!

H.H. Taklung Tsetrul Rinpoche
6th President of Ngagyur Nyingma
Do-Drak Monastery
20-10-2012



ବୈକେନ୍ଦ୍ରାଶ୍ଵରଶିଖଦୁରସ୍ତ୍ରସମ୍ମିଳିତ

Shechen Tennyi Dargyeling

(Nyingmapa Buddhist Monastery)
Founded by Dilgo Khyentse Rinpoche



Under the Auspices of Shechen Maha Buddha Vihara (Registered under Association Act)
P. O. Box 136, Baudhanath, Kathmandu, Nepal. Tel.470721 Fax.977 1 470215



ବେଳେଷଣ୍ଟରୁଷାତ୍ମିଶବ୍ଦକୁଷାନ୍ତିରୁ

Shechen Tennyi Dargyeling

(Nyingmapa Buddhist Monastery)

Founded by Dilgo Khyentse Rinpoche

Under the Auspices of Shechen Mahā Buddha Vihara (Registered under Association Act)
P. O. Box 136, Baudhanath, Kathmandu, Nepal. Tel.470721 Fax.977 1 470215

Message from His Holiness Shechen Rabjam Rinpoche

ENGLISH TRANSLATION OF THE MESSAGE

Bodh Gaya is the place renowned throughout the world as the holy site where Lord Buddha, the supreme Protector of all the sentient beings had displayed the great deed of enlightenment, and also blessed by many other Indian and Tibetan scholar-adepts. It is at this particular place where the great assembly of both Mahayana and Hinayana Sangha led by the four great dharma lineage of Tibet flock annually to conduct the Prayer Ceremony in their respective language with the aim of attaining numerous temporary and ultimate benefits.

I would like to congratulate all the khenpos, trulkus, lamas, lopens monks, nuns and lay practitioners led by the chief lamas of the different monasteries who had kindly gathered here for the 24th Ngagyur Nyingma Monlam Chenmo. International Ngagyur Nyingma Monlam Chenmo was established through the exalted intention of the chief lamas of Nyingma monasteries and the noble support of faithful sponsors. We have all gathered here for annual ten-day Prayer Ceremony, with the primary purposes to fulfill the noble intentions of all the late spiritual masters of Nyingmapas, who are the sovereign lord of Buddha families and mandalas, an envoy of the great master of Ugyen, the emanation of Terchen Jigdrel Yeshey Dorji Drodul Lingpa Tsal, the mind emanation of Jamyang Khentse Wangpo Padma Yodsel Dongag Lingpa, the unified emanation of Panchen Vimalamitra and Chogyal Trisong Duetzen, H.H. Dil-khen Dorji Chang Jigmed Rabsel Dawa, the emanation of Penchen Vimalamitra, the eleventh throne holder of Gyalwa Palyul H.H. Jigmed Thubten Shedrup Choekyi Drayang Palzangpo, the successor of the Terchen Choekyi Gyalpo, the eleventh throne holder of Mindroling, H.H. Gyurmed Kunzang Namgyal and H.H. Gyurmed Ngawang Lodroe Palzangpo, the emanation of the great translator Vairochana.

And also for the sake of advancement of Buddha dharma in general and the Vajrayana teachings of Ngagyur Nyingma, the source of all the sects of Tibetan Buddhism in particular, and for the longevity of all the great adherents of the dharma headed by H.H. the 14th Dalia Lama, H.H. Jadrel Sangay Dorji the back bone of Ngagyur Nyingma teaching, H.H. the 4th Dodrupchen Thubten Thinley Pelzang and the 6th President of Ngagyur Nyingma H.H. Talung Tsetrul Rinpoche Shedrup Thinley Nyijed. It is also for the Sangha member to survive in agreement with pure discipline along with the three wheels of Buddha dharma.

I humbly request everyone assembled here to put your utmost efforts to make your aspirational prayers meaningful by chanting without duplications and omissions and embracing it with the three excellences for the pacification of the hurdles of the five degenerations. So that, everyone can enjoy the temporary glories at present and ultimately attain the perfect enlightenment.

I also would like to earnestly appeal both the ordained monks and the lay practitioners to accord with moral conduct, so that it becomes elegant ornaments for oneself and the eye-catching ornament for those faithful devotees. As the late H.H. Dilgo Khentse said:

*To maintain monastic discipline is the self adornment
Which becomes a source of inspiration for faithful devotees;
And thus, one will be honored by god and human alike.*

Though I am holding the mere name of the President of Nyingma Monlam Chenmo for three years after the late H.H. Penor Rinpoche. I could not accomplish any exalted service, but with the support of Khenpo Thupten Tsultrim and Khenpo Pema Kunzang of Shechen monastery at Kham in Tibet, we have been serving the food for the whole assembly of Monlam for three consecutive years. Therefore, I would like to request everyone to make dedication and aspirational prayers for the well-being of those faithful sponsors.

H.H. Shechen Rabjam Rinpoche
President of Ngagyur Nyingma Monlam Chenmo
29th July 2012



ଶ୍ରୀମତ୍ସୁରଶ୍ଵରପାଦକ୍ଷେତ୍ରମ୍

Jamgon Mipham Rinpoche (1846-1912)

西藏文化局編印《藏文大辭典》卷之三十一
藏文大辭典編纂委員會編印《藏文大辭典》卷之三十一

༄ གྲନ୍ତମସରେ བ୍ରାହ୍ମଣମାତ୍ରକୁମାରାପାଳୀରେ ଶହମାତ୍ର ସହିତ

༄༅· རྒྱ ཤ སྒ ལ ག ད ཉ ག ཉ ཉ ཉ

ଶର୍ଵିଷାନ୍ତବିଷାନ୍ତବୁଦ୍ଧିଦିଵିନ୍ଦୁ ।
 ଶୁଣିବାକେବେଳାମୁଣ୍ଡିଲୁଦ୍ଧବିଷାନ୍ତବୁଦ୍ଧିଦିଵିନ୍ଦୁ ।
 ସେବାକୁମରିକୁତବ୍ୟହବିଷାନ୍ତବୁଦ୍ଧିଦିଵିନ୍ଦୁ ।

བྱଦ୍ଧି କୁଣ୍ଡଳୀ ମହାଶୂନ୍ତି ପରିକଳ୍ପନା ପିଲା
ପରିଯାତା କ୍ରମାବଳୀ ଦ୍ୱାରା ପରିଚୟ ଗୁରୁତ୍ୱରେ ପରିଚୟ କରାଯାଇଛି।

କମ୍ପାଯିନ୍‌ମେଦ୍‌ଏଂଗ୍ଲୋ-ଆର୍ଦ୍ରାଶାନିକୁଣ୍ଡଳୀ ।
ଦର୍ଶନଶୁଦ୍ଧାମେଦ୍‌ମୀଶିନ୍‌ଟେଶାକ୍ରୂପ୍‌ବାଷାଶଶୁଦ୍ଧା । ଏବଂ
ଯାନ୍‌ଦ୍‌ବର୍ତ୍ତିଧିନ୍‌ରଶୁଦ୍ଧାତମାନ୍‌ବିଜାନ୍‌ । କ୍ଷୁଦ୍ରମୀବାନ୍‌
ଫିର୍ଦମାଙ୍କୁମହିଳାଫିର୍ଦମାଙ୍କୁ ॥

ପ୍ରିଣ୍ଟାରିକେରଙ୍କୁମାନ୍ୟିନ୍ଦାକାରାହୁତ୍ତ୍ଵା ଶାକୀ
 ଏବିନ୍ଦୁନାନ୍ଦାରକ୍ଷଦାରିକ୍ଷାଦର୍ଶକାର୍ଥୀଙ୍କୁବା ଶିଳ୍ପାର୍ଥୀଙ୍କୁରେ
 ସରକ୍କେଯୁଦ୍ଧଶ୍ରୀଶାର୍ମକାର୍ଥୀଙ୍କୁବା କାର୍ଯ୍ୟକର୍ତ୍ତାରୁଦ୍ଧର୍ମକାର୍ଥୀ
 ଶୈମନାମର୍ତ୍ତାରୁଦ୍ଧର୍ମକାର୍ଥୀଙ୍କୁବା

ଶ୍ଵର-ଦ୍ଵାରା ନମିତାଣା ସୁ-ଗର୍ଭତା ଧରା-ପେଶ ଘର-
ଦ୍ୟାତି ପ୍ରକାଶ-ଦ୍ୱାରା ପ୍ରାଣ-ପ୍ରାଣ-ଦ୍ୱାରା ପ୍ରାଣ-ଦ୍ୱାରା ।
ପେଶ-ରତ୍ନ-ପଶ୍ଚିମ-ଶ୍ଵର-ଦ୍ୱାରା ପ୍ରାଣ-ପ୍ରାଣ-ଦ୍ୱାରା ।

ଶ୍ରୀଧରିଶ୍ଵରାସମ୍ବନ୍ଧିତ ପ୍ରକାଶକାରୀ
ଶ୍ରୀଶର୍ମା ଏବଂ ଶ୍ରୀଶର୍ମା ଏବଂ ଶ୍ରୀଶର୍ମା

ଓଡ଼ିଆ-ପ୍ରିଣ୍ଟିଙ୍ଗ-ପରିଷକ୍ତି-ଶକ୍ତି-ଯୁଦ୍ଧ-ପଶ୍ଚାତ୍-ବନ୍ଦମାଧ୍ୟା ।
ଯଥ-ମେନ୍ଦି-ପି-ପ୍ରିଣ୍ଟିଙ୍ଗ-ପଶ୍ଚାତ୍-ବନ୍ଦମାଧ୍ୟା । ହିନ୍ଦୁ-
ପକ୍ଷି-ପଶ୍ଚାତ୍-ବନ୍ଦମାଧ୍ୟା । ଯଥ-ମେନ୍ଦି-ପି-ପ୍ରିଣ୍ଟିଙ୍ଗ-ପଶ୍ଚାତ୍-ବନ୍ଦମାଧ୍ୟା ।

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନମାତ୍ରରେ ଏହାରୁ କୌଣସିଲେ ।
 ଯିନ୍ଦ୍ରଶ୍ରୀକୁ ଶାନ୍ତିରୁଦ୍ଧାରଣାରୁଦ୍ଧାରଣାରୁଦ୍ଧାରଣା । ଏହାରୁ
 ପିତା ପିତା ପିତା ପିତା ପିତା ପିତା ପିତା । ୧୨୫
 ପାଶରୁକୁ ପାଶରୁକୁ ପାଶରୁକୁ ପାଶରୁକୁ ।

ମୁକ୍ତିଦ୍ୱାରା ଅନ୍ତର୍ଗତ ପରିପୂର୍ଣ୍ଣ ଜୀବନ ହେଲା ।
ଶୈଖାତନ୍ତ୍ରିଶାସନମ୍ବୁଦ୍ଧାବଳୀ ଶୈଖାଶାସନାବଳୀ ।
ମୀଣୁକୁ ଶୁଣୁ କମାପନ ଏକେ ବିନାପିଣ୍ଡା ଶିଶୁଦ୍ୱାରା
ଶରୀରମାଧ୍ୟରେ ବୁଝାଯାଇଥାଏନା । ବିଶ୍ଵିଷାଦବ୍ୟୁଦନ୍ତ
ଦେଖିବାକୁ ଚାହେନ୍ତିରେ କିମ୍ବା ବିଶ୍ଵିଷାଦମ୍ଭେ
ଯୁଗାନ୍ତରେ ଉପରେ ଆପଣଙ୍କ ପରିପୂର୍ଣ୍ଣ ଜୀବନ
ପାଇବାପରି । କୃତ୍ତିମାନଙ୍କ ପରିପୂର୍ଣ୍ଣ ଜୀବନ
ଦ୍ୱାରା । ବିଶ୍ଵିଷାଦଶାସନମାଦରେ କିମ୍ବା ବିଶ୍ଵିଷାଦମ୍ଭେ
ହେଲାମାନଙ୍କ ସମ୍ମାନମାଧ୍ୟରେ ପରିପୂର୍ଣ୍ଣ ଜୀବନ ।

ଶ୍ରୀନ୍ଦୁରିକରଣମାନଙ୍କେ ସର୍ବତ୍ରପ୍ରକଳ୍ପିତ
 ସହାଯିତ୍ବକାରୀଙ୍କରିତାରେ ଅନୁଭବମହିମା ।
 ଏହାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
 ଏହାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
 ଏହାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
 ଏହାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

କୁଣ୍ଡଲିଷ୍ଟିଗନାମର୍ଦ୍ଦୀପନାଶ୍ଚେତ୍ରାତ୍ମା । ୧୯୫
 ଏତ୍ତାପନାମନୁଷ୍ଠାନ୍ତିର୍ଦୂଷାତ୍ମିକା । ମରଦିନ
 ରଦ୍ଦାପାପାତ୍ମାପରସ୍ଵଦରଶକୁ । ଶ୍ରୀକୃଷ୍ଣାମରଶାପା

དྲସ୍ତନ୍ଦବ୍ରାହ୍ମିନ୍ଦରାଜୁଷ୍ପିଶା ଏକେବଳୁ
ଶୈର୍କୁଣ୍ଡିନ୍ଦରାଜୁଷ୍ପିଶା ଏକ୍ଷବନ୍ଦରାଜୁଷ୍ପିଶା
ଶୈର୍କୁଣ୍ଡିନ୍ଦରାଜୁଷ୍ପିଶା ଏକ୍ଷବନ୍ଦରାଜୁଷ୍ପିଶା

ଶ୍ରୀପଦାନନ୍ଦମାତ୍ରାପଦିଶ୍ଵରାଜୀ ।
 ଶ୍ରୀପଦାନନ୍ଦମାତ୍ରାପଦିଶ୍ଵରାଜୀ ।
 ଶ୍ରୀପଦାନନ୍ଦମାତ୍ରାପଦିଶ୍ଵରାଜୀ ।

ସୁଶାସନାସକ୍ତିରେଣ୍ଟିଷ୍ଟିକ୍ଷମାବନ୍ଧିଦ୍ଵୁଷାଗୁର୍ଦ୍ଵାରା ।
କେଣତିଥାପିଦ୍ୟାକ୍ରୂକ୍ତକଥାରହୁଶାପ୍ରେଦନଗୋଟା ପିତ୍ତା
ଯଦନ୍ତବେଳେବ୍ରଦ୍ଵୀପାଗୁର୍ଦ୍ଵୀପବନ୍ଧିବ୍ରଦ୍ଵାରା । ଅମ୍ବନାପି
ଶିଦ୍ଧବ୍ୟକ୍ତିବ୍ରଦ୍ଵୀପାଗୁର୍ଦ୍ଵୀପବନ୍ଧିବ୍ରଦ୍ଵାରା ।

ଦ୍ୱାରା କରିବାକୁ ପାଇଲା ଏହାରେ ମଧ୍ୟରେ
କୁଣ୍ଡଳିର ନାମ ଦେଖିଲା ଏହାରେ ମଧ୍ୟରେ
କୁଣ୍ଡଳିର ନାମ ଦେଖିଲା ଏହାରେ

សុវិមានសុមេខ្លា

ମିଶ୍ର-ପା-ଫିକ୍-ମର୍ଦନ-ଶୁଣ-ଦ୍ୱାରିତିକ୍-ପାଶ-ଶ୍ରୀ ।
ପ୍ରତିଶ୍ରୁତ-ପାଶିଲା-ପରି-ମର୍ଦନ-ଫିକ୍-ମର୍ଦନ । ମର୍ଦନ-ପରି-
ଦୁଃଖ-ପାଶିଲା-ପରି-ମର୍ଦନ-ଫିକ୍-ମର୍ଦନ । ୧୯୯୯-ପରି-ଦୁଃଖ-
ପାଶିଲା-ପାଶ-ମି-ଦୁଃଖ-ପଶ । ଫିକ୍-ମର୍ଦନ-ପ୍ରତିଶ୍ରୁତ-ପାଶ-
ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-
ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-
ମର୍ଦନ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-
ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-
ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-ପଶ-

ଶ୍ରୀଶ୍ଵରାତ୍ମକାରମାଦୁର୍ମୁଖମା ।
ଏହିପଦରେ ଶ୍ରୀଶ୍ଵରାତ୍ମକାରମାଦୁର୍ମୁଖମା ।
ଶ୍ରୀକୃତ୍ୟାବଦିଶକାରମାଦୁର୍ମୁଖମା ।
ଏହିପଦରେ ଶ୍ରୀଶ୍ଵରାତ୍ମକାରମା ।

ଶ୍ରୀମଦ୍ଭଗବତପାଠକାରୀଙ୍କରୁ ମହାକାଵ୍ୟାମିନ୍ଦ୍ରିୟରୁ
 କେଣକେଣଃ ରଖେନାନ୍ତରଗଣନା ଶ୍ରୀକର୍ଦ୍ଧକିନ୍ତିଷ୍ଠିନ୍ଦ୍ରିୟାଙ୍କାରୀ ପାଇଁ
 ଶ୍ରୀଶଶ୍ରୀରାମାଯାଜ୍ଞମାତ୍ରିତେ ଦିଲ୍ଲିପିନ୍ଦ୍ରିୟରୁ
 ଶ୍ରୀଶଶ୍ରୀରାମାଯାଜ୍ଞମାତ୍ରିତେ

କୁଣ୍ଡଳାଶ୍ଵରମିଶାଦକେଷତିଷାକ୍ଷ୍ଵନ୍ତିପା
ମନୀ | କ୍ଷେଷନିଧିବ୍ୟବଃଶାକ୍ଷେଷାଦମାତ୍ରମାତ୍ରମିଦା ।

ଦେହିଶାହେବମୟୁକ୍ତେବୁଗାଶାପାଶଦର୍ଶକିଶ ।
ମୟେଷଦର୍ଶିଯନ୍ତର୍ଦ୍ଵାରାଦ୍ସ୍ଵରୂପରେତିଥିବାକୁଣ୍ଡଲିପାଶ ।
ଶରଶଙ୍କରିବାକିମ୍ବାଶାପାଶଦର୍ଶଦର୍ଶକାରୀକା ।
ଏବାକୁଣ୍ଡଲିପାଶକିମ୍ବାଶାପାଶଦର୍ଶକିମ୍ବା ॥

ରହ୍ୟା ଶ୍ରୀ ଯଶ ପାଞ୍ଚଶା ଶ୍ରୀ କୁମାର ପାତ୍ରୀ ।
 ମର୍ଦ୍ଦନାନ୍ଦି ଯୁଧ କୁମାର ଶ୍ରୀ ଯଶ ପାଞ୍ଚଶା ଶ୍ରୀ କୁମାର
 ପାତ୍ରୀ । ରହ୍ୟା ଶ୍ରୀ ଯଶ ପାଞ୍ଚଶା ଶ୍ରୀ କୁମାର ପାତ୍ରୀ ।

ଶ୍ରୀନାଥପାତ୍ରଙ୍କଣାମହାଦେଵାଚାର୍ଯ୍ୟମାନାମାନି ।
 ମହାମହିମାକ୍ଷେତ୍ରମର୍ମିଦର୍ଦ୍ଦନ୍ତଶ୍ରୀନାଥପାତ୍ରଙ୍କଣାମାନି ।
 ଶତିଶାନୁନାଥପାତ୍ରଙ୍କଣାମାନିପାତ୍ରଙ୍କଣାମାନି ।
 କୁଞ୍ଜପାତ୍ରଙ୍କଣାମହାଦେଵାଚାର୍ଯ୍ୟମାନାମାନି ।

ସମ୍ବନ୍ଧରେ ପାଇଁ କଥା ହୁଏ ତାହା କିମ୍ବା କିମ୍ବା
କଥା ହୁଏ ତାହା କିମ୍ବା କିମ୍ବା କଥା ହୁଏ ତାହା କିମ୍ବା
କଥା ହୁଏ ତାହା କିମ୍ବା କଥା ହୁଏ ତାହା କିମ୍ବା

ଶ୍ରୀଶାମରିଷ୍ଣେ'ହୁ'କେଶା'ମର'ବରିଷ୍ଟୋ ।
 କୁଦ୍ରମ'ରକ୍ତଶା'ଦ'ପା'ଗ୍ନି'ମର୍ଯ୍ୟାନ୍ତି'ଦ' । ବିଶ'ବ
 ଶର୍ମା'ମର୍ଯ୍ୟାନ୍ତି'ଶା'ମର୍ଯ୍ୟାନ୍ତି'ଶା'ମର୍ଯ୍ୟାନ୍ତି'ଶା'ମର୍ଯ୍ୟାନ୍ତି'
 ମର୍ଯ୍ୟାନ୍ତି'କବ'କ୍ରମ'ଶା'ମର୍ଯ୍ୟାନ୍ତି'ଶା'ମର୍ଯ୍ୟାନ୍ତି'
 ଶା'ମର୍ଯ୍ୟାନ୍ତି'ଶା'ମର୍ଯ୍ୟାନ୍ତି'ଶା'ମର୍ଯ୍ୟାନ୍ତି'ଶା'ମର୍ଯ୍ୟାନ୍ତି'

ମହାଦ୍ୱାରାନୁଷ୍ଠାନି | ମହାଶ୍ଵରମୟୁଣ୍ଡିନାନ୍ତର
ପାଇନାନ୍ତରକର୍ମ||

ବ୍ୟକ୍ତିଶାର୍ମକୁ ପାଇଲା ଏହାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା
 କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
 କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
 କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

‘ਧਰਮ’ ਦੀ ਵਾਕ ਸਿਰਫ਼ ਪ੍ਰਾਚੀਨ ਮਾਤਰਾ ਵਿੱਚ ਹੈ। ਇਸ ਵਾਕ ਵਿੱਚ ਸਾਡੇ ਅਤੇ ਸ਼ਬਦਾਵਿਗਿਆਨੀ ਵਾਲੇ ਵਾਕ ਵਿੱਚ ਵੀ ਆਪਣੀ ਮਾਤਰਾ ਹੈ।

ଶୁଣନ୍ତରୀୟାକ୍ଷରକ୍ରୂପାବିନିଶୁଦ୍ଧାକରଣା ।
 ଶୁଣନ୍ତରୀୟିଦିକେମାନ୍ତ୍ରିବିନ୍ଦ୍ରିୟାଦିଦେଖ୍ୟା ଦିଲ୍ଲିଦର୍ଦ୍ଦ
 ଶୀଶାଶଦିଶୁଦ୍ଧାରସାମୁଦ୍ରକଣା ଶୁଦ୍ଧାଦିଶୁଦ୍ଧା
 କ୍ରୀଦିଶୁଦ୍ଧାଗୁରୁଦିଶୁଦ୍ଧାକ୍ରୀଦିଶୁଦ୍ଧା ॥

བ୍ରାହ୍ମଣାଧିକାରୀଙ୍କ ପ୍ରତିଷ୍ଠାନ ପରିବାରର ପଦାର୍ଥକାଳୀନ ଜୀବନର ଅନୁଷ୍ଠାନିକ ପରିବାରର
 ପରିବାରର ପଦାର୍ଥକାଳୀନ ଜୀବନର ଅନୁଷ୍ଠାନିକ ପରିବାରର
 ପଦାର୍ଥକାଳୀନ ଜୀବନର ଅନୁଷ୍ଠାନିକ ପରିବାରର
 ପଦାର୍ଥକାଳୀନ ଜୀବନର ଅନୁଷ୍ଠାନିକ ପରିବାରର

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନାଳ୍ମିତ୍ସମ୍ପଦା
 ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନାଳ୍ମିତ୍ସମ୍ପଦା
 ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନାଳ୍ମିତ୍ସମ୍ପଦା

ଦ୍ୱାରା ମନ୍ତ୍ରାଶ୍ଵରାପାତ୍ରାପିକ୍ଷାଏତତ୍ତ୍ଵା ଏବଂ
ବୃଦ୍ଧିମଧ୍ୟରେ ପରିପାଦାତ୍ମନାଙ୍କୁ ପ୍ରଦର୍ଶନ କରିବାକୁ ପାଇଲା
ଯେତେ ବନ୍ଧୁର ସମ୍ମାନରେ ପରିପାଦାତ୍ମନାଙ୍କୁ ପ୍ରଦର୍ଶନ
କରିବାକୁ ପାଇଲା ॥

କୁରୁମେଷନ୍-ଶ୍ରୀରୁଦ୍ର-ବନ୍-କନ୍-ମଦ-ପାଦନ୍ତା ।
ଶ୍ରୀମଦ୍-ଭଗବତ୍-ପାଦନ୍ତା । ଶ୍ରୀରୁଦ୍ର-
କନ୍-ମଦ-ପାଦନ୍ତା । ଶ୍ରୀରୁଦ୍ର-ପାଦନ୍ତା ।

ଅଶାକ୍ତିପାଦକିମ୍ବାପରକେନ୍ଦ୍ରିୟମଣ୍ଡଳାପାତ୍ରୀ ।
କୁମାରମଣାଦ୍ୟୁମ୍ନାମିପର୍ବତୀପାତ୍ରିଭୂଷଣର୍ଦ୍ଦ୍ଵୀ । କ୍ରୀଯ
ଦ୍ୱାରା ଦେଖାଯାଇଥାଏବା କେବଳ ଦେଖାଯାଇଥାଏବା କ୍ଷେତ୍ରାପାତ୍ରୀ । କ୍ଷେତ୍ର
କ୍ଷେତ୍ରାପାତ୍ରୀରେ ଦେଖାଯାଇଥାଏବା କେବଳ ଦେଖାଯାଇଥାଏବା କ୍ଷେତ୍ରାପାତ୍ରୀ ॥

କୁର୍ମାବିନିବ୍ରତାଦେଶୀର୍ଷାହୃତା ।
ପରାକରାଦୁର୍ଵିନିଧିମାତ୍ରୀବର୍ଣ୍ଣବ୍ୟାକୁ ପରିଚ୍ଛବୀ
ଶିଥାମେଦିନମାତ୍ରାପରିବର୍ତ୍ତନ୍ତୁ ପରିଷଦବ୍ୟାକୁ
କୁର୍ମାଶିଥାଦର୍ଶିକାହୃତା ॥

ସ୍ତୋତ୍ରମାତ୍ରକୁ ପରିପୂର୍ଣ୍ଣମାନଙ୍କୁ ଶକ୍ତିମାନଙ୍କୁ
ପରିପୂର୍ଣ୍ଣମାନଙ୍କୁ ପରିପୂର୍ଣ୍ଣମାନଙ୍କୁ ।

ଶ୍ରୀରାମକ୍ଷେତ୍ର ପଦ୍ମକାନ୍ତମ୍

ଘର୍ବିନ୍ଦୁ'ଶର୍ମା'ମହିଷମା||

ସମ୍ବନ୍ଧରେ ଏହାକିମଙ୍କଣର ପଦବୀ ଅବଶ୍ୟକ ହେଲା ।

শ্লীশস্মৰণি সদ্মদন্সমি দ্বিশি পুরোহিতা ।
পীতচূম্বুষাম্বুষু পুরোহিত পুরোহিতা ।
কর্মাদ্যেব পদি কর্মাদ্যেব পুরোহিতা ।

শীঁদ-বক্তু-দ্বিগ-শা-ব-ম-ক্ষেত্-ব-ক্ষেত্-ব-ব-দ-ব-।
শী-ব-ক্ষেত্-ব-ক্ষ-ব-ব-ব-ব-ব-ব-ব-ব-ব-ব-।
ব-।

ମେଣ୍ଡିକ୍ କ୍ରୂସ୍ ଏନ୍ଡ୍ ଏକ୍ ହାର୍ଦି ଫ୍ଲାମ୍ ଗୁ ।
ଶ୍ଵେତାଦ୍ୟକନ୍ଧଶ୍ଵରମନ୍ଦିରୀ ପକ୍ଷି ମହାକାଳ । ମହା
ଶତାବ୍ଦୀରେ ଏକାକିନ୍ତାଙ୍କାରୀ ହାର୍ଦି ଫ୍ଲାମ୍ ଗୁ ।

ଶୁଦ୍ଧାର୍ଥୀଙ୍କୁ ମହାତ୍ମାଗାନ୍ଧୀଙ୍କାରୀ

ମହାଦେଵକେଶାକେଶାନ୍ତିର୍ବୀଷିର୍ବଜୁବାପତା ।
ଦେଖିବେଶୁଦ୍ରିଷ୍ଟପାଞ୍ଚମାଯିର୍ବଜୁବାପତା । କ୍ରମକେ
ପଞ୍ଚବ୍ସର୍ବିଦ୍ଵିଦ୍ଵିଶାନ୍ତପତାଙ୍ଗା । ଚିନ୍ତପତ
ଶନ୍ତପତିର୍ବଦ୍ରକୁଷିର୍ବଜୁବାପତା । ନିଶାର୍ଦ୍ଦିକ୍ଷିର୍ବଜ
ପତମାଞ୍ଚପତାଦୂଷିର୍ବଜୁବାପତା । ଶନ୍ତପତିର୍ବଜୁବାପତି
ର୍ବଜୁବାପତାଦୂଷିର୍ବଜୁବାପତା ॥

ଶ୍ରୀଦୁର୍ଗାଦ୍ଵାରା ପାତାକିର୍ଣ୍ଣାନାମାତ୍ରରେ ହେଲା
ଗୁରୁ । ଏମାମଧ୍ୟମର୍ଦ୍ଦିଷ୍ଟଙ୍କୁ ଦେଖିବାକୁ ପାପାଜ୍ଞାନାମାତ୍ରରେ
ଶଶଦ୍ରଶ୍ୟାମାମଧ୍ୟମର୍ଦ୍ଦିଷ୍ଟଙ୍କୁ ଦେଖିବାକୁ ପାପାଜ୍ଞାନାମାତ୍ରରେ ।

ଦ୍ୱା | ରିକ୍ତକ୍ଷେତ୍ର ଶୈମନ୍ତିକାଶ୍ରୀକ୍ଷେତ୍ର ଶୈମନ୍ତିକାଶ୍ରୀ
କୁଣ୍ଡା | ମହାକାଳପଦିଶାକାଳ ପଦିଶାକାଳ ପଦିଶାକାଳ | ଧୂମି
କିନ୍ତୁ ଶୈମନ୍ତିକାଶ୍ରୀକ୍ଷେତ୍ର ପଦିଶାକାଳ ପଦିଶାକାଳ ପଦିଶାକାଳ
ଧୂମିକିନ୍ତୁ ସମ୍ମାନପଦିଶାକାଳ ପଦିଶାକାଳ ପଦିଶାକାଳ | ଧୂମିକିନ୍ତୁ

ଦ୍ଵାରାକୁନ୍ତାର୍ଥିରେ ପରିବର୍ତ୍ତନ ହେଲା ।
ମଧ୍ୟାମୁଦ୍ରାରେ ଦ୍ଵାରା ପରିବର୍ତ୍ତନ ହେଲା ।
ଶ୍ରୀମଦ୍ଭଗବତରେ ଦ୍ଵାରା ପରିବର୍ତ୍ତନ ହେଲା ।
ମଧ୍ୟାମୁଦ୍ରାରେ ଦ୍ଵାରା ପରିବର୍ତ୍ତନ ହେଲା ।
ଶ୍ରୀମଦ୍ଭଗବତରେ ଦ୍ଵାରା ପରିବର୍ତ୍ତନ ହେଲା ।
ମଧ୍ୟାମୁଦ୍ରାରେ ଦ୍ଵାରା ପରିବର୍ତ୍ତନ ହେଲା ।

କାଶ୍ମର୍ କୁମାରମଦଶ ଶର୍ମା ଶ୍ରୀ ପାଣ୍ଡିତ୍ ଯା
ପଶୁଭା ପାଣ୍ଡିତ୍ ବନ୍ଦା ଶ୍ରୀ ପାଣ୍ଡିତ୍ କୁମାରମଦଶ
ଶ୍ରୀ ମଦଶ ଶ୍ରୀ ପାଣ୍ଡିତ୍ କୁମାରମଦଶ ଶ୍ରୀ ପାଣ୍ଡିତ୍ କୁମାରମଦଶ
କେଣ୍ଟଶ୍ରୀ କୁମାରମଦଶ ଗାନ୍ଧି ଦକ୍ଷ ଶ୍ରୀ ପାଣ୍ଡିତ୍ କୁମାରମଦଶ
ଯମ୍ ପତ୍ନୀ କର୍ମ ଶ୍ରୀ ପାଣ୍ଡିତ୍ କୁମାରମଦଶ
ଦଶଶର୍ମି ଦକ୍ଷ ପତ୍ନୀ ଶ୍ରୀ ପାଣ୍ଡିତ୍ କୁମାରମଦଶ
ଶ୍ରୀ ଦକ୍ଷ ପତ୍ନୀ ଶ୍ରୀ ପାଣ୍ଡିତ୍ କୁମାରମଦଶ
ଶର୍ମି ଦକ୍ଷ ପତ୍ନୀ ଶ୍ରୀ ପାଣ୍ଡିତ୍ କୁମାରମଦଶ
ଶର୍ମି ଦକ୍ଷ ପତ୍ନୀ ଶ୍ରୀ ପାଣ୍ଡିତ୍ କୁମାରମଦଶ

ପଞ୍ଚମୀଶର୍ଣ୍ଣିମାନ୍ତରିକ୍ଷିକା ॥

ଓ'ম'ও'দ'ল'ু'ন' প'শ'শ'ব'চ' প'হ'ন' ম'ও'দ' ।
ক'গ'শ' ব'শ' ম' প'ি'ন' শ'ন' ব'শ' ম' প'ি'ন' য' । ক'ঙ'শ' এ'
র'ক'ে'য' ব'শ' শ'ন' চ'ন' প'চ' ক'ঙ'শ' ব'শ' প'ি'ন' । দ'র' এ' প'শ'শ'

ଶୈମଶକ୍ତିଦୟନ୍ତରାମହିନୀରା । ଶକ୍ତିଦୟନ୍ତରା
ଶକ୍ତିଦୟନ୍ତରାମହିନୀରା । ଶକ୍ତିଦୟନ୍ତରାମହିନୀରା
ଶକ୍ତିଦୟନ୍ତରାମହିନୀରା । ଶକ୍ତିଦୟନ୍ତରାମହିନୀରା

শব্দ-বৰ্ণ-দ্বয়-বৰ্ণনা-বৰ্ণনা-বৰ্ণনা। প্ৰক্ৰিয়া-
গুণমাত্ৰা-কৰি-পুৰুষ-বৰ্ণনা-বৰ্ণনা-বৰ্ণনা। প্ৰক্ৰিয়া-
দ্বয়-কৰ্ত্তা-বৰ্ণনা-বৰ্ণনা-কৰ্ত্তা-বৰ্ণনা-বৰ্ণনা। প্ৰক্ৰিয়া-
কৰ্ত্তা-বৰ্ণনা-বৰ্ণনা-কৰ্ত্তা-বৰ্ণনা-বৰ্ণনা। প্ৰক্ৰিয়া-
বৰ্ণনা-বৰ্ণনা।

କୁମାରପଦମିତିକଷଣା କୁମାରପଦମିତିକଷଣା ।
କୁମାରପଦମିତିକଷଣା କୁମାରପଦମିତିକଷଣା କୁମାରପଦମିତିକଷଣା ।
କୁମାରପଦମିତିକଷଣା କୁମାରପଦମିତିକଷଣା କୁମାରପଦମିତିକଷଣା ।

ସାଙ୍କେତିକାମନାତତ୍ତ୍ଵବ୍ୟାକ୍ରମାବଳୀମାତ୍ରାମାଧିକାରୀ
ଶୈଖିକେତ୍କାମନାତତ୍ତ୍ଵବ୍ୟାକ୍ରମାବଳୀମାତ୍ରାମାଧିକାରୀ
ଶୈଖିକେତ୍କାମନାତତ୍ତ୍ଵବ୍ୟାକ୍ରମାବଳୀମାତ୍ରାମାଧିକାରୀ

ଦ୍ୱିତୀୟଶବ୍ଦରେ ଏକେ ଯାଇଥିରେ ହାତମାନଙ୍କ ପ୍ରକାଶ ହେଲା ।





ಶ್ರೀ ರಣ್ಜು ರಾಷ್ಟ್ರಕ್ರಿಯಾ ದ್ವಾರಾ ನಡೆಸಿದ ಶಿಷ್ಯ ಶಿಕ್ಷಣ ವಿಧಾನ

His Holiness Taklung Tsetrul Rinpoche, the 6th President of Ngagyur Nyingma

ଶ୍ରୀମଦ୍ଭଗବତ

ମୁଦ୍ରଣକାରୀ ପତ୍ରିକା ନମ୍ବର ୧୫୯ ପାଠ୍ୟ ବିଷୟରେ ଏହାରେ ଉପରେ ଲଙ୍ଘନ କରିବାକୁ ଅନୁରୋଧ କରିଛନ୍ତି।

ସାହୁ ଦ୍ଵାରା ଲଖିଥିଲା ଏହାର ପରିଚୟ ମାତ୍ରାକୁ ଅନୁଷ୍ଠାନିକ ରୂପରେ ରୂପାଳ୍ପଣ କରିଛି । ଶ୍ରୀ ରାମନାଥ ଦ୍ଵାରା ଲଖିଥିଲା ଏହାର ପରିଚୟ ମାତ୍ରାକୁ ଅନୁଷ୍ଠାନିକ ରୂପରେ ରୂପାଳ୍ପଣ କରିଛି । ଶ୍ରୀ ରାମନାଥ ଦ୍ଵାରା ଲଖିଥିଲା ଏହାର ପରିଚୟ ମାତ୍ରାକୁ ଅନୁଷ୍ଠାନିକ ରୂପରେ ରୂପାଳ୍ପଣ କରିଛି ।

ଏକୁଣ୍ଡାର୍ଥିତାକେ ଦିନିକ ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶମନ୍ଦିରରେ ଉପରେ ଆହୁତି ପାଇଲା

ରସ୍ତୁମାନଙ୍କର ପାଦରେ ଯାଏନ୍ତି କିମ୍ବା ପାଦରେ ଯାଏନ୍ତି

ຂໍ-ດົດ-ຖື-ສູ-ນ-ນ-ດ-ບູ-ດ-ວ-ກ-ດ-ຖ-ິ-ດ-ສູ-ນ-ຈ-າ-ສ-າ-ວ-ສ-າ-ງ-ດ-ກ-ົ-ດ-ກ-ົ-ດ-ສ-ູ-ນ-ກ-ມ-ສ-າ-ຂ-ີ-ສ-າ-ສ-ູ-ນ-ດ-ກ-ົ-ດ-ກ-ົ-ດ-ຢ-າ

ମୁଦ୍ରଣକ୍ଷମିତା ପାଇଁ ଏହା କେବଳ ଏକ ଅଧିକାରୀଙ୍କ ଲାଭରେ ନାହିଁ ।

ହନ୍ତୁମ୍ବଦ୍ୟାକୁଦ୍ୟାମସରଦୁଷ୍ଟାଶ୍ରୀକେଶମର୍ଦ୍ଦିଶ୍ଵରପଦିଭୂତକେଶଶ୍ରୀଶହିମୁଖମାନ୍ତ୍ରଯାମହରପଦିକିରଣପଦ୍ମଶର୍ମିନ୍ଦ୍ରମୁଖୀ
ବିଶାର୍ଦ୍ଦମନ୍ଦ୍ୟକୁଦ୍ୟାନ୍ତିରାମାଶର୍ମାମନ୍ଦ୍ୟକୁଦ୍ୟାନ୍ତିରାମାଶର୍ମା
ଶ୍ରୀଶହିମୁଖମାନ୍ତ୍ରଯାମହରପଦିକିରଣପଦ୍ମଶର୍ମିନ୍ଦ୍ରମୁଖୀ
ଶ୍ରୀଶହିମୁଖମାନ୍ତ୍ରଯାମହରପଦିକିରଣପଦ୍ମଶର୍ମିନ୍ଦ୍ରମୁଖୀ

ମର୍ଦ୍ଦବସ୍ତୁରେ ପିଣ୍ଡାକାରୀ ଶ୍ରୀମତୀ ଶ୍ରୀରାମକୃଷ୍ଣା ମହାନାନ୍ଦମାତ୍ରା ପରିଚୟ ପ୍ରଦାନ କରିଛନ୍ତି।

ପ୍ରକାଶନ



ྭ འର୍ଦ୍ଧଶତିରେ ପଞ୍ଚଶତିରେ ଏକଶତିରେ ଏକଶତିରେ ଏକଶତିରେ ଏକଶତିରେ
ଏକଶତିରେ ଏକଶତିରେ ଏକଶତିରେ ଏକଶତିରେ ଏକଶତିରେ
ଏକଶତିରେ ଏକଶତିରେ ଏକଶତିରେ ଏକଶତିରେ ଏକଶତିରେ

द्युम्नं द्विषत्त्वं गदा तव श्रीपूर्णं द्वासु कृपा वश्वर र्वेत्प्रकैविकृष्टिम् द्वासु द्वाम् अवश्ववक्षा गदा मुम् श्रीरिद्वासु
द्विम् द्विषत्त्वं द्वासु श्रीपूर्णं द्वासु कृपा वश्वर र्वेत्प्रकैविकृष्टिम् द्वासु कृपा वश्वर र्वेत्प्रकैविकृष्टिम् द्वासु
द्विम् द्विषत्त्वं द्वासु श्रीपूर्णं द्वासु कृपा वश्वर र्वेत्प्रकैविकृष्टिम् द्वासु कृपा वश्वर र्वेत्प्रकैविकृष्टिम् द्वासु
द्विम् द्विषत्त्वं द्वासु श्रीपूर्णं द्वासु कृपा वश्वर र्वेत्प्रकैविकृष्टिम् द्वासु कृपा वश्वर र्वेत्प्रकैविकृष्टिम् द्वासु

ଶ୍ରୀମଦ୍ଭଗବତ



ଶାନ୍ତିକେବୁଣ୍ଡିର୍ବଦ୍ଧିମନ୍ଦିରାଦିଗାଁ ଶ୍ରୀମଦ୍ଭାଗବତକେବୁଣ୍ଡିର୍ବଦ୍ଧିମନ୍ଦିରାଦିଗାଁ | His Holiness Dodrubchen Rinpoche

༄ ພାତ୍ରକେତୁ ପଶ୍ଚିମାନ୍ଦ୍ୟାନା ଶୁଣି ହେତୁ ଶୁଣି ହେତୁ
ଶୁଣି ହେତୁ ପାଗାର ଶୁଣି

༄༅· ཆོས་པ་ མ་ ພ་ ད་ བ་ ད་ བ་ ད་ བ་ ད་

ཡිතුවයා ප්‍රිද්‍යා සෑම මා දෙඟ දෙක් යොමු යා පිළිසා රුහු
පිළිසා ඇද දුනා තිරා ජාමා තිරා මා දුනා කා මා
යුතු යා දුනා ප්‍රිද්‍යා ප්‍රිද්‍යා පිළිසා පිළිසා යුතු යා දුනා දුනා
යුතු යා දුනා ප්‍රිද්‍යා ප්‍රිද්‍යා පිළිසා පිළිසා යුතු යා

শব্দ-পী-ক-ন-দ-য-ষ-শ-ব-শ-শ-ব-
ক-শ-ব-দ-ই-য-ষ-ৰ-ব-শ-ব-ব-শ-ব-
ব-শ-ব-দ-ই-য-ষ-ৰ-ব-শ-ব-ব-শ-ব-
ব-শ-ব-দ-ই-য-ষ-ৰ-ব-শ-ব-ব-শ-ব-

শমাস্তো দ্বিতীয় শব্দে শুনুন। এই শব্দটি কোনো অর্থে পূর্ণ নয়।

ସମ୍ବନ୍ଧରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

ଶ୍ରୀମଦ୍ଭଗବତ୍ ପାଠ୍ ୧୦ ଅନୁଷ୍ଠାନିକ ପାଠ୍ ୩
ମହାଦେଵଶର୍ମୀପାଠ୍ ୩ ବର୍ଷାକଣ୍ଠାଶ୍ରୀଜ୍ଞାନି
କାମପଦବ୍ୟଦ୍ । ଦ୍ଵିମାତ୍ରମହାତ୍ମାଶ୍ରୀପଦବ୍ୟଦ୍ ।
ମହାପଦବ୍ୟଦ୍ । ସମ୍ମର୍ମାଣଶ୍ରୀପଦବ୍ୟଦ୍ । ପଦବ୍ୟଦ୍ ।
ଶର୍ମୀପଦବ୍ୟଦ୍ । ପଦବ୍ୟଦ୍ । ପଦବ୍ୟଦ୍ ।

དཔེ-କ-ଦ-ସ-ଫ-ି-କ-କ-ର-କ-ା-ଏ-ଗ-ା-
ଶ-ନ-ି-ଶ-ର-େ-ମ-ଶ-ର-ତ-ଶ-ା-ର-କ-ା-ଶ-ା-
ଏ-କ-ା-କ-ା-କ-ା-କ-ା-କ-ା-କ-ା-କ-ା-କ-ା-କ-ା-

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନାମିତିଷ୍ଠାନରେ
ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନାମିତିଷ୍ଠାନରେ

དྲୟତ୍ତିକୁଣ୍ଡଳାନ୍ତିକାମାରାଜିନୀ
ପରିଷଦଶାନ୍ତିକାମାରାଜିନୀ
କାମାରାଜିନୀ

ཡා සෑම තිබා ජ්‍යෙෂ්ඨ රුහු පේද මා මැතිසාකා දින නැව
ඩ්රි දු යෘත්‍ය යෘත්‍ය දු යෘත්‍ය දු යෘත්‍ය දු යෘත්‍ය දු යෘත්‍ය
ඡ්‍යෙෂ්ඨ රුහු පේද මා මැතිසාකා දින නැව
ඡ්‍යෙෂ්ඨ රුහු පේද මා මැතිසාකා දින නැව

དྲྲ୍ଵମྟିକରଣକରମନଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀ
ପାତ୍ରଶରୀକେବନ୍ଦମଧ୍ୟାନ୍ତିଷ୍ଠିତକାରୀ
ମନୋକରମନଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀ
ଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀ
ଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀ
ଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀ
ଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀଶ୍ରୀ

བྱତ୍ତଶ୍ଵର སୁର୍ବଲ རୁକ୍ତି འିନ୍ଦିରି ପାଇଁ ପାଇଁ
ମହାବୀର ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ
ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ

བྱତ୍ସମ୍ବନ୍ଦିତ དକ୍ଷିଣାଧିକାରୀ དକ୍ଷିଣାଧିକାରୀ དକ୍ଷିଣାଧିକାରୀ
ପ୍ରତିକାରୀ དକ୍ଷିଣାଧିକାରୀ དକ୍ଷିଣାଧିକାରୀ དକ୍ଷିଣାଧିକାରୀ
ପ୍ରତିକାରୀ དକ୍ଷିଣାଧିକାରୀ དକ୍ଷିଣାଧିକାରୀ དକ୍ଷିଣାଧିକାରୀ
ପ୍ରତିକାରୀ དକ୍ଷିଣାଧିକାରୀ དକ୍ଷିଣାଧିକାରୀ དକ୍ଷିଣାଧିକାରୀ

དྲମ୍ଭନାକଣାଶକ୍ତିଦ୍ୱାରା ପ୍ରେତଶ୍ରୀରୂପ ହିଁ
ଦ୍ୱାରା କୈଳେ ଦୟା ପରିଚ୍ଛନ୍ନ ଦ୍ୱାରା ସମ୍ମାନ ହିଁ ଏବଂ
ଶିଦ୍ଧରୂପ

ད'རྒྱ ད'କ୍ଷମ' ད'ପ୍ରଶାଦ' ད'କ୍ଷଣାଦ' ད'ପ୍ରଶାଦ' ད'ମି' ད'ନୁଷ
ଦ' ད'ନୁଷ' ད'ଶାକ୍ତଶ' ད'ତତ' ད'ପ୍ରଶାଦ' ད'ମା' ད'ବେଦନୀ' ད'ବେଦନ
ଶ୍ରୀଦ' ད'କ୍ଷମ' ད'ପ୍ରଶାଦ' ད'ମା' ད'ପ୍ରଶାଦ' ད'ପ୍ରଶାଦ' ད'ପ୍ରଶାଦ'
ଏ' ད'ବେଦନୀ' ད'କ୍ଷମ' ད'ପ୍ରଶାଦ' ད'ମା' ད'ପ୍ରଶାଦ' ད'ମା' ད'ବେଦନୀ'
ଶ୍ରୀଦ' ད'କ୍ଷମ' ད'ପ୍ରଶାଦ' ད'ମା' ད'ପ୍ରଶାଦ' ད'ମା' ད'ବେଦନୀ'
ବୈଶ' ད'ବେଦନୀ' ད'କ୍ଷମ' ད'ପ୍ରଶାଦ' ད'ମା' ད'ପ୍ରଶାଦ'

བ୍ୟାମନା ତତ୍ତ୍ଵଶିଳ୍ପ ସନ୍ଦର୍ଭ ବିଜ୍ଞାନ କେନ୍ଦ୍ର ପାଠ୍ୟଗୁଣୀ
ମାଧ୍ୟମରେ ପ୍ରକାଶିତ ପାଠ୍ୟଗୁଣୀ ଏବଂ ପାଠ୍ୟଗୁଣୀ

ਮਾਨਾਦੰਤੀਕੁਦਮਾਵਸ਼ਾਗੁਗਤਿਸਾਗਾਰੋਚਾਵਥਾਦਮੁਣ
ਦ੍ਰੰਕੋਚਾਵਥਾਦਮਾਵਸ਼ਾਗੁਗਤਿਸਾਗਾਰੋਚਾਵਥਾਦਮਾ
ਦੇਵਾ ਦ੍ਰੰਕੁਵਿਸਾਦੇਵਾ ਦ੍ਰੰਧਿਕਾਵਥਾਦਮਾਵਸ਼ਾਗੁਗਤਿਸਾਗਾਰੋਚਾ
ਭਿਤੀਕਮਾਵਸ਼ਾਗੁਗਤਿਸਾਗਾਰੋਚਾਵਥਾਦਮਾ

ଶ୍ରୀବସ୍ତୁତାକ୍ଷମିଦିନମାତ୍ରାକୁଣ୍ଡଳା
ପିତାମହ ପିତାମହ ପିତାମହ ପିତାମହ
ପିତାମହ ପିତାମହ ପିତାମହ ପିତାମହ

ଶ୍ରୀମଦ୍ଭଗବତ୍-ପ୍ରକାଶନ-କର୍ତ୍ତା-ଶ୍ରୀରାଧାରୀ
ଶ୍ରୀମଦ୍ଭଗବତ୍-ପ୍ରକାଶନ-କର୍ତ୍ତା-ଶ୍ରୀରାଧାରୀ

ព្រៃតុវាមសាត់ប្រជុំរុសាណសាមណ៍រុមសាខ្យាត
យុវន្ទុរាបីរានិក់ខែប៊ូនិភោជនុរាសាណសារុណិតិ
កុង្លិរុធមារប្រុធក់ខែប៊ូនិភោជនុរាសាមុនិរុយុវិភោ
គុណិរុធមារប្រុធក់ខែប៊ូនិភោជនុរាសាមុនិរុយុវិភោ
គុណិរុធមារប្រុធក់ខែប៊ូនិភោជនុរាសាមុនិរុយុវិភោ

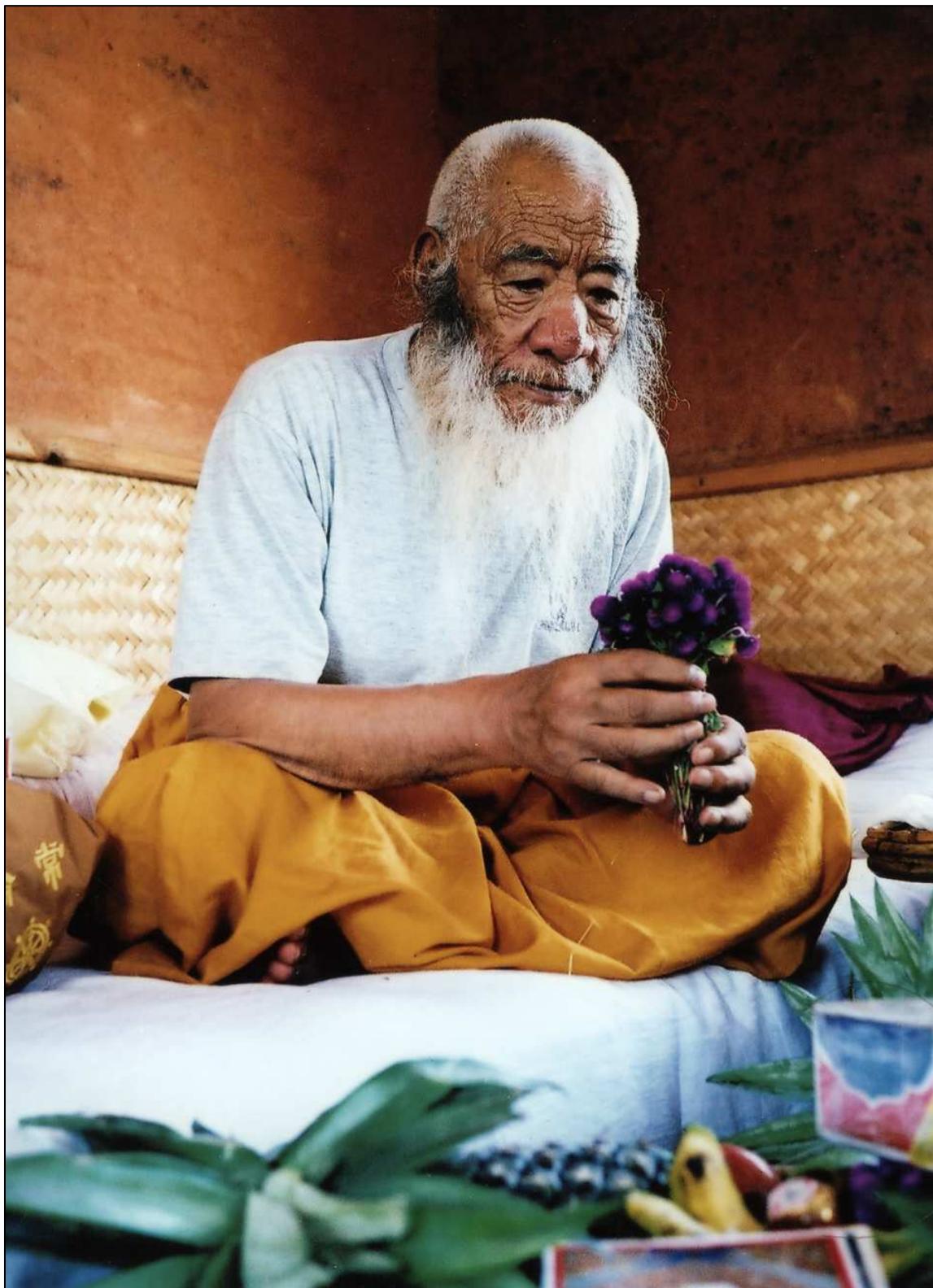
କୁର୍ମାତମାନିକ୍ଷଣାଦିକ୍ଷାପତ୍ରାଧିକାରୀ
ବେଶମାନିକ୍ଷଣାଦିକ୍ଷାପତ୍ରାଧିକାରୀ
ରତ୍ନମହାପତ୍ରା
ବେଶମାନିକ୍ଷଣାଦିକ୍ଷାପତ୍ରାଧିକାରୀ

ଦ୍ୱାରା କଣ୍ଠରେ ପାରିବା ପାଇଁ ଏହା ଏକ ଅନୁଭବ ହେଉଥିଲା ।
ମଧ୍ୟରେ ଏହା ଏକ ଅନୁଭବ ହେଉଥିଲା ।
ଏହା ଏକ ଅନୁଭବ ହେଉଥିଲା ।
ଏହା ଏକ ଅନୁଭବ ହେଉଥିଲା ।

ଦ୍ୟାମନୁପ୍ରଶବ୍ଦିଷାକାମିତାକାମିତାକାମିତା
ଅକାମିତାକାମିତାକାମିତାକାମିତାକାମିତାକାମିତା
କାମିତାକାମିତାକାମିତାକାମିତାକାମିତାକାମିତା
କାମିତାକାମିତାକାମିତାକାମିତାକାମିତାକାମିତା

ଦ୍ୱାରା ପାଇଲା ଏହି କଥା ଯାତ୍ରାରେ ମଧ୍ୟରେ ଏହି କଥା ପାଇଲା
ଏହି କଥା ପାଇଲା ଏହି କଥା ପାଇଲା ଏହି କଥା ପାଇଲା

ଓঁ শ্ৰী মহাপুৰুষ



ජාද්‍යු සංස්කරණ පාලන මාධ්‍යම | His Holiness Jadrel Sangye Dorji Rinpoche

॥ ས୍ତୁର୍ଵାନ୍ତିକେ ପରାମର୍ଶକୁ ହିନ୍ଦୁରେ ପାଇଲା

ମୁଦ୍ରଣକ୍ଷମାବଳୀ

༄༅·ཆේඛ·තං·ඡි·මහ්ද·කුමා·මහ්ද·ඩජුන|

ଶାନ୍ତିରେକାମନ୍ଦିରରୁ ପରିହାରା କରିବାରେ ଯାଏଇବୁ କିମ୍ବା କିମ୍ବା କିମ୍ବା

ପଠକେବିମରିକୁମାରସୁଲମହାନଃ

শহিস'কেৰ' দক্ষিণা' প্ৰস্থ' প্ৰেশা' দ্ৰুতি' শা

༄༅·པ·ན·ག·ད·ན·կ·པ·ཡ·ի·Շ·ե·մ·՛կ·

୯୮୯-୯୯-ସଲ୍ଲକ-ୟଦୀ-ସାତ୍ୟ-ସନ୍ତୋଷ-କୁ-ରଖେନ୍ତି||

ଦ୍ଵାରା ନିର୍ମିତ ପ୍ରକାଶନ ଏବଂ ମର୍କଟ୍ ରେ ଉପରେ ଯାଇବାରେ

藏文大藏經全集

ଶ୍ରୀମଦ୍ଭଗବତ

କୁମାରୀଶ୍ୱର



ජ්‍යෙෂ්ඨංචියා දංසේ ප්‍රාන්ත දැනු සිත් යාත්‍රා මුද්‍රිත් ජ්‍යෙෂ්ඨංචියා

His Holiness Dungsey Jigme Tsewang Thinley Norbu Rinpoche
(1931-2011)

༄ ମାତ୍ରାଶୁଦ୍ଧିକାରୀ ନିରାକୃତିକାରୀ ଶୁଦ୍ଧିକାରୀ ଏହାରେ
ରହିଥାଏଇଲେ ନିରାକୃତିକାରୀ ସୁରକ୍ଷିତ ପାଇଁ ଯାହାରେ
କ୍ରମାବଳୀ
ନିରାକୃତିକାରୀ ଶୁଦ୍ଧିକାରୀ ଏହାରେ
ପାଇଁ

କ'ମ'ଶୁଣ'ଗୁମ'ନି'ଷୀ

ସମ୍ବନ୍ଧରେ କୌଣସିବାରେ ଏହାରେ କିମ୍ବା ଏହାରେ କିମ୍ବା

藏文大藏经

ସୁଦ୍ଧାରମିତ୍ତବନ୍ଦୁଶର୍ମୀମାତ୍ରକୁ||

འཇිසාස්මේද්ධිත්යාර්ක්ස්සුර්යාන්ස්යාර්යායිඩ්වාසා | ප්‍රිසාස්සුර්ස්යාප්ල්‍යාම සූර්යාස්

ཡବାହିତିଦ୍ଵାରା କାହାର ପରିମାଣରେ ଏହାର ଅନୁଭବ ହେଉଥିଲା ଏହାର ଅନୁଭବ ହେଉଥିଲା ଏହାର ଅନୁଭବ ହେଉଥିଲା ଏହାର ଅନୁଭବ ହେଉଥିଲା

ମର୍ତ୍ତାନ୍ତିକୁ ଏକ ସମ୍ପଦ ହେଉଥିଲା ଯାହାର ଅଧିକାରୀ କୁରୁକ୍ଷଣୀ ହେବାରେ ଉପରେ ଆଶ୍ରମ କରିବାରେ ପରିବର୍ତ୍ତନ ହେଲା ।

ਤ੍ਰਿ-ਪੁਸ਼ਟਿ-ਵੈਖਾ-ਦੁਹੰਕ-ਕੋ-ਅ-ਤ੍ਰਿ-ਗੁਣ-ਵਨ੍ਦ-ਦੁਹੰਮ-ਸਾ-ਨਿ-ਚ-ਸਾ-ਸ-ਗੁ-ਨ-ਵਦ-ਯੁਦ-ਮ-ਕ-ਚ-ਾ-ਘੁ-ਦ-ਸ-ਾ-ਵੈ-ਸ-ਾ-
ਸ-ਮ-ਾ-ਗ-ਦ-ਵੈ-ਦ-ਕੁ-ਚ-ਾ-ਨ-ਵ-ਕ-ਦ-ਲ-। ਸ-ਿ-ਸ-ਾ-ਗ-ਾ-ਵ-ਦ-ਹ-ਿ-ਸ-ਾ-ਸ-ਮ-ਦ-ਕ-ਿ-ਕ-ਾ-ਧ-ਨ-ਕ-ਦ-ਹ-ਿ-ਧ-ਵ-ਨ-ਦ-ਦ-ਹ-ਿ-ਮ-ਨ-ਾ-ਵ-ਨ-ਕ-ਨ-ਾ-ਘ-ਦ-ਨ-
ਹ-ਿ-ਸ-ਾ-ਗ-ਾ-ਵ-ਦ-ਯੁ-ਦ-ਮ-ਕ-ਚ-ਾ-ਗ-ਾ-ਵ-ਦ-ਹ-ਿ-ਸ-ਾ-ਗ-ਾ-ਵ-ਦ-ਯੁ-ਦ-ਮ-ਨ-ਾ-ਵ-ਦ-ਯ-ਨ-ਾ-ਵ-ਨ-ਕ-ਨ-ਾ-ਗ-ਾ-ਵ-ਨ-ਾ-ਵ-ਨ-ਾ-ਵ-ਨ-
ਵ-ਿ-ਸ-ਾ-ਤ-ਿ-ਨ-ਾ-ਵ-ਦ-ਕ-ਿ-ਕ-ਾ-ਧ-ਿ-ਕ-। ਛ-ਿ-ਸ-ਾ-ਗ-ਾ-ਵ-ਦ-ਹ-ਿ-ਸ-ਾ-ਗ-ਾ-ਵ-ਦ-ਹ-ਿ-ਕ-ਾ-ਵ-ਨ-ਾ-ਵ-ਨ-ਾ-ਵ-ਨ-ਾ-ਵ-ਨ-ਾ-ਵ-ਨ-
ਵ-ਿ-ਸ-ਾ-ਤ-ਿ-ਨ-ਾ-ਵ-ਦ-ਕ-ਿ-ਕ-ਾ-ਧ-ਿ-ਕ-।

ଦ୍ୟନ୍ତିକ୍ଷମାନୁ ପ୍ରେସର୍‌ମେଡ଼୍‌କ୍ରୂଏସରମଣ୍ଡଲୀଙ୍କା । ଏହା ହିଁକ୍‌ରୁକ୍ଷାର୍ଥ୍ସନ୍‌ଧ୍ୟେଷଙ୍କେ । ଆଯାଖାନାର୍ଥ୍ସନ୍‌
ଅନ୍ତର୍ଦ୍ଵାରା ପ୍ରେସର୍‌ମେଡ଼୍‌କ୍ରୂଏସରମଣ୍ଡଲୀଙ୍କା । ଏହା ଶବ୍ଦରେ ଏହାରେ ଏହାରେ ଏହାରେ

ཡང-ਨੁਸਾ-ਸਾਨਕ-ਕਿਲਾ-ਚੂ-ਕੁ-ਵਾਹ-ਕੰ-ਦ-ਮਹਾਵ-ਾਤਿ-ਨ-ਾਤ-ਕ-ਾਤ-ਕ-ਾਤ-ਕ-ਾਤ-

ଶ୍ରୀମହାତ୍ମୁନିକଣାରାଜୁଙ୍ଗପାତ୍ର||

କୁଳାଦିଶ୍ୱାସ୍ୟବ୍ୟବମନ୍ତରୀକରଣାଧିକାରୀ ॥

ଶ୍ରୀପାତ୍ରପଦେଶୀମନାଥଙ୍କରାଖ୍ୟାତ୍॥

ଶର୍ମାକୁଣ୍ଡଳାପାତ୍ରିଯାମଦୟ | ବିଶାଗକୁଣ୍ଡଳାପାତ୍ରି

မန်းမာရမှယုံကြုံစွဲများ၏အကြောင်းပါးမှာ မြန်မာနိုင်ငံတော်လုပ်ဆောင်ရွက်သူများ၏ အခြေခံအကြောင်း ဖြစ်ပါသည်။

אַתָּה בְּנֵי

କେଶ'ଜ୍ଞାନି'ଦ୍ସର୍ବଶ'ପଦ'ଶମ୍ଭବଶ'ପରମାନନ୍ଦ'ପଦ'ମହିଂଶ'କ୍ରୀତ'ପଦି॥
 ଗୁର'ଚୃତ୍ତବ୍ୟା'ପଦ'ଦଶ'କୁ'ପଦିନା'ପଦ'ମଧ୍ୟା'ପଦ'ଚିନ୍ତ'ତବ'ଦି'ଶିଳ୍ପି'ଶ୍ରୀ॥
 ଅ'ଦସଶ'କ୍ରିଯ'ା'ପଦ'ବଦଶ'ପ'ମଧ୍ୟଶ'ପଦ'କିନ୍ତ'ପମଶ'ଶବ୍ଦ'କୁ'ଶମ୍ଭବଶ'ମହିଂଶ'॥
 କେଶ'ଜ୍ଞାନି'ଦ୍ସର୍ବଶ'ପଦ'ଶମ୍ଭବଶ'ପରମାନନ୍ଦ'ପଦ'ମହିଂଶ'କ୍ରୀତ'ପଦି॥ ॥

ପ୍ରକାଶକ



Ralo Rinpoche (1934-2011)

୩ ରୁଷାର୍ଦ୍ଦିକେମହାଶିମାନାମହାଶିମାନା

“শুণস্ব হি শুণ্যাসুন্দরে শুণ্য স্মৃতি কে শুণ্যস্তা পদ্মসুন্দরী শুণ্যস্তা।” “কৃষ্ণ বাগু পদ্মসুন্দরী শুণ্যস্তা পরিদ্রোহে
যশ পদ্ম পদ্মসুন্দরী শুণ্যস্তা পদ্মসুন্দরী কে কে।” শুণ্যস্তা পদ্মসুন্দরী শুণ্যস্তা। শিদ্ধ নব্য পদ্ম
কে শুণ্য। কৃষ্ণ পদ্মসুন্দরী স্মৃতি কে। “শুণস্ব হি দ্বিশুণ্য স্মৃতি কে।” “শুণস্ব হি গংগা শুণ্যস্তা কে স্মৃতি কে।
গাপু স্মৃতি কে। শুণ্যস্তা কে শুণ্যস্তা শুণ্যস্তা কে দ্বিশুণ্য শুণ্যস্তা কে দ্বিশুণ্য শুণ্যস্তা কে দ্বিশুণ্য শুণ্যস্তা।”

བྱତ୍ୟୁଷ | ສ୍ରତିଶବ୍ଦିକାରୀ ହେଠାତ୍ ଏହାରେ କୌଣସି କାହାରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ

༄ མདྚ་ཉིགས་ཀྱි་འབྱུང་པར

ମୀଶୁଣାୟମ୍ବଦ୍ସରିବନ୍ଦମାହୁତାପ୍ରତିବନ୍ଦନାଦଶାପରିଷିଷ୍ଠଦର୍ଶରିବନ୍ଦକୁପାତ୍ତମା||
ବନ୍ଦଶଶୁଭାଗ୍ରମାଶ୍ରିତିବନ୍ଦପରିଷିଷ୍ଠଦର୍ଶରିବନ୍ଦପରିଷିଷ୍ଠଦର୍ଶରିବନ୍ଦକୁପାତ୍ତମା||
ବନ୍ଦପରିଷିଷ୍ଠଦର୍ଶରିବନ୍ଦପରିଷିଷ୍ଠଦର୍ଶରିବନ୍ଦପରିଷିଷ୍ଠଦର୍ଶରିବନ୍ଦକୁପାତ୍ତମା||
ବନ୍ଦପରିଷିଷ୍ଠଦର୍ଶରିବନ୍ଦପରିଷିଷ୍ଠଦର୍ଶରିବନ୍ଦପରିଷିଷ୍ଠଦର୍ଶରିବନ୍ଦକୁପାତ୍ତମା||

དྲྲྲ བ୍ରଦ୍ଵିତୀୟ དକ୍ଷିଣାଧ୍ୟ ଶାନ୍ତିକାଂପିତା ପାଇଁ ପରିମାଣ କରିବାକୁ ପରିଚାରିତ କରିଛନ୍ତି । ଏହା କୁଣ୍ଡଳିକା ପାଇଁ ପରିମାଣ କରିବାକୁ ପରିଚାରିତ କରିଛନ୍ତି ।

དང-ཡ-ສ୍ତି-ମହା-ଶା-ଶା-ଯମ-ସ୍ତି-ତ୍ରଦ-ବ-ଯନ୍ତ୍ର-ବ-

শান্তিশার্যদ্বয়ৈশান্তিশার্যদ্বয়েশান্তিশার্য
ব্রহ্মশার্যস্মিন্দ্বয়েশান্তিশার্যস্মিন্দ্বয়েশান্তিশার্য
শান্তিশার্যস্মিন্দ্বয়েশান্তিশার্যস্মিন্দ্বয়েশান্তিশার্য
শান্তিশার্যস্মিন্দ্বয়েশান্তিশার্যস্মিন্দ্বয়েশান্তিশার্য
ব্রহ্মশার্যস্মিন্দ্বয়েশান্তিশার্যস্মিন্দ্বয়েশান্তিশার্য
ব্রহ্মশার্যস্মিন্দ্বয়েশান্তিশার্যস্মিন্দ্বয়েশান্তিশার্য

କ୍ଷେତ୍ରାବନ୍ଧୁମୁକ୍ତିଶାଖାପଦ୍ଧତିରୁଷ୍ଣମୁଖୀ
ଶୈଥିଲାଶ୍ଵରମୁକ୍ତିଶାଖାପଦ୍ଧତିରୁଷ୍ଣମୁଖୀ
ଶୈଥିଲାଶ୍ଵରମୁକ୍ତିଶାଖାପଦ୍ଧତିରୁଷ୍ଣମୁଖୀ
ଶୈଥିଲାଶ୍ଵରମୁକ୍ତିଶାଖାପଦ୍ଧତିରୁଷ୍ଣମୁଖୀ

ପ୍ରେଷାଦ'ଦ୍ଵାରାଶ୍ରମ'ଏ'ଦ୍ଵାରାବ୍ସିନ୍ଦ୍ରିୟ'ଏ
ଏ'ଶ୍ରମ'ଏ'ଦ୍ଵାରା'ଅମା'ଚିନ୍ତି'ପ୍ରେଦ୍ଵାରି'ମା'ଗୁରୁ'ଶହୀ
କଣା'ବିଶାଶ'ଏ'ଚିନ୍ତି'ଟା' କ୍ରୂଦ'ଏଶା' ଏତା'ଦ୍ଵାରାମସର
ଅଶା'ଶିମାଶ'ତକ'କ୍ରମଶା' ଯି'ରଶ'ଶରେଶ'କ୍ରୁଶ'ଚିନ୍ତି'ଏ'
ଏ' ଯି'ନ'ଏତ'ବୈଶ'ଏତ'ବନା'ଚିନ୍ତି'ନ୍ତା' ପ୍ରେଦ୍ଵାରି
ଏ'କଣା'କ୍ରୁଶ'ଶିମା'ଏକ୍ଷିଦ'ଟା' ବିଶା'ଶରେଶ'ଏ'ବିନିନ
କୌ'॥

ଦ୍ୟନ୍ତକୁମାରୀଶ୍ଵରପାତ୍ରଶବ୍ଦିଶବ୍ଦି
କୃଣାଶଙ୍କରାଜୁପାତ୍ରଶବ୍ଦିଶବ୍ଦି
କୃଷ୍ଣମାଧ୍ୱୟାରାଜୁପାତ୍ରଶବ୍ଦିଶବ୍ଦି
କୃଷ୍ଣମାଧ୍ୱୟାରାଜୁପାତ୍ରଶବ୍ଦିଶବ୍ଦି
କୃଷ୍ଣମାଧ୍ୱୟାରାଜୁପାତ୍ରଶବ୍ଦିଶବ୍ଦି

ଦେଶାର୍ଥମର୍ତ୍ତବ୍ୟାନାଶଗୁଣୀୟମାତ୍ରିଷାର୍ଥୀସମ୍ବନ୍ଧୀ
କାନ୍ଦିକେବ୍ଳକୁତ୍ତିଷାଙ୍ଗୀର୍ଥାପରିଯେମେଶଗୁଣୀବ୍ରତମାତ୍ରିନ୍
ଯଶାନ୍ତର୍ଦୟର୍ଶଶବ୍ଦମାତ୍ରାହୃଦୟପ୍ରଚିନ୍ତାର୍ଥିକାର୍ତ୍ତା॥

শান্তিসংবোধন প্রস্তাৱকুমাৰ শুভেন্দু প্ৰদীপ পত্ৰ পত্ৰিকা।

དྲྱଦ-କୁର୍ଯ୍ୟ-ଶଶ୍ରୀ-ଶ୍ରୀ-ମୋ-ଧିକ୍ଷା ହିନ୍ଦୁ-ଶତିଶା-
ଅଦ୍ଵୀତ-କୁର୍ଯ୍ୟ-ଶଶ୍ରୀ-ଶ୍ରୀ-ମୋ-ଧିକ୍ଷା । ପରଶାମଦ-ନୀର୍ବାସମେଦ-ନୀର୍ବାସ ॥
ହିନ୍ଦୁ-ଶତିଶା-କୁର୍ଯ୍ୟ-ଶଶ୍ରୀ-ଶ୍ରୀ-ମୋ-ଧିକ୍ଷା । ଜ୍ଞାନଶାଶ୍ଵି-ବୈଶାଖ-
ତତ୍ତ୍ଵ-ଧର-କୁର୍ଯ୍ୟ-ଶଶ୍ରୀ-ଶ୍ରୀ-ମୋ-ଧିକ୍ଷା । ବିଶ୍ୱ-ଏ-ଜ୍ଞାନ-ଦ୍ୱ-ଜ୍ଞାନ-ଧେଶ-ଏ-ଦ୍ୱ-
ଶତିଶା-କୁର୍ଯ୍ୟ-ଶଶ୍ରୀ-ଶ୍ରୀ-ମୋ-ଧିକ୍ଷା । ଯଦ୍ଵାରା-କୁର୍ଯ୍ୟ-ଶଶ୍ରୀ-ଶ୍ରୀ-ମୋ-ଧିକ୍ଷା ।

ହେଶାପଦି'ଖ'ଏ'ପକ୍ଷ'ରଶ'ବ'ନ୍ଦା । ଶୁଣାଶ'ଶୁଵ'ି'ଦ'ଖ'ର
ମାପିବ'ନ୍ତା । କାତ୍ରନାଶର'ବନ୍ଧୀ'ଦେ'ଯନ୍ତା ଆମଙ୍କୋ ଦ'
ହେ'ଶୁଦ'ଦେ'ଯବ'ଏମ'ବୀ । ହେଶାପଦି'ନାଶ'କୁଣା'ଖ'
ନୁଣାଶା । କିଶ'ଶଶା'ଗୁଣ'ବଳ'କ'ଖ'ପୁ'ରୁଦ'
ବର'ଶୁଦ'ବ'ଧୁମ'ଖ' । କର'ଶୁଦ'ଦେ'ର'ଶୁଦ'ବ'ଧୁ'ମ'ଖ'
ଶଶର'ବ'ହେଶ'କ୍ଷେତର'ଶୁନ' ଶୁନ' କୁଣ' ଶେମନ' ଦିନ'ର'
ଶେମନ'ମାପି'ବେଶ'ଖ'ଦେ'ର'ବକିନୀ । ସମା'ତଦ'ବନ୍ଦ'
ଦ'ବ'ନ୍ଦ'ପ୍ରଦ'ମଦ'ନା'ମନ୍ତର'କ୍ଷେତର'ଶୁ'କ୍ଷେ'ତ'ର'ଶନ୍ତ'ବ'
ଅଧ'ବଶ'ବନ୍ଧୀ'ମ'କିନ୍ତା । ଶିଦ'ଦର'ଦର'ରହି'ବ'କିବ'ମଦ'
ଦରି'ବନନ'ମନନ'ଗୁଣ'ଶୁଦ'ବ'ଶନ'ନନ'ବ'ଶୁ'ରି'ଶ୍ଵର'
ବନ'ରବନ'ବ'ଶୁନ'ଶୁଦ'ବ'ରି'ଦର'ପ୍ରେ'ମି'ବ'ରୁ'କ୍ଷେ'ତ'
ଦରି'ଦର'ଦର'ଶୁନ'ଶୁଦ'ବ'ମା'ପି'ବ'ଦରି'ଶୁର'ି'ଶୁ'ର' ॥

དྲྷି གྱାତ୍ର དྲྷି དྲྷି

ଦ୍ୟା । କୁଶ'ପ୍ରମାଣା । ଶିମନ୍ତକ'ପ୍ରମନ୍ତବ'ଶରୀ
କୁଶ'ପ୍ରମନ୍ତବ'ଶରୀକୁଶ'ପ୍ରମନ୍ତବ'ଶରୀରାଧିର'ଏହିଗହିର
ପରମନ୍ତବ'ଶରୀରମ'ପ୍ରିଣା । କିଷ'ଦ୍ୟା । ଶ୍ରୀତ୍ରମ'ଲକ୍ଷ୍ମୀ
ଶିମନ୍ତକ'ପ୍ରମନ୍ତବ'ଶରୀରାଧିର'ଏହିଗହିର
ପରମନ୍ତବ'ଶରୀରମ'ପ୍ରିଣା । କିଷ'ଶୁରୁଷ୍ମୀ

ମଦ୍ଦଶ୍ଵରାଶ୍ରୀଭୁବନାର୍ଥିନୀଶବ୍ଦପ୍ରକଳ୍ପକ୍ଷା
ଦ୍ଵିତୀୟଶ୍ଵରାଶ୍ରୀଭୁବନାର୍ଥିନୀଶବ୍ଦପ୍ରକଳ୍ପକ୍ଷା
ମଦ୍ଦଶ୍ଵରାଶ୍ରୀଭୁବନାର୍ଥିନୀଶବ୍ଦପ୍ରକଳ୍ପକ୍ଷା

ସ୍ଵର୍ଗଶୀଳଦେହପାତ୍ରମନ୍ଦିଷ୍ଟବ୍ୟକ୍ତିଦର୍ମା । କୃତ୍ତବ୍ୟା
ମାନୁଷଙ୍ଗାକୁଣ୍ଡିଷେଗାରଦିଲ୍ଲାଭାଶ୍ରୀଶ୍ଵରକାଂଦିଷ୍ଟବ୍ୟକ୍ତିଦର୍ମା
ଶ୍ରୀଶ୍ଵରବିକ୍ରମପାତ୍ରମନ୍ଦିଷ୍ଟବ୍ୟକ୍ତିଦର୍ମା ।

དྭ ແ ເ ທ ໃ ພ ສ ໃ ຮ ສ ໂ ກ ພ ຄ ປ ພ ຖ ສ ໃ ຕ ດ ພ ຖ
ଟ ଟ ମ ଦ ନ ଧ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ
ଏ ଏ କ କ କ କ କ କ କ କ କ କ କ କ କ କ କ କ
ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ
ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ
ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ
ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ
ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ
ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ
ଶ ଶ ଶ ଶ ଶ ଶ
ଏ ଏ ଏ ଏ
ଏ ଏ

ਮਹੱਕ-ਤ੍ਰੈਨ-ਬੇਸਾ-ਪਦ-ਵੰਦੀ-ਯੂਨ-ਵਾਲੁਕ-ਪਾ-ਫੋ-ਨਾ।
ਵੰਧੇ-ਰੈ-ਡੈ-ਕਣ-ਵਾ-ਪਕੱਕ-ਅ-ਮਾ-ਦਾ। ਵਾਲੁ-ਕੁ-ਲਾ-ਗ੍ਰੀ-ਫੈ-ਨ-ਵ-
ਤ-ਕ-ਨ-ਵ-ਦ-ਰ-ਵ-ਲੁ-ਲਾ-ਵ-ਅ-ਮ-ਾ-ਦ-ਵ-ਲੁ-ਲਾ-ਵ-ਅ-ਮ-ਾ-ਦ-ਵ-
ਫ-ਦ-ਗ-ਲ-ਾ-ਵ-ਅ-ਮ-ਾ-ਦ-ਵ-ਲ-ਾ-ਵ-ਅ-ਮ-ਾ-ਦ-ਵ-ਲ-ਾ-ਵ-
ਦ-ਿ-ਯ-ੁ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-ਲ-ਾ-ਵ-
ਵ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-ਲ-ਾ-ਵ-
ਵ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-ਲ-ਾ-ਵ-
ਫ-ਦ-ਕ-ਕ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-
ਗ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-
ਗ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-
ਕ-ਿ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-
ਕ-ਿ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-
ਕ-ਿ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-ਲ-ਾ-ਵ-ਅ-ਵ-ਦ-ਵ-

ପ୍ରତିଶ୍ରୁତିକାଳୀନ ମହାକାଵ୍ୟ

དྲଙ୍ଗମାରକ୍ଷଣଗୁରୁପାତ୍ରାଦାକ୍ଷେତ୍ରମାତ୍ରା
ଶୁଦ୍ଧାଗୁରୁକ୍ଷେତ୍ରମାତ୍ରାରୁତ୍ତରାଶୁଦ୍ଧମାତ୍ରାଶୁଦ୍ଧମାତ୍ରା
ଏହିମାତ୍ରାରୁତ୍ତରାଶୁଦ୍ଧମାତ୍ରାଶୁଦ୍ଧମାତ୍ରାଶୁଦ୍ଧମାତ୍ରା
ମହାକ୍ଷେତ୍ରମାତ୍ରାରୁତ୍ତରାଶୁଦ୍ଧମାତ୍ରାଶୁଦ୍ଧମାତ୍ରା
ଏହିମାତ୍ରାରୁତ୍ତରାଶୁଦ୍ଧମାତ୍ରାଶୁଦ୍ଧମାତ୍ରା
ଶୁଦ୍ଧମାତ୍ରାରୁତ୍ତରାଶୁଦ୍ଧମାତ୍ରାଶୁଦ୍ଧମାତ୍ରା
ଏହିମାତ୍ରାରୁତ୍ତରାଶୁଦ୍ଧମାତ୍ରାଶୁଦ୍ଧମାତ୍ରା
ଶୁଦ୍ଧମାତ୍ରାରୁତ୍ତରାଶୁଦ୍ଧମାତ୍ରାଶୁଦ୍ଧମାତ୍ରା
ଏହିମାତ୍ରାରୁତ୍ତରାଶୁଦ୍ଧମାତ୍ରାଶୁଦ୍ଧମାତ୍ରା
ଏହିମାତ୍ରାରୁତ୍ତରାଶୁଦ୍ଧମାତ୍ରାଶୁଦ୍ଧମାତ୍ରା

ସମ୍ବନ୍ଧରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

ଦ୍ୟୁମ୍ପିତ୍ୟାଯଦ୍ଵେଶାର୍ଥିଦେଶାଧ୍ୟାକ୍ଷରିତ୍ୱା
ଏନ୍‌ଦ୍ରବ୍ସଗନ୍‌ବା କୁମନ୍‌ଗ୍ରୀୟଦ୍ଵାରା ଏହିଭ୍ରାତା
ବାବାଦ୍ଵାରା ଏବିତ୍‌ତୁ ହିଂସକିନ୍‌ଦ୍ଵାରା ଗ୍ରୀୟଦ୍ଵାରା
ରକ୍ଷଣାଦ୍ଵାରା ଯତ୍ତାପିତାଦ୍ଵାରା ଗ୍ରୀୟଦ୍ଵାରା
ରହୁଣାଦ୍ଵାରା ଯତ୍ତାପିତାଦ୍ଵାରା ଗ୍ରୀୟଦ୍ଵାରା
କେତେ । ହିଂସକିନ୍‌ଦ୍ଵାରା ଗ୍ରୀୟଦ୍ଵାରା ରହୁଣାଦ୍ଵାରା
ଯତ୍ତାପିତାଦ୍ଵାରା ଗ୍ରୀୟଦ୍ଵାରା ହିଂସକିନ୍‌ଦ୍ଵାରା
ଏବିତ୍‌ତୁ ଏବିତ୍‌ତୁ ଗ୍ରୀୟଦ୍ଵାରା ହିଂସକିନ୍‌ଦ୍ଵାରା

༄༅ ། བ ྱ ། བ ྱ ། ས ྱ ། ད ྱ ། ཤ ྱ ། ད ྱ ། ལ ྱ ། ཕ ྱ ། ན ྱ ། ད ྱ ། ར ྱ ། ད ྱ ། ཉ ྱ །

ད་ད་ལྷ ད་ଦି ଶୁର୍ବାତ୍ ||

בְּנֵי אֶתְרָן

ର୍ଷାଦ୍ଵାରାମାମାତରିଶ୍ଵରାଶ୍ରମାପଦିଷ୍ଟା ॥
 ଶୁଦ୍ଧଶୂନ୍ୟରେଣ୍ଟକୁଦ୍ବଦ୍ଧରେଣ୍ଟକୁଦ୍ବଦ୍ଧ ॥
 ମାୟରେଯମାଶ୍ରମାପଦିଷ୍ଟା ॥
 ତ୍ରୈମାତରିଶ୍ଵରାଶ୍ରମାପଦିଷ୍ଟା ॥

ପ୍ରକାଶକ

༄ རྒྱତྺ རྒྱତྺ རྒྱତྺ རྒྱତྺ རྒྱତྺ རྒྱତྺ རྒྱତྺ རྒྱତྺ

ମହାପ୍ରକଳ୍ପନା

དྲୟକ୍ଷିତ୍ରୁମନ୍ଦ୍ରପଶ୍ଚ ଏତେଷ୍ଟାତ୍ମକାରୀତିରୁମନ୍ଦ୍ରପଶ୍ଚ ପାତ୍ରମନ୍ଦ୍ରପଶ୍ଚ
ଶୁଣାଯମନ୍ତ୍ରଦ୍ଵାରାହେତୁପଶ୍ଚ ପାତ୍ରମନ୍ଦ୍ରପଶ୍ଚ ପାତ୍ରମନ୍ଦ୍ରପଶ୍ଚ ପାତ୍ରମନ୍ଦ୍ରପଶ୍ଚ
ଶୁଣାଯମନ୍ତ୍ରଦ୍ଵାରାହେତୁପଶ୍ଚ ପାତ୍ରମନ୍ଦ୍ରପଶ୍ଚ ପାତ୍ରମନ୍ଦ୍ରପଶ୍ଚ ପାତ୍ରମନ୍ଦ୍ରପଶ୍ଚ

ମନ୍ତ୍ରମାଦିର୍ବିଶ୍ଵାସାଦକୁଳମୁଖୀରେ ଶୁଣି ଶୁଣି ଶୁଣି ଶୁଣି ଶୁଣି

ମସର୍ ସୁଶାନ୍ତିମାନକ୍ଷଣାଶିର୍ଷାଦୟଦ୍ସପା ତେଷାଦା।

ଶତିଶ୍ୟାମାନ୍ଦୀର୍ଥକଣ୍ଠ

ଏହିମାତ୍ରରେ ଶବ୍ଦରେ କୁଣ୍ଡଳ ପାଇଁ କାହାର ନାମ ନାହିଁ ।

ରହିଶ-ହେବ-ପଶ୍ଚ-ଦ୍ୟାନ-ପକ୍ଷ-ହେବ-ପା।

ମଞ୍ଜି-ମ-ପୁଣ୍ୟ-ଦେଖି-ପ୍ରକାଶ-ମ-॥

ଦ୍ଵିତୀୟାତ୍ମକାରୀବିନା||

ཡෙෂයායා යන් මුද්‍රණ සංස්කීර්ත නිශ්චල ප්‍රතිඵලි

ସମ୍ବନ୍ଧରେ ପାଇଲା କିମ୍ବା କିମ୍ବା

ਮਿਥੁਨਾਂ ਵਿਖੇ ਪ੍ਰਤੀ ਦਾ ਘਿਣਾ॥

ମନ୍ତ୍ରଶବ୍ଦାମନ୍ତ୍ରଶବ୍ଦାମୁଦ୍ରାଶବ୍ଦା ॥

བྱକ୍ଷଦ୍ୟଶ୍ୱରଦ୍ୱାରା ପ୍ରମିଳା ଲିଖିତ

ସକ୍ଷମିତ୍ରାଦ୍ୟଶବ୍ଦିନିଃ॥

ମୀରିମାତ୍ରାହୁକୁମଣ୍ଡଳେବାନ୍ଦୁ||

ସକ୍ଷଦ୍ବେଳୀରୁ ପାଞ୍ଚମୀ ପାଶୁଧାରୀ ॥

କୁନ୍ତଲାଙ୍କରିଦ୍ଵାରା ଶ୍ରୀଶାଖାଙ୍କ

དྲିକ୍ଷମାନଙ୍କ ଶରୀରରେ ପାଦରେ ପାଦରେ

ସମ୍ବନ୍ଧକାରୀ ପଦାଳୁମା

ସକ୍ଷମିତ୍ର ପାଞ୍ଜାନ ପାଞ୍ଜାନ

ସ୍ଵାଧେନ୍ଦ୍ରିୟକିର୍ମିକୁମାରାଗୀତଃ॥

ହେମଦ୍ୟନ୍ତିଷ୍ଠବ୍ରତ

শৈশবাদের শৈক্ষণিক পদ্ধতি

ଶର୍ମାକୁଶାମକଦିନହେତୁ ରତ୍ନିଷାମକଦିନରୁ ॥

ରେମ'ସୁରେ'କୁ'ଦ୍ଵା'ରାଶିର'ଶୁ'ଶୁଦ୍ଧର'ି||

藏文：**ཊད་ཅྱଶ་པྤྱ་ཡଦି་ଦକ୍ଷମାଧ୍ୟିନୀ | ଲେଖନା**

କୁମାରପତ୍ର



Lumbini

藏文大藏经

དྲྱନ୍-ସୁଦ୍-ଭ୍ରତ୍-କ୍ଷେତ୍ରା-ପଶ୍ଚାତ୍ ଦ୍ଵୀପିନ୍-ଦ୍ଵାରା
ଦ୍ଵାରା-ପଦି-ର୍ମାନ୍-ତ୍ରଣା-ପଶ୍ଚାତ୍-କବି-ଦ୍ଵାରା-କବି-କ୍ଷେତ୍ରା-ଗ୍ରୀ
ଶ-ଦ୍ଵାରା-ପଦି-ର୍ମାନ୍-ତ୍ରଣା-ପଶ୍ଚାତ୍-କବି-ଦ୍ଵାରା-କବି-
ଦ୍ଵାରା-ପଦି-ର୍ମାନ୍-ତ୍ରଣା-ପଶ୍ଚାତ୍-କବି-ଦ୍ଵାରା-କବି-
ଦ୍ଵାରା-ପଦି-ର୍ମାନ୍-ତ୍ରଣା-ପଶ୍ଚାତ୍-କବି-ଦ୍ଵାରା-କବି-
ଦ୍ଵାରା-ପଦି-ର୍ମାନ୍-ତ୍ରଣା-ପଶ୍ଚାତ୍-କବି-ଦ୍ଵାରା-କବି-

ମର୍ଦ୍ଦନାଶକୁଷାଣୀ । ହିଂସକିମର୍ତ୍ତମାଭ୍ୟମଦନାଶକୁ
କୁଷାଣୀ । ପିତ୍ରକିମର୍ତ୍ତମାଭ୍ୟମଦନାଶକୁଷାଣୀ ।
ହିଂସକିମର୍ତ୍ତମାଭ୍ୟମଦନାଶକୁଷାଣୀ ।

ମୁଖ୍ୟମାନଙ୍କରିତାକାରୀ ପାଇଁ ପରିଚୟ ଦିଆଯାଇଛି ।

ସୁଶ୍ରୀକିରିୟମାନ୍ତ୍ରେ ଦ୍ୱୟାପାରା ଦର୍ଶିଦ୍ଵାରା ଅଛି
କରି ଏହାର ମଦି ମିଦି ମିଦି କରି କରି କରି କରି
ଏହି ହରପାଦ ଏହାର ମଦି ମିଦି ମିଦି ଦ୍ୱୟାପାରା ଦ୍ୱୟାପାରା
ହରପାଦ ଏହାର ମଦି ମିଦି ମିଦି ଦ୍ୱୟାପାରା ଦ୍ୱୟାପାରା
ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ

ଶକ୍ତିମାନଙ୍କରେ ପରିବର୍ତ୍ତନ ହେଲା ଏହାରେ କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

ସକଷାଦ୍ଵିଶ୍ୱରଶ୍ରୀହୃଷିଦ୍ଵିତୀୟଶ୍ରୀ
ମୁଖ୍ୟମନ୍ତ୍ରୀଶ୍ରୀପାତ୍ରଶ୍ରୀପାତ୍ରଶ୍ରୀ
ପାତ୍ରଶ୍ରୀପାତ୍ରଶ୍ରୀପାତ୍ରଶ୍ରୀପାତ୍ରଶ୍ରୀ
ପାତ୍ରଶ୍ରୀପାତ୍ରଶ୍ରୀପାତ୍ରଶ୍ରୀପାତ୍ରଶ୍ରୀ
ପାତ୍ରଶ୍ରୀପାତ୍ରଶ୍ରୀପାତ୍ରଶ୍ରୀପାତ୍ରଶ୍ରୀ

ཡාෂාගැබ්දිසාකීංශුරාගාලුද්දකුපාශ්චි
මත්‍යා උතුපා කේෂා දා මත්‍යා දා මත්ද් ජ්‍යි
ක්‍රිංජ १०/१/ ३ १० කේෂා १/ තිබාවයුව
දමා සෑෂා කේෂා උධි උධා පිද්‍යා මූල්‍ය ද්‍රා
ප්‍රාන්තිකීය ක්‍රාන්කේෂා කුදා ඕඩා ප්‍රාන්තිකීය
කේෂා කුදා උධි ප්‍රාන්තිකීය ක්‍රාන්කේෂා ප්‍රාන්තිකීය
ප්‍රාන්තිකීය ප්‍රාන්කේෂා කුදා ඕඩා ප්‍රාන්තිකීය
ප්‍රාන්තිකීය ප්‍රාන්කේෂා කුදා ඕඩා ප්‍රාන්තිකීය

କିମ୍ବାକୁରିକେଶ'ପ୍ରମାଣ'ଏ'ହେତୁ'ଗୁରୁ'ଶରୀର'କୁରୁ'
ମତେମ'ଜ୍ଞାନ'ଦ୍ୱାରା'କି'ଭବ'ରକ୍ଷା'ଶି'ଶ୍ଵର'ଏବଂ'ଦ୍ୱାରା
ଦେଖିବ'ପଦାର୍ଥ'ଏବା'ପ୍ରମାଣି'କି'ରକ୍ଷି'ବା'ବରି'ଏବଂ'ଦ୍ୱାରା'ଅଧିକାରି'
କେଶ'ଏତେ'ଜ୍ଞାନ'ଏ'କିମ୍ବାକୁରି'ଶରୀର'କ୍ଷେତ୍ର'ଏ'ଶରୀର'ଏବା
ଯକ୍ଷ'ଏ'ବା'ଯୁଦ୍ଧ'କୁ'ଏ'ଜ୍ଞାନ'ଏ'ପ୍ରମାଣ'ଏ'ପ୍ରମାଣକ୍ଷେତ୍ର'ଏବା
ଦୟା'କୁ'ଏବା'ଶ୍ରୀ'ଏ'ଜ୍ଞାନ'ଏ'ପ୍ରମାଣ'ଏ'ପ୍ରମାଣକ୍ଷେତ୍ର'

ଶକ୍ତାଦିରେ ଯୁଧ୍ୟ ସନ୍ତୁଦିତ୍ତ ଶନ୍ତିରେ
ପମାନନ୍ଦରାଶକମାପଦିଷେ ସନ୍ତୁଦିତ୍ତ
ପାଦନ୍ତା ଦିନରାପ୍ଯୁଧ୍ୟ କୃତ୍ସନ୍ତରାପମାନ୍ତୁଦିତ୍ତ
ମରାଶତିଶାଗାନ୍ତୁଦିତ୍ତ ଦିନରେ ପାଦନ୍ତା
କେବିଧ୍ୟ କୃତ୍ସହକ୍ଷମାପନ୍ତୁଦିତ୍ତ ପାଦନ୍ତା
ପାଦମାପନ୍ତୁଦିତ୍ତ ଦିନରାପ୍ଯୁଧ୍ୟ କେବିଧ୍ୟ
ପାଦନ୍ତା ଶୁମାରିଷମାପନ୍ତୁଦିତ୍ତ ପାଦନ୍ତା
ଶକ୍ତାକୁହ୍ରୀଦିତ୍ତ ସତ୍ୱତମାରିଷମାପନ୍ତୁଦିତ୍ତ ||

ପ୍ରମାଣିତ

༄ ମାତ୍ରିକ ଗାନ୍ଧାର ଶାଖା ଶୁଦ୍ଧ ଶିଦ୍ଧାନ୍ତ ପାଦାଳା |

ସମ୍ବନ୍ଧିତ ପରିଚୟ

ମଦ୍ଦିଷମନ୍ତ୍ରମାର୍ଗକ୍ରମଶିଳ୍ପୀ

ଶନ୍ତିଶାରୀମିକାଶାର୍ଦ୍ଦିକାଶ୍ୟାଖ୍ୟାପୁଃ

କୁଣ୍ଡଳାମନ୍ଦିରମହାକବୀ

ମୁକୁତ୍ସାହିତୀ ପରିଚୟ

བཀྲ་ཤེས·དྲུଗ்·ལྷན·མདོ· བ්‍රාහ୍ମଣ ཕେନ୍

শাস্তি পূর্ণ মিহি পুরুষ শীর্ষ যদি পুরুষ পুরুষ কেবল রেখে কেবল পুরুষ কেবল পুরুষ
পুরুষ কেবল পুরুষ
পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ

བྱାନ୍ རୁତ୍

ମୁଦ୍ରଣକାରୀ ପତ୍ରର ନାମ ହିନ୍ଦୁ ପାତ୍ର ଏବଂ ପାତ୍ରର ନାମ ହିନ୍ଦୁ ମୁଦ୍ରଣକାରୀ ହିନ୍ଦୁ ପାତ୍ର

ସମ୍ବନ୍ଧରେ କାହାର ପରିଚୟ କରିବାକୁ ପରିଷକ୍ଷଣ କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ

ରହମ'ଗଣ୍ଠ'ଗନ୍ଧ'ଶୁଣ'ପ୍ରକ'ହବ'ଶୁଣ'ପ୍ରକ'ଶୁଣ'ମସଦ'ଯଶ'ମକ୍ଷମ'ଶିଳ୍ପ'ମସ'ଶିଳ୍ପ'ମନ୍ଦିରଶ୍ଵର'

শুন্দি'ব'শ'দ'ম'শ'শ'ি'দ'গ'ণ'ফ'ি'দ'ব'ব'ক'র'স'স'ু'ব'শ'।

噶
藏
文
大
藏
書
總
目

୧୫୯. କ୍ଷେତ୍ରମାମସର୍ଯ୍ୟଶ୍ଵରଗାରମଦ୍ୱୟଃ କେଶଶଶଶାର୍ଦ୍ଦ୍ର
ହୈନ୍ତିଷୁଦ୍ଧିଶାଶ୍ଵରାମାପ୍ଲମ | କର୍ମଶମନାଶପ୍ରମାଣାଶ୍ଚୟଏଭ୍ରାତ୍ରକୁପାଶ୍ଵରଶଶ୍ଵରମହିଳାକୁଦ୍ରଦ୍ଵାର୍ଯ୍ୟମା
କୁପାଶ୍ରୁତମାପାର୍ବତୀଶକ୍ରେଷନାଶ୍ଵରମହିଳାକୁପାଶ୍ରୀର୍ଥ | ୧୨୩ କୁପାଶ୍ରୁତମାପାର୍ବତୀଶକ୍ରେଷନାଶ୍ଵରମହିଳାକୁପାଶ୍ରୀର୍ଥ | ୧୦ କେଶ | ୧୦ ପାଶ୍ରୀର୍ଥ
ମହିଳାକୁପାଶ୍ରୁତମାପାର୍ବତୀଶକ୍ରେଷନାଶ୍ଵରମହିଳାକୁପାଶ୍ରୀର୍ଥ |

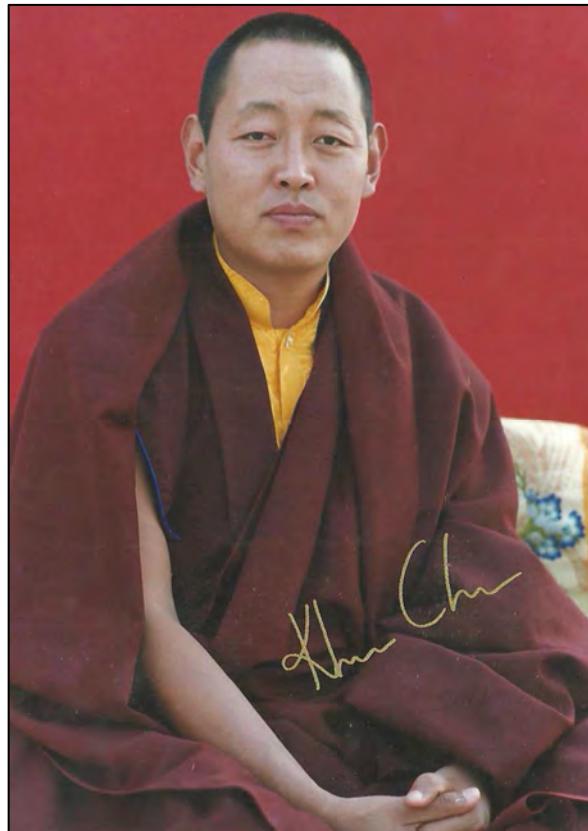
শাহিস'কেৰ'মক্ষণ'গুৱ'দ'কেৰ'নিশ'দ'শী'দ'প'ব'ক'ম'স'ম'দ'ব'শ'ন'।

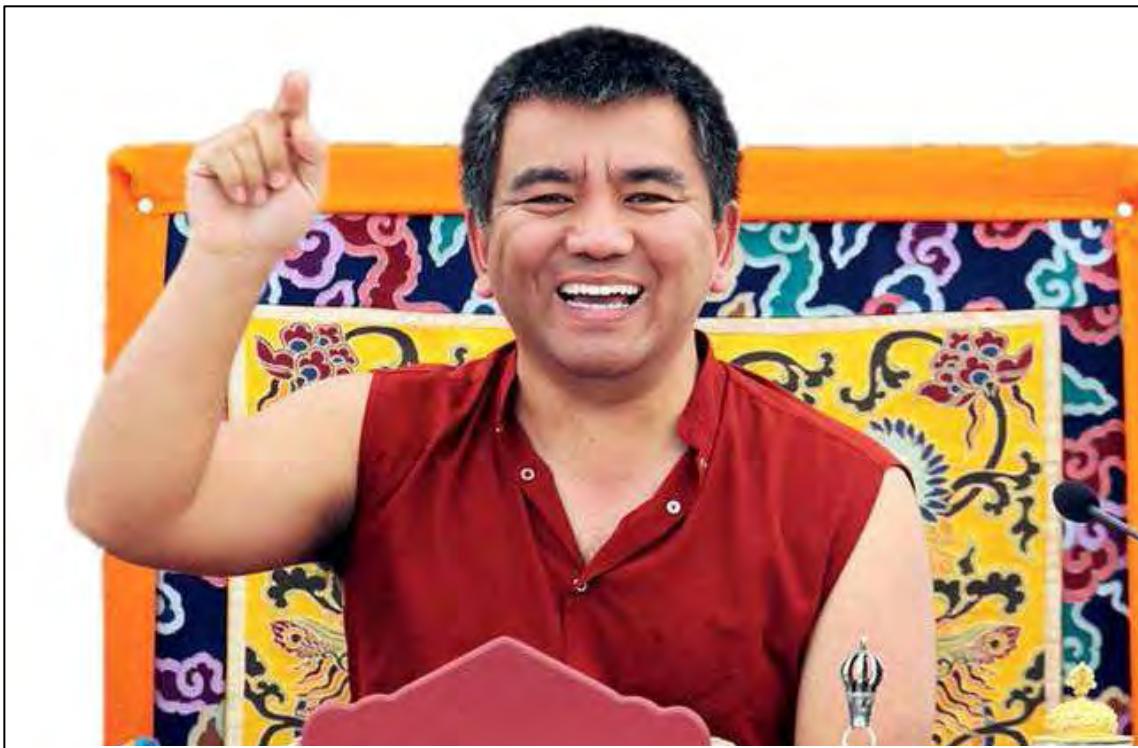
শ্রীশ'য'শ'শ্ব'ন'শ্র'শ'ক'ন'দ'ব'ত'শ'শ'শ'ম'ব'ন'শ'শ'ম'ব'ন'শ'শ'ন'ব'ন'শ'শ'ন'ব'ন'

ହେଉଥିବାମନ୍ଦିରଶବ୍ଦା

ପ୍ରକାଶନ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ





His Holiness Dzogchen Rinpoche

୧୦ ଶ୍ରୀମତୀ ହିନ୍ଦୁମା ପଟ୍ଟନାୟକୀ ଏବଂ ଶ୍ରୀ ପଣ୍ଡିତ ନାୟକୀ

ଦ୍ୟନ୍ତିଷତ୍ତବାଗମକୁ ରୂପରୀତିକୁ ଧର୍ମକୁ
ଶ୍ରୀରାମକୁ ପ୍ରମାଣିତ କରିବାକୁ ପରିଚାରିତ
କରିବାକୁ ପରିଚାରିତ କରିବାକୁ ପରିଚାରିତ

བྱତ୍ସା'ଘର୍ୟଦ'ନ୍ତ'ବଣ୍ଣକ'ପଦି'ମେ'ର'ଶାଶ୍ଵତ'ନୁ'ପ୍ରେ'କଣ
ବଣ୍ଣକ'ପଦି'ଶିର'ଧୀ'ନୁ'ପ୍ରେ'କଣ'ମ'ଅ'ଯ'ବ'ନ'ଧି'ପ'କଣ
ପ୍ରେ'କଣ'ଶୁଦ୍ଧ'ମଧ୍ୟ'ବଳ'ଶବ୍ଦ'ଶୁଦ୍ଧ'ଧି'ନୁ'ପ୍ରେ'କଣ
ଶବ୍ଦ'ଶୁଦ୍ଧ'ମଧ୍ୟ'ବଳ'ଶବ୍ଦ'ଶୁଦ୍ଧ'ଧି'ନୁ'ପ୍ରେ'କଣ

༄༅·པར·ມາස·ཆේ· །ສිංහ· །දාර· །කේ· །ඩ්· །කිස·
හැ· །වේ· །ශාස· །මෙන· །සුත· །කේ· །ශාස· །මෙන· །ද· | །ශු· །වා· །වූ·
ද්‍රා· །පා· །ශු· །වා· །දා· །වා· །වා· །වා· །වා· །වා· །වා· །වා· །වා·
ක්· །වා· །වා· །වා· །වා· །වා· །වා· །වා· །වා· །වා· །වා·

“শুনুন হইতে শুনুন এবং প্রাণীর শুনুন এবং প্রাণীর
শুনুন এবং প্রাণীর শুনুন এবং প্রাণীর শুনুন এবং

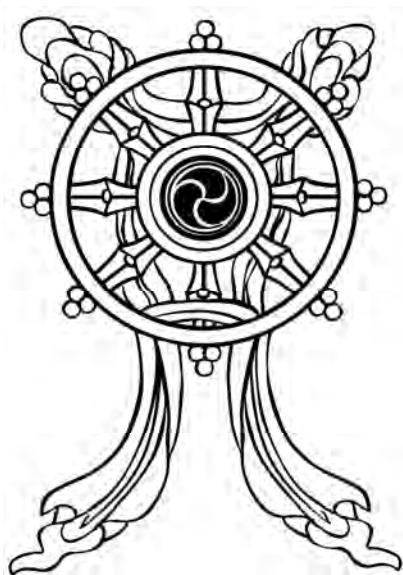
ସମ୍ବନ୍ଧରେ ଏହାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ
ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ
ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ

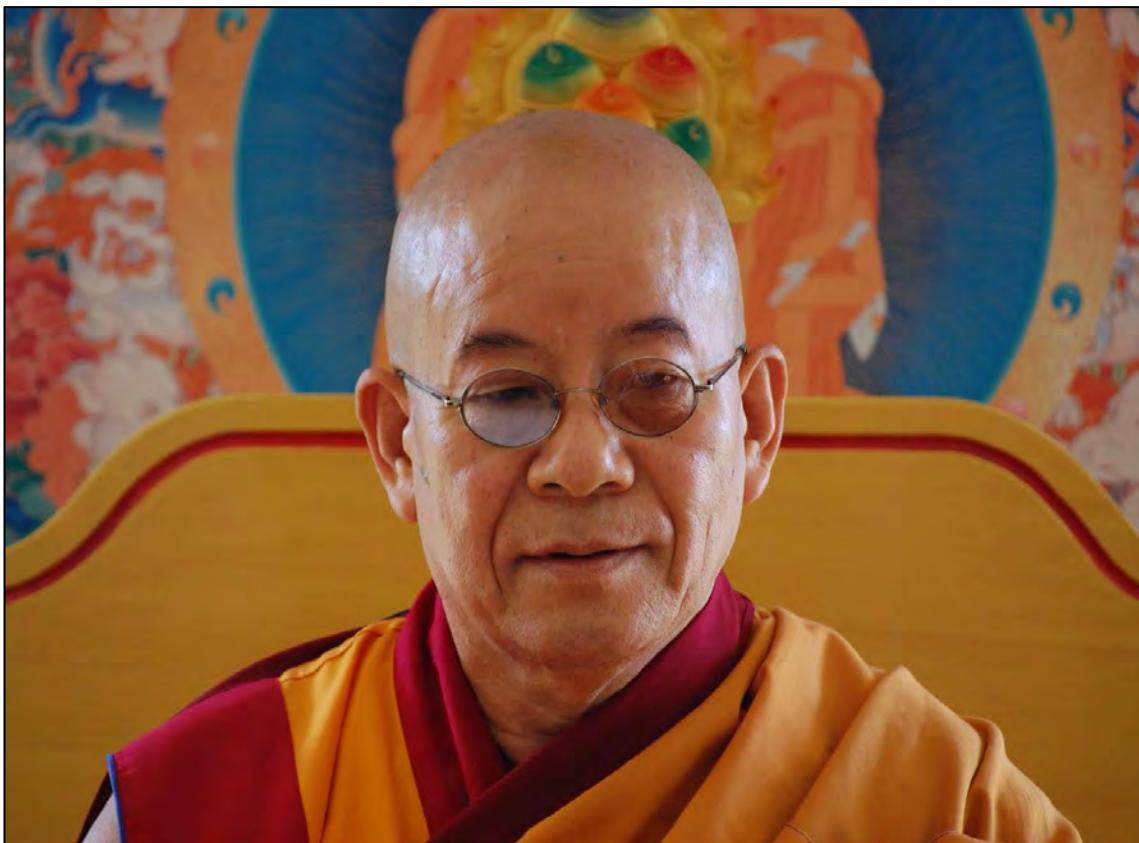
ଶ୍ରୀରୂପାମୁଖାଶବ୍ଦିମୁଖ
ଶ୍ରୀରୂପାମୁଖାଶବ୍ଦିମୁଖ

བྱଶ୍ମ-ମୁଖ୍ୟମାନୀ ପରିଷକ୍ଷଣାକୁ ପରିଷକ୍ଷଣାକୁ
ପରିଷକ୍ଷଣାକୁ ପରିଷକ୍ଷଣାକୁ ପରିଷକ୍ଷଣାକୁ

དྲୟକିନ୍ ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶକୁରୁତ୍ୱକୁ
ହେଲା । ଶ୍ରୀମଦ୍ଭଗବତକ୍ରେତାଙ୍କୁ ଶ୍ରୀମଦ୍ଭଗତ
ହେଲା ଯୁଦ୍ଧକ୍ଷେତ୍ରପାତ୍ରଙ୍କୁ ଶ୍ରୀମଦ୍ଭଗତକୁ ଶ୍ରୀମଦ୍ଭଗତ
ପାତ୍ରଙ୍କୁ ପାତ୍ରଙ୍କୁ ପାତ୍ରଙ୍କୁ ପାତ୍ରଙ୍କୁ ପାତ୍ରଙ୍କୁ

ସିଦ୍ଧାନ୍ତବାଦିଙ୍ଗପଦ୍ମବିଶ୍ୱାସରେଖାଯାମିତ୍ୟାତ୍ସୁମ୍ଭାବୁର୍ବ୍ୟାକୁ
ଏହାମ୍ବଦିଷ୍ଟିଲ୍ୟୁପଞ୍ଚମ୍ବଦ୍ଵାରାପରିବର୍ତ୍ତନାଯାମିତ୍ୟାତ୍ସୁମ୍ଭାବୁର୍ବ୍ୟାକୁ
ଏହାମ୍ବଦିଷ୍ଟିଲ୍ୟୁପଞ୍ଚମ୍ବଦ୍ଵାରାପରିବର୍ତ୍ତନାଯାମିତ୍ୟାତ୍ସୁମ୍ଭାବୁର୍ବ୍ୟାକୁ





Khenchen Padma Sherab Rinpoche

॥ ಮಾರಣಾಕ್ರಿಂಗ್ ಪ್ರಾಣಾಸ್ತಿತ್ವಾ ಸಿದ್ಧಾತ್ಮಾ ಶಾಂತಿಃ ॥

ಹಿಂದುತ್ವಾಪ್ರಾಣಾಸ್ತಿತ್ವಾ ಪ್ರಾಣಾತ್ಮಾ ॥
ಶ್ರುತಿ ಶಾಂತಿಃ ಪ್ರಾಣಾಸ್ತಿತ್ವಾ ಪ್ರಾಣಾತ್ಮಾ ॥
ಪ್ರಾಣಾತ್ಮಾ ಪ್ರಾಣಾಸ್ತಿತ್ವಾ ॥ ಪ್ರಾಣಾತ್ಮಾ ಪ್ರಾಣಾಸ್ತಿತ್ವಾ ॥
ಪ್ರಾಣಾಸ್ತಿತ್ವಾ ಪ್ರಾಣಾತ್ಮಾ ॥ ಪ್ರಾಣಾಸ್ತಿತ್ವಾ ಪ್ರಾಣಾತ್ಮಾ ॥
ಪ್ರಾಣಾಸ್ತಿತ್ವಾ ಪ್ರಾಣಾತ್ಮಾ ॥ ಪ್ರಾಣಾಸ್ತಿತ್ವಾ ಪ್ರಾಣಾತ್ಮಾ ॥

ಶ್ವರ್ವಾಸಾಸದ್ವಾಸಾಸದ್ವಾಸಾ ॥ ಪ್ರಾಣಾತ್ಮಾ
ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥ ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥ ಪ್ರಾಣಾ
ಸದ್ವಾಸಾ ॥ ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥ ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥

ಎಂದು ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥ ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥
ಎಂದು ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥ ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥
ಎಂದು ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥ ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥
ಎಂದು ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥ ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥
ಎಂದು ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥ ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥
ಎಂದು ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥ ಪ್ರಾಣಾಸದ್ವಾಸಾ ॥

শ্রীমদ্বাণী

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପ୍ରକାଶନ କରିବାରେ ଅନୁମତି ପାଇଲା ।

ସମ୍ବନ୍ଧରେ ଏକାକିନୀତି ପାଇଁ ଯଦୁକାରୀ
କରିବାକୁ ପାଇଁ ଏହାକିମ୍ବାନ୍ତିରେ ପାଇଁ
ଏହାକିମ୍ବାନ୍ତିରେ ଏହାକିମ୍ବାନ୍ତିରେ

ଶିମ୍ବା-ବଜ୍ରୀଦ-କ୍ଷମ-ପ-ତ୍ରୁଷ-ଗୁର୍ । ଶାନ୍ତି-ଅଳ୍ପ
ଏକୁ-ବଜ୍ରୀଶାମ-ମି-ଶା । ମନ୍ଦ-କାରୀ-ଶ-ବଜ୍ରୀନ-ଅନ୍ତି ।
ମି-ଦ-ଶି-କ୍ଷୁ-ଅତ୍ୱା-ମନ୍ଦ- ॥

ଦ୍ୱାରା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

ଏମନ୍ଦେଶ୍ଵରାପୁରୁଷାଙ୍କା । ଶିଖନ୍ଦରାଶିମନ୍ଦା
ମାସିମା କିଂଶୁରାମାରା ଏଣ୍ଟିକାରୀ । ଶିଥିମନ୍ଦ
ମାତ୍ରାପାତାନ୍ତର ॥

শত্রুং দ্বাৰা প্ৰদৰ্শন কৰিব। ত্ৰিভুবন মাসিদে
শত্রুং প্ৰদৰ্শন কৰিব। দ্বৰ্ষু যাহু প্ৰদৰ্শন কৰিব।
মাসিদে প্ৰদৰ্শন কৰিব।

ଯଶ୍ରୀପ୍ରତ୍ୟାମନିଷାମନ୍ଦିରା । ଶର୍ଵିଜୁଳିକ୍ଷା
ଶୀର୍ଷାମନା । ହରଦେବମିଶାନ୍ତ୍ରମନ୍ଦରାତି । ସମ୍ମା
ଶ୍ରୀମନ୍ଦିର ॥

ଶ୍ରୀକୃଷ୍ଣମାର୍ଗାବଳୀ | ପିଲାଙ୍କରାଜୀଙ୍କ

ମନ୍ତ୍ରା ପ୍ରସାଦିମନ୍ତ୍ରା ମନ୍ତ୍ରା ମନ୍ତ୍ରା ମନ୍ତ୍ରା ମନ୍ତ୍ରା

ର୍ଦ୍ଧ-ପ୍ରି-ଶତ୍ରୁ-ଶ୍ରୀ-ବନ୍ଧୁ-ମେଦା | ମଙ୍କଣ-ଶଶୁମ୍ଭୁ
 ଶର୍ଵଶତ୍ରୁ-ବନ୍ଦୁ-ଟ୍ରୀ | ଦ୍ୱାରା-କଷ-ଯତ୍ରା-ଦ୍ୱାରା-କଷ-ଯା ||
 ଶୁଦ୍ଧ-ଦ୍ୱାରା-କଷ-ଯତ୍ତୀ-ପ୍ରୁ-ଷକ୍ତ୍ବୀ ||

শৈব-বিশ্ব-ক্ষেত্র-দ্বয়ায়। দ্বিতীয়-ব্রহ্ম-
শুভ-ক্ষেত্র। পাত্র-বিশ্ব-বিশ্ব-ক্ষেত্র। তৃতীয়-
ক্ষেত্র।

ମାୟୁଶାରତ୍ତେବନୀକୁଣ୍ଠାଶ୍ଚିନ୍ଦି
ହୈକେବ ଦେଖା ପଦମାନାନ୍ଦିବନୀମାୟୁଶାରୁତ୍ । ।
ମନୁମାଦରୀକୁଣ୍ଠାଶ୍ଚନ୍ଦିବନୀଦକ୍ଷିନ୍ଦି ॥

ଶ୍ରୀନାନ୍ଦୁନାନ୍ଦିଷ୍ଟେଷାପରିକୁଞ୍ଜମ୍ବା । ଧ୍ୱନାନାନ୍ଦିଷ୍ଟେଷା
ପରିକୁଞ୍ଜମ୍ବା । ଧ୍ୱନାନାନ୍ଦିଷ୍ଟେଷାପରିକୁଞ୍ଜମ୍ବା । ମେଷତ
ଶ୍ରୀନାନ୍ଦୁନାନ୍ଦିଷ୍ଟେଷାପରିକୁଞ୍ଜମ୍ବା ॥

ସନ୍ଦ୍ରଶୁଣନ୍ତି ଏମା ଶ୍ରୀ ଶକ୍ତି ଶନନ୍ଦ । ପ୍ରଥମ ଏହି
ଶକ୍ତି ଏବଂ ବନ୍ଧୁ । ପ୍ରଥମ ଏହି ଶକ୍ତି ଏବଂ ବନ୍ଧୁ । ପ୍ରଥମ
ଶକ୍ତି ଏବଂ ବନ୍ଧୁ ॥

ଦ୍ୱାରା ଶୁଣି ଶିଶୁ ପ୍ରତିବନ୍ଦିତ
ହେବାକୁ କେବଳ ଶବ୍ଦାବଳୀ
ଶ୍ରୀ ପରମାନନ୍ଦମାତ୍ର ସମ୍ମରଣା ॥

ଦ୍ୟା-ଧରୀ-ଶନ୍ତପଣ୍ଡିତ-ପଦ୍ମନାଭୀ । ୧୯୫୩-ଧରୀ
ଧି-ଶାସନ-କା । ପାଞ୍ଚଶିଲ-କୁମରକାନ୍ତି-ରାଜମହାନ୍ତି । ଅନ୍ତର୍ମାନ-
ଶୈ-ଶାଖିକା ॥

ମୀହିରା ରକ୍ତିପାତ୍ରିନ୍ଦ୍ରା କିରଣ ସମ୍ରଦ୍ଧିପୁରା
ଶଯ୍ତରାଦିନିରା ରକ୍ତିପାତ୍ରା ସମ୍ରଦ୍ଧିକୋ ହିମ୍ବଦ୍ଵାରା
ରମାଶମାଶରୀରା

କୁମ' ଶନ୍ମୁ' ସର' ପରି' କୃପ' ମହନ୍ତା । କୃପ' ତୁ
 ମଞ୍ଜୁମ' ପରି' ମି' ଯା । ଯଦି' ଶୁଦ୍ଧାରି' ମରି' କୁଳ' କ୍ଷେତ୍ରା ।
 ମ' ଯଶ୍ରୀ' ମନ୍ତ୍ର' ମର' ଦେଶା ॥

ଶ୍ରୀମଦ୍ଭଗବତମାତ୍ରକେବଳିକା । ୧୯୪୩ ମୁଦ୍ରଣ
ଏହିମାତ୍ରମାତ୍ରମା । ମୁଦ୍ରଣ ମାତ୍ରମାତ୍ରମା ।
ଶ୍ରୀମଦ୍ଭଗବତମାତ୍ରକେବଳିକା ।

ମନ୍ତ୍ରଶବ୍ଦାଧିକାରୀ । ସ୍ରୀମଦ୍ଭଗବ୍ତପ୍ରକାଶକୁ
ଦେଖିବାକୁ ଶ୍ରୀମଦ୍ଭଗବ୍ତପ୍ରକାଶକୁ
ଦେଖିବାକୁ ॥

ମାତ୍ରମନ୍ଦିରକାଳେ ପରିପାଲନା କରିବାକୁ ପରିଚାରିତ
କରିବାକୁ ପରିଚାରିତ କରିବାକୁ ପରିଚାରିତ
କରିବାକୁ ପରିଚାରିତ କରିବାକୁ ପରିଚାରିତ

ଏକମ'ଭୁବ'ଜ୍ଞାନ'ଏକଦ'ମହିଷ'କା । ଏକ'ମର୍ତ୍ତା
ଏକ'ଶୀଶ'ମ'ପଞ୍ଚ'କ । ଏକ'କୁଣ୍ଡ'ଏକ'ଧକେ'ଦରି । ଏକ'

ଏତମ୍ ହଦ୍ୟଶିଶ୍ସହଦ୍ସଶିଶ୍ ॥

କେସୁଦକେସୁନାଶତିଷାଶିଶା । ୧୬୯ସୁନାହୀ
ଶ୍ରୀ ଶ୍ରୀପଦାଧିକ୍ରମନ୍ତମହିନୀ ପାଦିନା ।
ମିଦ୍ସମାଶାନ୍ତମାଧାନ୍ତଃ ॥

ରହ୍ମାନାଥମନ୍ଦିରମଣ୍ଡଳ ଶକ୍ତିଧର୍ମପୁରୀ
ଶ୍ରୀକୃଷ୍ଣମଣ୍ଡଳ ପଞ୍ଚମିଶ୍ଵରମଣ୍ଡଳ ।
ଶ୍ରୀକୃଷ୍ଣମଣ୍ଡଳ ପଞ୍ଚମିଶ୍ଵରମଣ୍ଡଳ ॥

ଏଣ୍ଟର୍‌ରେକ୍‌ର୍‌ମ୍‌ପରିମିତାତ୍ମିକ | ଶ୍ରୀପଦାନନ୍ଦ
ଯୁଧ୍ୟାନ୍ତର୍‌କଣ୍ଠା | ପରିଷର୍‌ପରିଷର୍‌କେଣାନ୍ତା
ବା | ଏଣ୍ଟର୍‌ପରିଷାଙ୍ଗୀପଲଦିପାନ୍ତା||

ଶ୍ରୀପାତ୍ରବିନ୍ଦୁଗାନ୍ଧୀ ଶ୍ରୀପାତ୍ରବିନ୍ଦୁ
ଦୀର୍ଘବା ଶ୍ରୀପାତ୍ରବିନ୍ଦୁ ପଦିପାତ୍ରବିନ୍ଦୁ । ଶ୍ରୀ
ମହାଦେଵପାତ୍ରବିନ୍ଦୁ ॥

ଦ୍ୱାରା କେନ୍ଦ୍ରିତ ପାଇଲା ଏହା ଶବ୍ଦରେ
କୁଣ୍ଡଳ ପାଇଲା ଏହା ଶବ୍ଦରେ
କୁଣ୍ଡଳ ପାଇଲା ଏହା ଶବ୍ଦରେ
କୁଣ୍ଡଳ ପାଇଲା ଏହା ଶବ୍ଦରେ

A Brief Biography of Kunkhen Mipham Jamyang Namgyal Gyatsho

Omniscient master Mipham Rinpoche, the great illuminator of Buddha dharma in general and Ngagyur Nyingma in particular was born in 1846 into an aristocratic family in the east of Tibet. Ancestors of both his parents had been ministers of the kings of Derge.

He took his first monastic vows at the age of twelve at Ju Ma-Hor Sang-Ngag Choling, a branch monastery of Shechen Tennyi Dargye Ling in Kham province. Conspicuous intelligence and aptitude for study soon distinguished him. An eighteen-month retreat on Manjushri (God of wisdom) at the age of fifteen marked a turning point in his intellectual and spiritual development. He had attained unusual signs of accomplishment and it is also said that from that moment he was able to assimilate the entire range of Buddhist teachings without any labour. His most important teachers were the greatest masters of his time like Jamyang Khyentse Wangpo, Patrul Rinpoche and Jamgon Kontrul Lodro Thaye.

In fact, as he was a child prodigy, at the age of seven, he spontaneously wrote the commentary called the *Lamp of Ascertainment* (Nge-Shay- Dron-Med) within a single session. The key points of the entire teachings of Lord Buddha, both sutras and tantras, are condensed in this great text. In particular, he had also revealed the distinguishing features of the view, meditation and conduct of Ngagyur Nyingma in the same text. Now it has become the most prominent reference and it is included in the fifth year syllabus of Ngagyur Nyingma Institute as one of the major subject.

Later, Mipham Rinpoche became one of the greatest authors of Tibetan commentaries of his contemporary, as Jamyang Khyentse Wangpo once rightly exclaimed, "*At the present time, there is no one in this whole world as learned than lama Mipham!*" His literary works makes as many as thirty-two volumes which accords with the number of auspicious Buddha-marks. Many of them are included in the syllabus of Ngagyur Nyingma Institute and other Buddhist colleges in India, Nepal, Tibet, Bhutan, and so on. They are renowned for their short and precise meanings.

In particular, he had a special admiration for the Nyingma tradition, which he treasured above all. He is reported to have said that his youth had been marked by the meetings with great and wonderful teachers of both old and new traditions and studying the texts of both the traditions. He observed that at the beginning, he found the texts of the new translation traditions easier to assimilate. But, though he found the Nyingma texts more difficult initially, he never doubted about their meanings and instead generated deep faith in them. And due to this, he remarked, "*My wisdom ripened fully.*" Later on he was to discover, to his satisfaction

that the most profound points of doctrine were all to be found in the teachings derived from the lineages of the old traditions. As he became indisputably learned and accomplished master he came to be universally respected in all the great monasteries of eastern Tibet and attracted disciples from all four schools.

Since an introduction of all this kind primarily concerns with Mipham's scholarly achievements, failure to mention his spiritual accomplishment would be a serious omission. As the biographies of the bygone great masters, it is said of him that if one looks at his scholarly writings one would think that he spent all his time in study; if one looks at his spiritual works, one would think that someone who spent his entire life in meditation wrote them. It is certainly true that, in addition to writing and teaching, Lama Mipham spent many years in strict meditative retreat. His innumerable pith instructions bear witness to his absolute mastery of the view of the Ati Yoga.

Finally, having accomplished his enlightened activities, he entered Mahaparinirvana at the age of sixty seven in 1912 with numerous miracles signs of accomplishment.

As a commemoration of Kunkhen Mipham Rinpoche's 100th (1912-2012) Mahaparinirvana anniversary; for his kindness to all the sentient beings in general and the followers of Ngagyur Nyingma in particular, with his priceless works of writings that serve as the timely guide for this era of degenerations, we have included in this 24th Anniversary of Ngagyur Nyingma Monlam Chenmo, a piece of 'Heart Advice to the Tantric priests of the degenerate time - the garland of Jewel' along with his brief biography. So let's remember his golden words and try to follow his footsteps to fulfill his noble wishes.

Heart Advice to the Tantric Priests of the Degenerate Time ~ the Garland of Jewel

May you, the Manjushri endowed with magical form,
Who is the sublime source of three Jewels,
That fulfils the wishes merely by remembering,
Joyfully partake permanently in my true heart.

Though the intelligent flocks enter the path of hearing
And endeavour with great effort to accomplish the supreme purpose.
Being extremely afflicted by the burden of five degenerations,
It is hard to get to the state at which one wishes to arrive.

Buddha proclaimed that even if the sky disappears;
The power of secret mantra will never fail.

It is the personal sublime deity,
That merely by its thought, everything will become positive.

Even so, those mendicants in the mountains
Endeavouring to accomplish deities and Mantras for months and years,
Lacking a firm faith and commitment;
They do not achieve any sign of accomplishment.
After a while, they become hopeless waiting for the result.

Though, the skilful means of accomplishing deity and mantra are infallible,
If you analyze impartially, about the cause of this utter failure,
Those unfortunate beings afflicted by the degenerate time,
Do not know the right way to approach accordingly.

During the childhood one wallows in the waves of distractions,
One wanders as the slave of sense organ at the time of youth,
As the splendour of youth akin to lightening alters flittingly,
The retribution of old age lowers the physical and mental status.

It is difficult to understand the science of dos and don'ts;
Even if one understands a few, it is hard to put into meaningful practice,
Though one aspires to practise after understanding the teachings.
To reach on a real path, is like that of star in a broad daylight.

As the degeneration of views diffuses,
There is no end to the thick wilderness of perverted views.
So, it is difficult to find the excellent path of the wise,
By differentiating the real path with those of forged ones.

How much ever you practise on objects of ordinary beings,
By presuming it as the high way of the victorious ones,
One will not be able to establish the faith and confidence in it,
Instead, the net of doubts will multiply further and further.

The image of views, meditations and accomplishment,
Which are devoid of ascertainment by genuine pith instructions,
Though they appears to be pompous and true;
It is like the picture of lamp devoid of any effect.

In particular the meaning perceived by the profound wisdom,
Which are beyond the reach of mundane beings,
Will be understood only by those with instruction of ultimate lineage,
But without this it will not be understood even at the end of samsara.

With the defects of sullied views,
One will not attain true faith in the true path,
And it will also defile all the state of
Meditation, Conduct and accomplishment.

Therefore, to clean the defects of views;
Eliminate the darkness of doubts through the conviction
By experiencing the nectar of instructions from authentic Lama,
With the genuine and unshakeable faith.

As the ocean of our mind is constantly stirred
By the tempest of ever growing degeneration of afflictions,
It is difficult to attain the wave-less clear state of concentration,
Even if we search for it with great efforts.

At whatever object one focuses with an unstable mind,
One cannot gain the stability akin to the ripples of water.
And if one goes stray without holding with a single pointed mind
One will move too far away from the results of virtuous karma.

At this degenerate era there are few endowment of happiness,
Those degenerate beings have inferior body and evil natured mind,
With this they move with mischievous intention to harm others;
The pain increases with the thought of both environments and beings.

Therefore, we wander perpetually in the waves of conceptual thoughts,
With all sorts of regrets, hope and fears, and so forth.
Probably it will be very difficult to fulfil the wishes
At this juncture of unfortunate and bad times.

Even if people wish to enter the virtuous path,
They helplessly walk along the wrong way;
As the influence of degeneration have sullied
Their five sense faculties like faith and so on.

When the inner minds of all the beings are governed by the virtue,
It will be proclaimed as the meritorious era, and the positive forces will be glorified,
The position of the virtuous people will be uplifted,
And the results of the benediction will be powerful.

But as the Buddha proclaimed that at this degenerate time;
Everything will turn out to be opposite.
So realizing the results of one's own negative karma,
Try to give up the doubts on deities and mantras.

Even if one endeavours a little with understanding of concepts,
It is like a radiance of a gem amid poisonous snakes,
And like a feeble lamp in the wind.
So, by knowing the plight of oneself,
If one generates hundred-fold faith and diligence,
Though it is the degenerate time;
One will be able to invite the glory in ones' own mind stream

With the festivity of the sublime accomplishment of magical formula,
As the result of assembled causes and condition are infallible.

Therefore, with the unshakeable faith like mountain,

Put a constant efforts like the flow of river,

And accumulate merits as vast as ocean;

Then rely upon the deities and mantras like ones' cherished life,

It is difficult to conquer the unstable conceptual thought

And difficult to attain the sublime state of concentration

But if you strive incessantly for years and years,

You will conquer the foe of conceptual thoughts and discover the treasure of concentration.

Though one can strive for months and years with body and speech,

It is very hard to engage constantly with single-pointed mind,

It is most futile to remain without any improvement in the state of mind

Even if one practise in the hermitage for many years.

Therefore, do not act like a child playing with the dune of sand,

Instead, develop strong determination into the heart.

Give more importance to the act of inner mind like a king

And make your mind flexible by striving constantly.

As your wishes cannot be fulfilled merely by assuming that,

You have achieved attainments out of vanity,

Leave behind those headless acts devoid of result

And endeavour to attain the real signs of realization

Which accords with the verbal testimony and pith instructions.

When two fire drill sticks are rubbed for a long time,

Some time the sticks get exhausted before the production of fire,

So take this example of accomplishing things through hardship

And embark on the path to accomplishment.

The result of practising magical formula is infallible,

As you move on with recitations, the power increases

And at certain juncture you accomplish the ultimate attainments,

With which every wish will be fulfilled without any doubt.

Though a tiny fire cannot destroy the forest,

There is no doubt that the thickets will become the fan of fire

If the fire grows into gigantic mass;

Take this as an example and develop the determination to practise mantra.

The outcome will be delayed further if one practise mantra,

Without completing the other branches of ritual,

With visualizations, recitation and tantric substances

And lack the perseverance to achieve the results.

If one can fulfil all your temporary wishes like pacification and so on,
 Even by relying on the malicious and powerful worldly god,
 It is needless to talk about the attainment of power
 Through accomplishing the wisdom deities.

If the power of magical formula in accomplishing the present wishes
 Are to be perceived with the direct perceptions,
 All our distrust in the mantras will be wiped away,
 When all our wishes are accomplished as we wish.

Even if he collects too many of mantra texts
 He is devoid of experience and practice
 And advantages of even the single one of them
 So, look at plight of mantra holders of this degenerate era.

Though the fire of desire burnt from inside,
 He is not able to give a slight tremble to the hearts of maiden,
 If he is left with no option but to lure them by wealth or lying;
 Do such hopeless tantric practitioners ever possess the power of mantra?

Although it is the power of karma that torments the beings of degenerate time,
 One assumes that whatever one's foe encounters in his life is due to one's power,
 But when the real time come for one to subdue the foes with tantric power,
 It is very rare to find someone who can perform the authentic
 tantric rites of subjugation.

Therefore, do not deceive oneself with vanity
 By prejudging the signs of realization of mantra,
 Instead, try to actualize the authentic practice of mantrayana.

In accomplishing the minor activities of mantra,
 Even without much effort in the practice,
 It would either take three or seven, and at the most thirty five days
 Through witnessing the accomplishment of this minor activity;
 One will develop trust and interest in the practice of mantra.
 Due to this, all the practices will become fruitful
 And will acquire the power and enjoy tantric feast.

One will be left with suspicion in every act when he is unsuccessful in a single endeavour,
 Although he engages in various fields of activities,
 So, he wastes his whole life without any meaningful achievement,
 In the land of jewel of mantra in a hopeless state.

By taking the altruistic intention as the bases in beginning,
 Apply the key points of profound wisdom and concentration in the actual practice
 And maintain the samayas like that of your life as a companion
 Then the result of practising mantra is infallible.

Firstly, cut off the ambiguities on meanings of the pith instructions,
 In the middle, put them into practise with constant exertion,
 Finally, display the results as the sustenance for dharma and sentient beings;
 This is the performance of the sublime practitioner of the mantra.

As it is proclaimed that the influence and blessing of mantras

Will be more effective at this degenerate era,

Where there are more adversities and obstacles,

Boundless instructions of wrathful mantras

Appeared from the great manifest of non-conceptual compassion

Of Padma Sambhava, the Vidyadhara of spontaneous presence,

With the noble intention of liberating the inferior beings,

Whom other antidotes cannot protect.

The display of the might of wrathful mantras with four adornments

For the sake of defeating the opposing forces of enemies,

Is a legacy of victorious lord, the great Vidyadhara;

Well then try to acknowledge it with courage.

To those who practise the wrathful mantra accordingly,

Accomplishment will be faster and there will be fewer obstacles,

He will accomplish the realizations spontaneously and can command the oath-bound
 protectors as slaves,

And he will spontaneously perfect the power of body, speech and mind.

At this juncture due to their inferior fortune, faith and intelligence

And being overwhelm by the pride and envy and so forth,

Don't you see people despising the tradition of the lineage of Vidyadhara like that of a
 stray dog?

As these samaya-breakers can never be tamed

Through the skilful means of peace,

Tantra texts proclaim that one will achieve sublime enlightenment,

If one diligently slay those samaya-breakers with tantric applications.

As much as the cruel and untameable beings increases,

With the natural radiance of the degenerate era,

That much the wrathful mantra possess the power,

Like that of, power of fire with increase of firewood.

In this way if the compassionate ones do not liberate them through skilful means
 Those beings who had gone astray will wander endlessly in these fearsome lower realms
 Thus, it is the unsurpassed compassionate act to deliver those beings with compassion.

Therefore, try to acquire the power of deities and mantras,

Which dispels the cause and result of bad karma.

At first strive until you gain confidence by relying on the eight arrogant dancers,

Through offering and practising with interest in accordance with signs of accomplishment,
For this, the lord of Vidyadharas compassionately composed hundred different rituals of
suppressing the foes.

If you annihilate the evil gods, demons and people,

Buddha dharma will spread pervasively,

You will become samaya-breaker if you let go of those foes

So, the future exorcist! Try to guard the Buddha dharma

Other than this, there is no other work for a tantric practitioner.

Tantric practitioner devoid of power is like the dogs in an empty village;

He will not be able to perform practices to protect oneself from the harm of enemies.

Accomplish the power of mantra as the work and employs the gods and demons as the
slaves,

Take the flesh of enemy as food and use the meditation caves as your home,

Keep dakinis and the dharma protectors as your friends

And perform the purpose of sentient beings with the power and authentic dharma.

Thus bearing the elixir of such instructions in your heart,

Annihilate the malicious enemies of Buddha dharma

Through the wrathful enlightened activities of tantras

Recognizing it as the timely antidote,

By keeping the purpose of dharma and sentient beings as the ultimate objective

And avoiding the thoughts of self-interest, the irreversible disease of samsara,

Which devastate the dual purposes of present and the life after.

Fulfilling the dual purpose of self and other through radiation and reabsorption of the rays

With the sublime view of inseparability of innate purity and equalness

And understanding the inseparability of mantra and the deity through the skilful means

All the essence of tantric practices is condensed within a single practice of mantra
recitations.

Having not tasted the nectar of intention of ultimate lineage,

One agitates the calmness of dharma through self-fabrication of logics

And having accumulated the essence-less treasure of words devoid of experiences,

Though, it appears like real existence of the quintessence of the dharma of noble ones,

Akin to an image of a lion, they are devoid of real meaning being altered by the elaboration
of words.

At this juncture, where ignoble beings are assembled as the followers of dharma,

The poisonous arrow of attachment and aversion destroys the Buddha dharma,

The influences of afflictions are too much that it is hard to overcome with remedy,

And the life spans of the beings are too short with numerous obstacles,

Therefore, as the endeavour in the lower vehicles cannot reach the culmination,

With the pith instruction of ultimate effortless vehicles,

Try to gain the confidence and hold the fortress of view,

So, that all your accomplishment become meaningful with the results.

Even at this era of degeneration, we can witness the greatness of secret mantra,
The essence-teachings of Buddha, which is akin to a pure gold,
Though, it seems to be obscured by the cloud of degeneration,
It still exists as that of the sun behind the dark clouds.

At this extremely degenerated period,
Only the faith in teachings of the victorious lotus-born (Tsho-ke Gyalwa)
Will be meaningful and fruitful,
Therefore the wise and fortunate beings
Must put unshakable conviction in lineage of Vidyadhara
And try to accomplish the recitation and visualization practice of mantra.

If you follow these profound instructions and act accordingly,
You will see the plight of conceited logician and their new teachings,
Which are devoid of authentic meanings, though adored with pompous words,
And you will realize and enjoy the golden legacy of past Vidyadhara.

Thus, I have written these lines of true teachings
Not with attachment and aversion
Or not out of joy of playing with the words of exaggerations.
If there be some people with noble heart and intention
It is a heart-talk proclaimed from my heart;
So, the followers of Nyingma tradition, who are like my heart son
Please grasp these essential meanings without error!

To whoever these instructions sound agreeable, they are my disciples,
May they be endowed with auspiciousness,
With sparks of lightening of enlightened activities of samaya-holders,
Through the assembled clouds of blessings from the gurus of three lineages,
With thunders of the sound of essence of dharma,
By the showers of attainments from the three root deities!

It was spontaneously written by Jampel Gepai Dorji (Mipham Rinpoche), at night in the candle lamp, on 2nd day of 11th month of the Fire Female Pig Year.

Translated by, Rigzod Editor

A Brief Biography of His Holiness Taglung Tsetrul Rinpoche, the Sixth Supreme Head of Ngagyur Nyingma

Successive Reincarnations

The first incarnate in the line reincarnations of H.H. Taglung Tsetrul Rinpoche, the lord of all the scholar-adepts, was Kunzang Choeku, who was the reincarnation of Ngnog-Choeku Dorjee, one of the four main disciples of the Lhodrak Marpa, popularly known as the four great pillars. Kunzang Choeku relied on Dodrag Khenchen Chuzang Namkha Longyang as his root guru and completed his education just to accord with the samsaric outlook. During the later part of his life, as he engaged in the practical application of the essence of dharma through meditation in hermitages like Dragmar Kiutsang and so forth, he became unrivalled Dzogchen master of his contempory. He had enslaved all the non-human spirits who are delighted in the service of guarding Buddha dharma in general and the secret mantra teachings in particular. It is said be that his special protectress Dhumavati (Dusolma) is present with him like the shadow of his body. Thus, he was an absolute son of victorious one who held the dharma with great courage.

The second incarnate, Trulku Thupten Choekyi Nyima was recognized as the immediate reincarnation of Kunzang Choeku and invited to his monastery and imparted the training in the dharma similar to that of an ordinary monk. But due to the inferior merits of the beings, he entered into the parinirvana at the very young age of twenty five.

The immediate unmistakable reincarnation of Trulku Thupten Nyima is the present H.H. Taglung Tsetrul Shedrub Nyinjed Thrinley Palzangpo, the lord of all the Buddha families and the sixth supreme head of Ngagyur Nyingma. His Holiness was born in auspicious village called Phun-kel, a province in the upper Tibet to father Namgyel Dorjee, a descendant of Lhadong family line and mother Dorjee Dolma on the 3rd day of 12th month of the Female Fire Rabbit Year, the first year of the Sixteenth Rabjung, corresponding to 1927 on the Western calendar.

About his enlightened deeds of learning, contemplating and meditation

At the age of five in 1931, he was recognized as the flawless reincarnation by the sixth Dodrag Rigzin Chenpo Thubten Choewang Nyam-nyed Dorjee and Chuzang Khenchen Padma Nyedon Tenpai Nyima, and invited to Taglungtse Sang-ngag Choekhorling monastery. Khenchen Padma Nyedon Tenpai Nyima performed his first hair cutting ceremony and gave

him the name Shedrub Thrinley Palzangpo. He also received the empowerment of long life and the teachings on Conduct of Bodhisattva. After the passing away of these two great masters he learned the art of reading and writing and other basic teachings from his tutor Thupten Kunzang.

In 1934, at the age of eight, he joined the great Thupten Dorjee Drag Awam-Chog-Gar monastery and mastered the arts of mask dances, ritual chants and tunes, mandala drawings, and so forth from the tutors, Thupten Yeshey and Thupten Wangyel. At the age of thirteen in 1939, he received the vows of upasaka and novice-monk's vows along with Gyalse Rinpoche and Drakra Rinpoche from Dorzin Namdrol Gyamtsho in Mindroling. From 1940, he had studied the whole set of sutras and tantras along with other basic field of Buddhist knowledge by relying on lama Pow Rinpoche Konchok of Dranang Gyal-ling monastery and perfected the practice through meditation.

In 1942, at the age of sixteen he received the whole set of empowerments and oral transmissions of Jangter (Northern Treasures, revealed by Rigdzin Gödem) from Gotsa Khenchen Thegchog Tenzin Thupten Rinpoche. He also received Gongpa Sangta (Unimpeded Realization), the eight sadhana teachings and many other profound teachings from the same master. At the age of 22, in 1948, he received the empowerments and oral transmissions of the whole set of Rinchen Terzod, two volumes of Jigmed Lingpa's mind treasure and Jigme Lingpa's collected works from sixth Shechen Rabjam Kunzang Tenpai Nyima in Mindroling monastery. At the age of 25, in 1951, he received the full ordination vow from Minling Khenchen Khentse Norbu and became the lord of vinaya holders as he strictly observed the dos and don'ts of vinaya teachings.

When he was 26, he served as the acting khenpo for two years and later he took the responsibilities of the Chief Khenpo of Thupten Dorjee Drak for three years. In the meantime, he received the Kalachakra Empowerment from His Holiness the 14th Dalia lama.

For the sake of benefitting sentient beings, he had perfectly accomplished the Twenty-Five Preliminary Practice of Jangter and many other recitation practices of sadhana, and bestowed the teachings and empowerments to many devoted disciples.

In 1957, at the age of 31, coinciding with 2500th Mahaparinirvana anniversary of Lord Buddha, he visited Nepal and India on pilgrimage along with his father, mother and some entourages and shortly returned back. In 1959, he had fled to India when the communist Chinese conquered Tibet. After arriving in India, he went to Kalimpong from Daramsala due to some health problems there. During his stay in Kalimpong he received the empowerment of the Chogling's Magical Display of Peaceful and Wrathful ones, Embodiment of all the Sugatas, Four Heart-Essences (Nyingthig Yazhi) and two volumes of Jigling's mind treasure from H.H. Dilgo Khentse Rinpoche. He also received the oral transmissions of the Mind Ornament of the Assemblage of Secrets, the Instructions of the Lord of Secret, the collected works of Mipham and so on, and the explanation of the meaning of empowerment of Gesar and the Kalachakra from this same master. He also received the complete set of teachings of Ngagyur Kama along with the empowerments from H.H. Dudjom Rinpoche. To put it in a nutshell, he had

perfected the practice through experience and realization by relying on innumerable great master and followed the steps of Bodhisattvas in terms of peaceful and gentle behaviour.

How he became the protector of the Buddha Dharma and sentient beings through his enlightened activities of benefitting others

In general, it is an undeclared fact that the Bodhisattvas constantly involve in the accomplishment of the great purpose of benefitting dharma and the sentient beings. So, in the same way His Holiness also started to serve and benefit the countless fortunate beings from the age of thirty six. He bestowed the vows of novice monk and the fully ordained monks to innumerable beings, who are currently serving the Buddha dharma and sentient beings extensively. All these are merely a single aspect of his boundless compassionate enlightened activities.

Mode of accomplishing his enlightened activities without bias, through upholding, preserving and spreading Buddha dharma

In 1962, he visited Drag-Thog Gon in Ladhak where he bestowed the instructions on entire traditions of past Vidyadharas starting with the rituals of Jangter. He also bestowed the oral transmissions of Hundred Thousand verses of Prajnaparamita (Bum) and Hundred Thousand Nyingma Tantras (Nyingma Gyud-bum) and the empowerments of the Embodiment of Realization (Kama Do-wang). He also accomplished great deeds of benefitting dharma and sentient beings by inserting magical formulae into the shrine objects of body, speech and mind, and so forth.

In 1984, His Holiness started to construct the great Thupten Dorjee Drag Awam-Chog-Gar monastery at Simla in Himachal Pradesh and completed in 1992. Its consecration ceremony was blessed with the presence of H.H. the Dalai Lama, where he bestowed the empowerment of the Sadhana of Hundred Million Recitation of Vidyadvara (Rigzin Dung-Drup). The numbers of monks entering the monastery increases day by day. Most of them come from Tibet, Bhutan, parts of India and Nepal.

How His Holiness nurtured the future adherent of Buddha dharma through initiation, authorization, and explanations

He bestowed the oral transmissions of the entire teachings of Jangter and the two volumes of Ngari Penchen's Complete Collection of the Eight Instructions in Shechen Tenyi Dargyeling of Nepal to hundreds of lamas, trulkus, khenpos, monks and nuns led by H.H. Dilgo Khentse Rinpoche's trulku. In Jangchubling monastery of Drigung Kagyud he bestowed

the empowerments of the nine volumes of Eight Commands, Union of the Sugatas (Ka-gye Deshek Düpa) to the whole assembly of monks led by H.H. Chetsang Rinpoche. At Namdroling monastery in Mysore, he bestowed the empowerments and oral transmissions of Jangter Thug Je Chenpo Drowa Kundrol and the oral transmissions of Rinchen Terzod to the whole assemblage of Khenpo, Trulkus, Lamas, Lopons, monks and nuns led by H.H. Drupwang Padma Norbu Rinpoche and H.H. Ngoshul Khen Rinpoche. Commencing from 3rd August, 2005, he bestowed the empowerments and oral transmission of the entire teachings of Jangter in Shar Khambu at Nagchen Sangngag Choeling Monastery.

At the age of 82, starting from 8th November 2008, he bestowed the empowerments of Rinchen Terzod to more than 3000 devotees along with H.H. Minling Khenchen, H.H. Dilgo Khentse Rinpoche's trulku and H.H. Dudjom Rinpoche's trulku. In 2009, from 26th-29th March, His Holiness bestowed the empowerments and transmissions of the Heart essence of Yuthog (Yuthog Nying-thig) in Neychung Dratsang, at the request of central medical assembly Tibet. In Short, the rays of His Holiness Taglung Tsetrul Rinpoche's unbiased compassionate enlightened activities continues to permeate in all the directions benefitting the dharma and sentient beings.

(This brief Biography of H.H Taglung Tsetrul Rinpoche is compiled from his autobiography, the catalogue of Rinchen Terzod and other magazines)

Enthronement of His Holiness Taklung Tsetrul Rinpoche as the 6th Supreme Head of Ngagyur Nyingma Tradition

The procession of how His Holiness Taklung Tsetrul Rinpoche, the dharma holder of Thubten Dorji Drak monastery, undertook the burden of shouldering the great responsibility of being the 6th Supreme Head of Ngagyur Nyingma Tradition as per the request made unanimously by the whole assemblage of Nyingmapas.

In this degenerate era, where there is a desperate rise in the negativities and the fortunes of the beings are degrading like the shrinking moon, some of the great Lamas had to flee from Tibet and come as refugee to India due to religious and political instability in Tibet. After that, according to the command of His Holiness the Dalia Lama, the custom of entitling denomination to Lamas of different religious tradition has started. Therefore, His Holiness Dudjom Rinpoche was enthroned as the First Supreme Head of Ngagyur Nyingma tradition in 1960. Then successively His Holiness Dilgo Khentse Rinpoche as the Second Supreme Head; His Holiness Padma Norbu Rinpoche as the Third Supreme Head; His Holiness Minling Trichen Rinpoche as the Fourth Supreme Head, and His Holiness Truelzhi Rinpoche

as the Fifth Supreme Head. This way, there prevailed immense welfare to the sentient beings in general, and Ngagyur Nyingma tradition in particular.

Since His Holiness Truelzhi Rinpoche passed away suddenly in 2011 due to our ill luck; all the representatives of Ngagyur Nyingmapa monasteries and the chief Lamas had assembled for a conference during the 23rd Nyingma Monlam Chenmo. And they came out with a decision to appeal to His Holiness Dodrupchen Rinpoche and His Holiness Taklung Tsetrue Rinpoche that any one of them has to shoulder the post of the Supreme Head of Ngagyur Nyingma. As decided; H.H. Zhechen Rabjam Rinpoche, H.H. Dzogchen Rinpoche, H.H. Kathok Getse Rinpoche, H.E. Jangkhang Tulku Rinpoche, H.E. Khokhem Rinpoche, and Khenpo Sonam Tenphel and Jare Buthruk (Representative of Nyingma) approached to His Holiness Dodrupchen Rinpoche and pleaded His Holiness to become the 6th Supreme Head of Ngagyur Nyingma. But, His Holiness couldn't accept it due to his old age and bad health conditions.

Then H.H. Zhechen Rabjam Rinpoche, H.H. Kathok Gayste Rinpoche, Khochem Rinpoche, Khenchen Tsewang Jamtsho from Namdroling monastery, Khenpo Jampal Tenzin on behalf of Dzogchen Rinpoche, Khenpo Sonam Tenphel and Jare Buthruk went to Thubten Dorji Drak monastery in Shimla, and pleaded His Holiness Taklung Tsetrue Rinpoche. His Holiness kindly accepted their request to shoulder the responsibility of being the 6th Supreme Head of Ngagyur Nyingma tradition.

On the special occasion of 4th June 2012, His Holiness the Dalia Lama conferred the ceremonial scarf to His Holiness Taklung Tsetrue Rinpoche in Dharamsala for being the 6th Supreme Head of Ngagyur Nyingma tradition and honoured him by praising as the true spiritual teacher. Then a grand celebration was held out in Dordrak monastery on 6th June 2012 for the enthronement of His Holiness Taklung Tsetrul Rinpoche as the 6th Supreme Head of Ngagyur Nyingma tradition. Secretary of religious affairs Ngawang Choedrak, national representative of Nyingma, Khenpo Sonam Tenphel, President of Ngagyur Nyingma Institute, Khen Rinpoche Tsiring Dorji, Representative of Jonang, Representative of Regional Society of Tibet and more than one thousand people attended the celebration-event. The ceremony concluded with the offering of mandala and scarves.

Advice of His Holiness Dodrubchen Rinpoche, the Sovereign Lord of the Great Secret Doctrine

Well! I don't know anything about giving guidance on dos and don'ts and self practices. I have studied a little before in my homeland, but had to leave in between and could not continue due to lack of favourable conditions. Even in case, if I was provided with the favourable conditions I am not like someone who can put a lot of hard work in studies. In case of you, all here are all, what we have as the great scholars and so called the adherents of dharma in the lower Dokham. So, you ought to understand what to do and what not to. More than that, I don't know how to articulate my opinion about all these things. However, I am obliged to tell you all a few words, as you all have flocked here with many hardships.

According to my understanding, I think learning, contemplating and meditating are very important for us in general. Firstly, we have to understand the texts through listening. As is it proclaimed thus: "*One has to ascertain the meanings by listening the teachings.*"

In terms of listening and studying, I don't think that I have to elaborate much as we have many great scholars who impart teachings regularly.

Next step that we need to take is the meditation or to put them into practices. In case of practice, I can hear that these days there are many different ideas in imparting the teachings about meditations. We, however, cannot underestimate the capacity of other beings, as the Buddha said:

"One person should not estimate mental aptitude of other person."

The enlightened and skillful activities of the noble beings are carried out in various aspects. Therefore, we cannot underestimate their activities saying- this is right and that is wrong and all.

Due to all these circumstances, I think there are some lapses in the systematic approach to the stages of paths at this juncture. The scholars who understand the authentic meaning of dharma do not face this particular problem. It is a problem commonly faced by those who are conceited with the idea of being understood everything despite lacking the real understanding of the dharma.

We must follow systematic steps to practise the dharma to reap good results. Firstly, ascertain the meanings of teachings through studying, secondly, cut the net of misconception by contemplation and finally step on to meditation. Unless you follow these steps properly, I think it is quite difficult to attain the ultimate result. Even while teaching, I think it is not good to talk about the meditation from beginning itself. Hence, we need to have systematic approach to the stages of paths while preaching and receiving the teachings. In case of the stages of path, there are basically two types, viz, the stages of path of tantras and that of sutra. These days I can hear that some people taking meditation as worthless by grasping too much on only studying scholarly knowle-

dge. While others approach the meditation directly from the beginning itself with only rough judgments without cutting the nets of misconceptions through studying and contemplating on the meaning. I could hear these things from faraway land. So if these are the things really happening around, I think it is not okay. As it is said:

*"Meditation without studying the concepts
Is like an armless person climbing the cliff."*

Merely talking about the high level stuffs like the great perfection and meditation with a wild guess saying, that might be this and that, without having a stable back ground of concepts may not be beneficial.

I can also hear about some people emphasizing only on studies, neglecting meditation behind as if it is not necessary. If it is the real fact, I think they are also on the wrong path, as it is proclaimed:

*"Scholarly knowledge without the mediation,
Are like the dogs in the desolate valley."*

It is expounded in the texts that without a proper order of studying, contemplating and meditation, it is very difficult for us to put the dharma into actual application. So, I think for everything we need a proper order.

Even when we talk about the practices on great perfection, these days everyone think that they can get the pith instructions directly from lamas without any difficulties like that of pouring water into a glass. For example, I stay here for only one or two days but many people come to me and ask about the pith instructions, thinking as if I can pour all my experiences and realization into their mind within this very short time. I think it is also due to the lack of knowledge about

the step-by-step approach to the dharma practices expounded by the bygone victorious ones. The importance of systematic approach to practices in a step-by-step order of studying, contemplating and meditating are stressed in many prominent texts.

When we talk about the meditation, I feel that these days everyone is bit inclined towards the meditation. If it is the real situation, I think that too will not work without a proper order. The only thing we want is a means to abandon the afflictions of our minds. According to my opinion, without a proper foundation of the four thoughts, which diverts the mind towards dharma, the other means of abandoning the affliction would be ineffective.

Off course, the teachings of great perfections are profound. Now days everyone wants to talk about it. It may be due to the grace of the past noble beings. But even in this case, if we do not have the definite stages of systematic approach, it is like not knowing how to climb a ladder through consecutive steps to reach the next floor. So I think all these are great mistakes. I think, today things are turning opposite. While lay people tend to have good faith and keen interest in dharma, we, who are bearing the name of dharma practitioners, are doing many headless things. Even those learned scholars are trying to blend the dharma to the minds of others before blending with their own minds. If it is the case, I don't think it is acceptable too.

So, the means to connect our mind stream with the dharma is to arouse mind of renunciation through training in the four thoughts which diverts the mind towards dharma. But instead, today it

appears to me that all the people who are gifted with a little knowledge about the Buddha dharma are using it as the means to the accumulate wealth for the welfare of oneself. In such situation if you go through the spiritual advice of the bygone saints like Patrul Rinpoche and the masters of Kadampa School, you will find that all of them had emphasized on blending the teachings with one's own mind stream.

It is the matter of fact that all these factors like, the impermanence, the defects of samsara, law of cause and effects, etc. are very difficult to practise at this juncture. Because, even during the time when I was young boy receiving teachings from my root master Yukhog Jadrel, we used to despise and laugh at those practitioners who said that they were meditating on refuge practice, impermanence and so forth, when we enquired them about their practice. We did this without any careful judgment thinking that they are still hanging around these basic things considering them as useless and inferior practice. Even during those fortunate eras, when there lived numerous great scholars we were used to such blunders as it is the nature of our mundane minds. Now at this degenerate era it has even become more difficult than ever. So, I think nothing will work, if we preach and practise the dharma with such notion without an attitude of renunciation from this cyclic existence.

To generate an attitude of renunciation from the cyclic existence, I think we need to practise four thoughts, which divert the mind towards dharma. In particular, at this juncture to understand about the law of cause and effect is very important. For example, if an epidemic breaks out they kill all the animals though

only a few of them are affected by the disease. It is completely against our dharma. Such a headless act of killing will only serve to increase the karmic debts that shorten one's own life spans. It will not be of any benefit for this and the life after, instead it is like sowing the seeds of suffering for the future lives purposefully.

In place of such headless deeds we can prevent and eradicate these epidemics by performing the burned food offering ritual (Sur-Ngo) and crossed-thread ritual of giving ransom to the spirits (Doe-lue), giving rewards to the regional and local deities, reciting the six syllables mantra of Avalokiteshvara and so forth.

I think if you can render skillful guidance with this notion in your mind, then it may turn out to be helpful. For an instance, everybody desires to achieve happiness and desires to abandon sufferings. But, they mistake both the cause and effect of happiness and suffering, and if it is the condition nothing will ever turn out to be positive. In such a situation if you can guide them with clear idea about the law of cause and effect then, I think it will prove to be of great significance. Without this, just hoping to introduce them to a profound and higher viewpoint won't be much helpful. This is because if they do not have clear-cut idea and conviction about the existence of law of cause and effect then it goes completely against the viewpoints of Buddha dharma, which is a very big blunder.

I think the only source of peace and happiness are our monasteries and dharma. For example, during the early age of Dodrub Tenpai Nyima's life, our place- Golog was no more than the habitats of

wild men who were great sinners. As the antidote for these wild men, formulating numerous codes of ethics will not help much, but if you expound the teachings of Buddha then all these mess will gradually disappear automatically. If we recollect about the enlightened activities of Dzogchen Patrul Rinpoche's visit to Golog, there is no records of keeping his teachings as the codes of ethics. As he expounded the words of 'My Perfect Teacher', the minds of all the people were diverted naturally towards dharma and even the lay people abandoned killing animals, murdering, stealing and so forth, with the strong oath by themselves saying - I will not commit these sinful acts from today till my last breath.

In this way, our land was gradually transformed into a paradise of Dharma and prolonged till date. All these are the glimpse of the great enlightened and compassionate activities of the bygone Bodhisattvas, which are far beyond the reach of human intellect. Therefore, I don't have much to add on this but if you all can transform the minds of people through teachings as you all have been doing till now, then I think there is no other source of peace and happiness than the teachings

of Buddha. Other than this, I don't think that we have to make strict rules and regulation.

As you all have established a great foundation of dharma in the lower Dokham, it has become immensely grateful to the beings here. On top of that, if you can instruct the lay people on how to merge their mind with the dharma in a skillful way then it will be of even more benefit. Unlike other countries where citizens have to move according to their own rules and regulations as they have a separate document resolving country's laws, we are guided by the religious precepts expounded by Lord Buddha. Buddha had formulated 250 vinaya rules, vows and the precepts of Bodhisattva and the secret Mantra successively. So in this way, if you all can apply a skilful means to benefit all the sentient beings it will really be a magnificent task. Even till now you all had been doing an unimaginable job and had lit the lamp of dharma in the land of lower Dokham. So, I would like to express my heartfelt gratitude to you all along with an appeal to continue with the same spirit. These are my own wishes, and more than this I do not have anything to add.

Note: His Holiness bestowed this advice at residence of Padma Thegchog Rinpoche in Serta District of Eastern Tibet, at the request of Khenpo Chimed Rigzin of Larung, on 21st August, 2009. It was written and translated by Rigzod Editor from the CD cassette.

A Brief Biography of His Holiness Jadrel Sangay Dorjee's life span of hundred years

As proclaimed in Terchen Dudul Dorjee's catalogue of prophets of quintessential sublime of the excellent Doctrine:

*The supreme emanation of Penchen Vimalamitra
Will appear from Kathog with the name- Sangye (Buddha)*

And also: Terchen Jigdrel Yeshey Dorjee prophesied thus:

*In particular you, the illusory emanation of Kharchupa
Will win the war of malignant perverted views of degenerated era,
The might of wish fulfilling dharma will progress further
And along with radiance of auspiciousness,
Spontaneously accomplishing the twofold purposes,
You will extend your life span for Hundred Years
And pervade the three worlds with sound of profound secret dharma.*

His Holiness Jadrel Rinpoche, the ultimate yogi of Luminous Great Perfection (Yodsel Dzogpachenpo) was born near Takhog Drongtul Zangdrag Marpo, a part of Nyag Azirong, to father Padma Dondrup, a descendant of Mugpo Dong, and mother Wachung-Za Sonamtsho on 10th day of Fifth Tibetan month, Water Female Ox Year of 15th Rabjung, which corresponds with 1913 on the Western Calendar. The reincarnation of Lopen Chandra Gomi, Asay Bigo Trulku Nyima Gyeltshen, bestowed him the name Throgyal Dorjee. He had inborn qualities of compassion, loving kindness, wisdom and so forth from the very young age.

Later, he became a well-known-Pandita or a highly-learned-master by studying the whole set of sutra and tantra teachings along with other fields of knowledge, relying on more than 40 scholar-adept master, like, Asay Bigo Trulku Nyima Gyeltshen; Jamyang Khentse Chokyi Lodroe; Shechen Kongtrul Padma Drimed; Getse Chogtrul Gyurmed Tenpa Namgyal; Mogtsa Jigdrel Chogkyi Langpo; 6th Drimed Shingchong Jigmed Dechen Dorjee; Chag-Tsha Trulku Padma Thinley Gyatsho; Situ Penchen Chokyi Gyatsho; Terchen Jigdrel Yeshey Dorjee; 5th Dzogtrul Thubten Choekyi Dorjee; Azom Gesey Gyurmed Dorjee; Minling Tri-tsab Ngawang Chokyi Drakpa; Chogtrul Jampel Dewai Nyima; Drubwang Chogtrul Chog-gi Langpo; Dungkar Trulku Nedon Gyatsho; Gotsa Khenchen Ugen Tenphel; Khenchen Legshed Jorden; Khenchen Nueden Khentse Lodroe; Payul Khenpo Lodreo; Sera Khandro Dewai Dorjee; Shugseb Jetsun Chonyid Zangmo and so forth.

In particular, he relied on Khenchen Ngawang Palzang for six years and five months with great respect through three ways of pleasing guru and received the complete set of tantras, transmissions and pith-instructions starting from Preliminary practices to Break-Through (Threg-Chod) and Direct Crossing (Thod-Gal) practices of Dzogpachenpo. As he practised

these teachings, the enlightened intent of awareness's own manifestations of Dzogpachenpo arose in his wisdom mind. He accomplished the purpose of the sentient beings in the mode of a hidden yogi. Khenchen Ngaga blessed him as his ultimate regent and bestowed him the name Jadrel Sangay Dorjee. Terchen Jigdrel Yeshey Dorjee also empowered him as his regent. Gyaltsab Radrang Jampel Yeshey Tenpai Gyeltshen relied on him as the spiritual adviser. In this way he bestowed instructions, blessing, empowerment and so forth to almost all the great lamas and trulkus who relied up on him as their crown ornament.

In 1958, His Holiness visited Bhutan, established new retreat centres in the great sites, and provided provisions for retreatants and fasting practices to channelize those offerings given by the faithful devotees in a right way.

Furthermore, he established many retreat centres in other sacred places like - Pal-Rigzin Drupai Gatshal retreat centre in Yangleshed, Lamed Yodsel Tingzin Chogdrupling in Godawari, Kunzang Choling retreat centre and temple at Yolmo and so on in Nepal. In Sikkim (Dremojong) he established Palchong Kathog retreat centre, Kundrol Yodseltsel retreat centre and Nge-sang Tagtenling retreat centre. Leaving behind all these centres along with spiritual communities as the reward for benefitting Buddha dharma, he spends his life as a mendicant, which accords with the bygone great masters.

In 1989, when Ngagyur Nyingma Monlam Chenmo (The World Peace Ceremony) began, His Holiness blessed the ceremony with his presence and had graced the ceremony for three consecutive years. His Holiness prohibited serving non-veg foods to the participants of the Monlam Chenmo. He bestowed extensive advice on how the consumption of non-veg contradicts with precepts of the three vows (outer Pratimoksha vow, inner Bodhisattva vows and the Secret Mantra vows) and the necessity of consuming white food (Milk, Curds, Cheese, etc.) or vegetarian foods as a Buddhist. His Holiness annually freed millions of helpless unprotected fish, tadpoles, frogs, snakes, birds and so forth.

He bestowed the profound pith instructions of Yodsel Dzogpachenpo with which one can attain enlightenment within a single lifetime to many fortunate disciples. He also fulfilled the wishes and hopes of people of all the level by expounding teachings according to their capacity.

Eloquent commentaries composed by His Holiness consist of instruction, aural transmission of Dzogchen, collection of hymns, compilations about the practical ritual tradition and approach, accomplishment and activities of application, history of the origin of dharma and the succession of abbots in the monasteries, reply against antagonism, catalogues and so forth, which makes five volumes in total.

As Your Holiness reached the glorious age of 100 years, actualizing the infallible prophecy made by Terchen Jigdrel Yeshey Dorjee, we the followers of the tradition of Khen-Lop-Choe Sum (Nyagyur Nyingma) would like to pay our heartfelt respect and joyfully commemorate this auspicious moment with our unshakable faiths.

May the Mandala of your Holiness's body, speech and mind remain forever like the seven characteristics of Vajra (Dorjee Cho-dun), winning the battle of the obstacles of the evil aspirations and spontaneously accomplish your magnificent wishes!

A Brief Biography Of Late His Holiness Dungsay Thrinley Norbu Rinpoche

Homage to you, the great master Thrinley Norbu Rinpoche!
From the unadulterated spontaneous self-originated awareness state of primordial expanse,
You dominated the supreme state of complete and perfect enlightenment without any
endeavour.
With the unimpeded inherent potency of Dharmakaya for the various beings in every
direction,
To you - the yogi who emanated as Nirmakaya unblemished by exertion activities, I bow!

Birth and education

As prophesized:

*"The great saint Vimalamitra
Emanated by the omniscient lord of Samye,
The supreme heart incarnation of Drimed Yoezer (Longchen Rabjam),
Jigme Thrinley Norbu, I supplicate!"*

The heart emanation of Drimed Yoezer (Longchen Rabjams) the unsurpassed illuminator of Ngagyur Nyingma Doctrine, His Holiness Jigme Tsewang Thrinley Norbu, was born in a lineage of Puwoka, a successor of lord of Tibet to the father His Holiness Dudjom Jigdrel Yesi Dorji and mother Tseten U-dron in 1931, Iron Sheep Year, 16th Rabjung of Tibetan calendar. His Holiness was born in the small residence of his father located near the Lhasa Rasa Thrul Nang temple, the renowned sacred site of Jowo Shakyamuni and the Ramo Chay temple, the renowned sacred site of Jowo Mekoed Dorji. His father gave him the name Jigme Tsewang Thrinley Norbu as soon he was born. His Holiness stayed with his parents till eight years. From the age of nine till seventeen, he was enrolled in Boedyul Lhodra Khache Ogyen Mindroling monastery, the monastic seat of Rigzin Gyurmed Dorji, who was the timely incarnation of great translator Baro Tsana. At that time, the president of the monastery, Chung Rinpoche Ngawang Choedrak, appointed the Uzed (lead chanter) Khen Lodroe Jamtsho as His Holiness' tutor. So, His Holiness learned pronunciation and syllable elucidation of the collected prayer texts and Padma Kathang texts thoroughly from him. From Lama Dechen Choezin, His Holiness studied the method of pronouncing the mantra words of Sanskrit written in the Tibetan scriptural texts. His Holiness memorized the entire root texts of Tsagyud-Sang-Nying (Root Tantra of Secret Essence) and Dom-Sum-Nam-Nge (Ascertaining the

Three Vows) and testified it by reciting to his concerned examining tutor Lama Tseten. Likewise, he memorized the collected aspirational prayer texts and many varieties of yearly manual Tsa-Sum-Drub-Choed (Three Root Sadhana Rituals) texts also. His Holiness followed every monastic rules according to the rules and regulation of Mindroling monastery in a proper way. At the age of seventeen, His Holiness resigned from Mindroling monastery and resided in Lhasa for time being.

Process of receiving empowerments, oral transmissions and teachings

Then His Holiness came to his father's residence built during the time of dharma King Songtsen Gampo at Dechen Teng and stayed there. During those times, while his reverend spiritual father was bestowing various empowerments and oral transmissions of Kama and Terma to the devoted disciples from within Tibet like Kham, Dag, Kongpu, Powo, and from abroad like Bhutan and Nepal, etc., His Holiness also received it together with them. Apart from that His Holiness received numerous other Dharma teachings from his father along with many other people led by Lama Ogyen (the heart son of Khenchen Ngage Wangpo), Kungpang Throgyal Dorji, great Yogi Gedun Jamtso, and many other scholar adept Lamas.

Furthermore, His Holiness received empowerments, teachings and oral transmissions from Jamyang Khentse Choeki Lodroe, Dilgo Khentse Thekchok Tenpai Gyaltsen, Dodrup Rinpoche Thutpten Thrinley Palbar and Polo Khenchen Dampa Dorji. After His Holiness sincerely received the complete set of Dudjom Tersar's empowerments, oral transmissions and pith instructions, as if filling a vase to the brim, from his father, he was prophesied likewise:

"Since you, the noble son Jigme Thrinley Norbu, are bestowed with the entire empowerments, oral transmissions and pith instructions of profound Dudjom teachings, be able to uphold the actual transmissions." and then enthroned him as the authentic holder of Tersar lineage teachings.

His Holiness said, *"The Lamas I met and received teachings are all grateful and wonderful ones only. However, I endeavour in the means to abstain from possessing the worldly name and fame by publicizing the noble Dharmas and holy names of my great Lamas since it's ineligible to do so. Just by undergoing the necessary educations, I didn't even strive to possess the high scholarly fames, and I neither have a sign of accomplishment nor stayed in three-year retreat to brag about. Sometimes, like an animal hiding in the caves and holes in winter I did pretend to stay in retreats for one week or one month according to my capabilities."*

Ways of benefitting the sentient beings and attaining the Mahaparinirvana

*"When the great knowledge holder Yogi arrives
In the directionless regions of a kingdom;
It is a consequence of interdependence that
The fortunate disciples will be benefitted."*

As proclaimed by His Holiness, while visiting Konpo in Tibet, and other regions like Bhutan, Nepal, etc., the disciples came forward automatically like the attraction of iron powders by magnet to whom His Holiness bestowed various dharma teachings. In the earlier parts of the life, His Holiness lived in Bhutan for many years. During that time, some of the devoted disciples from Trashigang region offered His Holiness a very pleasant plot of land, known as Gelong Gonpa, and requested to live there for his whole life span. To that, His Holiness only accepted it by saying, "*Though I don't need for myself, I will preserve it and pray for the teachings of Trulku Garab Dorji to flourish here.*" He renamed the plot of land as Garab Yangtse. His Holiness said that he renamed it solely for the purpose of flourishing the Dzogchen teachings of Trulku Garab Dorji and not with attachment after the name of his son Garab Dorji, which was bestowed by Dzogchen Polo Khenpo. Again while offering a plot of land by his disciples, His Holiness accepted it by saying that he will preserve it and pray for flourishing the teaching of Guru Rinpoche in future. Now his son, Dungzin (lineage holder) Garab Rinpoche had built a Zangdogpalri on it with all the necessities and transformed it into main centre known as Rang Jung Yoed Sel Choeling for Dudjom Tersar teachings.

To any type of disciples who wanted to receive teachings, His Holiness mostly bestowed the Guru Rinpoche's great Vajrayana empowerments, oral transmissions and pith instructions and liberated them. His Holiness Jadrel Rinpoche indirectly discouraged His Holiness many times for freely bestowing the profound teachings to everyone by saying, "*Most disciples are with a pretending devotions and it's quite difficult to find truly devoted ones. Nowadays, Lamas are bestowing empowerments, oral transmissions and pith instructions to everyone without even examining properly, thus creating many dam-nyam (vow breaker) and sinners, and leading them to abysses.*" Later when they met in person, His Holiness Jadrel Rinpoche reprimanded and His Holiness thought, "*Since all the phenomenal existence are inherently pristine, the true essence of Vajrasattva; Where does such as dam-nyam and sinners exist? I would be glad if H.H.Jadrel Rinpoche would atleast mentioned it as human beings and gods rather than dam-nyam and sinners. Anyway I got to examine it to understand properly.*" Further while His Holiness stayed patiently by reciting the mantra of Buddha Vajrasattva 'Om Benzar Sattu Hung', he had a vision of himself transforming into a Buddha Vajrasattva and H.H. Jadrel Rinpoche also transforming into the same pristine form. Finally, abiding in the state, which is beyond the concepts, His Holiness came to conclusion that not only the dam-nyam and sinners, but there do not even dwell such existence as Vajrasattva's form. So, later His Holiness said, "*Such attainments in my spiritual progress are solely due the wisdom and compassion of my root lamas.*"

As stated;

*"By having domination over the nature of phenomena,
Innumerable treasures of Dharma will gush out from one's mind."*

For the remnant disciples of future generation, His Holiness has left his writings on flawless path of Dharma starting right from beginners till the ultimate enlightenment path. His writings in Tibetan Language includes the precise commentary on Thrakthung Dudjom Lingpa's Tersar Preliminary Practice; Drizai Bumo Tamburai Drayang on extremely summarized Lama Jang Boed; Nyizhoen Jinlab Yoedzer on the supplication prayer 'Gyalkuen

Thuje Chiktu Duipa'; Rigzin Khandro Gaypai Gulgyen Padma Ragai Doshal on the supplication prayer Mukti Kai Doshal, and Nyima Zhunui Yoedzer on the feast offering of Khandro Dechen Gyalmo written by his holy father; the table of contents known as Norbu Bedu Rai Doshal for the Duedul Stupa(Gongsa Chorten) built in Bhutan; the benefits and merits of paying service to the sacred site of Paro Taktshang, and many other scripts which are altogether complied into three volumes signifying the secret body, speech and mind – the three secret Vajra.

His writings in English language includes The Small Golden Key; Echoes; Gypsy Gossip; Fantasy History of a Himalayan; White Sail: Crossing the Waves of Ocean Mind to the Serene Continent of the Triple Gems; Wisdom Dance: The Display of the Self-Nature of the Five Wisdom Dakinis; and Welcoming Flowers from Across the Cleansed Threshold of Hope: An Answer to the Pope's Criticism of Buddhism.

Though His Holiness went to North America and lived his later part of life there, he came back to Bhutan and Yanlay Shoed in Nepal in 2009, and awakened many sentient beings by giving profound teachings. It seemed that this was His Holiness's last enlightened activity in person. At that time, in Rangjung His Holiness said, *"Since I'm growing older and older, it seems that I won't be able to live more than two years. However, I pray and wish to come back and meet you all again later."*

As stated;

*"Death is not a death,
For it is enlightenment for a Yogi."*

On 26th December 2011, at the age of eighty two, His Holiness displayed the attainment of Mahapanivara in North America. For twenty one days, his Kudung (precious holy body) was kept there. Then it was ushered to Bhutan and taken around Paro, Bumthang, Yoen Phugla, Garab Rinpoche's Rangjung Yoedsel Choeling monastery, Bartsam Chagdor Lhakhang, and Ramjar by his devoted disciples, where people paid their last homage. Finally, it was taken back to Paro, where His majesty the fourth and fifth King of Bhutan also came there to pay their homage to the Kudung.

The Dungzin Garab Rinpoche, Lama Kunzang Wangdi renowned as Lama Nying Khu, Dorji Lopen (Vajra teacher) Tsampa Sonam Zangpo painted the holy face of Kudung with the purely refined gold offered by the devoted disciples and coordinated by the monastic community of Rangjung Yoedsel Choeling and Bartsam Sangdag Gaype Ling. Then the Kudung was kept in the Vajrasattva posture and they conducted the rituals of Vajrasattva presided by His Holiness Dudjom Yangsi Sangay Padma Zhedpa Droduel Rigzin Thrinley Drupe Dae on 3rd March 2012. Along with it, the Throema practitioners had performed Throema's feast offering rituals also. It is said that all the people present there at His Holiness's funeral have witnessed numerous miraculous signs like shining of two or four suns in the sky and so forth.

Though it seemed as if His Holiness has passed away and stopped carrying out the enlightened activities in person, therefore as an evidence of unceasing enlightened activity, the

skull and six teeth of His Holiness didn't burnt down into ashes during the cremation and is left behind as an object of devotion and worship for us. As stated in the Lay Japa (Hundredth Karma):

*"Though the waves of the gigantic ocean
Are uncertain to rise according to time frame;
The Buddhas are all definite and certain
In benefitting the sentient beings always"*

During the funeral processions, sons of His Holiness Dzongsar Khentse Rinpoche and Garab Rinpoche, and other members of family, Kathok Situ Rinpoche, Chogtrul Rinpoche from Palyul, Gyalse Tulku Rinpoche from Mindroling, His Holiness' close disciples, Queen Mother of Fifth King of Bhutan, Her Majesty Ashi Tshering Yangdron, His Excellency the Prime Minister of Bhutan, Jigme Trinley Yoedzer, and thousands of devoted disciples had gathered to offer their heartiest prayers and respects.

Since, to comprehend and understand the complete biography of His Holiness Dungsay Thrinley Norbu Rinpoche is beyond extends of our mundane thoughts, here we tried and mentioned a brief biography of His Holiness based on some prevailing information we acquired.

A Brief Biography of Late Ralo Rinpoche

Ralo Rinpoche, who had rendered his sincere lifetime service to the Buddha-dharma in general and Ngagyur Nyingma tradition in particular, was born in 1934 to a family line of Ra Lotsawa (translator), to father Thrinley Rigzin, a highly revered 10th lineage holder of Sacha Penchen Pegon Ladrang, and mother Migmar Dronma, with numerous miraculous signs. He was named as Rigzin Wangyal Dorji right after the birth, and had the Tibetan letter 'Ah' imprinted naturally on his tongue. From the early age of five, He knew writings and readings without any hardship. During his childhood itself, he bore the noble hallmarks of eagerness towards meditation even in the acts of his playing activities. Gradually, he learned and perfected all the ritual traditions of their lineage.

According to his father's command, he accumulated thirty six thousand lakh of Dorji-Gho-Thrab mantra at the age of thirteen. He received all the empowerments, oral transmission, and pith instructions of Jangter tradition of Ngagyur Nyingma from his father. He even practised and perfected the Jangter tradition's preliminary practice accumulation and purification processes. He received the 'The way of Bodhisattva' and 'Three Precepts' texts

from Sakya Khenchen Jampel Zangpo. From the close disciple of Chungtrul Rigzin Chenpo known as H.H. Drakhar Rinpoche, he received the Chungtrul's commentaries like Padma-Kila, Doed-Joei-Bum-Zang, six volumes of Jatsoen-Zab-Tik-Drolma, and the empowerments and oral transmissions of Seven Chapter Supplication.

At the age of eighteen, he enrolled in the three-year retreat at H.H. Rigzin Jamyang Gawe's monastery in Chi-Lung Trashi Dong known as Gaden Choe-Phug. In 1953, he received Dae-Chok and Kya-Dor empowerments, and the bodhicitta vow of two traditions from Jamyang Khentse Choeki Lodroe, and was named as Samten Gyamtsho. Later, he even received the empowerments and oral transmissions of Openness of Realization Tantra (Gongpa Zangthal) from Jamyang Khentse Choeki Lodroe, and was recommended twice for enrolling in the retreat of tantric deity Vajra Kilaya.

In 1958, he went to Chi-Lung and established the Samten Choeling nunnery. He received entire Rinchen Terzod and Tersar empowerments and oral transmissions from H.H. Dudjom Rinpoche at the Kapung Zangdog Palri. While receiving the Tersar empowerments, he received a secret name as Dorji Tsal. Likewise, he received numerous empowerments and oral transmissions from H.H. 14th Dalia Lama, H.H. Dilgo Khentse Rinpoche, H.H. Padma Norbu Rinpoche, H.H. Truelzhi Rinpoche, H.H. Taklung Tsetrul Rinpoche, H.H. Karmapa Rangjung Rigpe Dorji, H.H. Sakya Gomang Rinpoche, Tripon Padma Chogyal, Gyaltsab Ja-Yoed Rinpoche, H.H. Dodrup Rinpoche, H.H. Kathok Moktsa Rinpoche, Kalu Rinpoche, Chuk Rinpoche and many other great spiritual masters. Thus, tasting the nectar of empowerments and pith instructions from various Lamas and dwelling in the glorious time of meditations, Ralo Rinpoche had enriched his mind with the great qualities of realization.

Particularly, he stayed in His Holiness Jadrel Rinpoche's retreat centre, known as Kuendrel Yoedsel Tse, for the first session of Nyingthig Tsa-Sum retreat with other six practitioners, depicting the signs of seven royal treasures of a universal monarch. Later, considering the previous recommendation of Jamyang Khentse Choeki Lodroe, and on the additional recommendation of H.H. Jadrel Rinpoche to stay for Vajra Kilaya's three-year retreat, he stayed in the retreat with immense devotion and displayed the accomplishment signs of Vajra Kilaya deity like ritual Dagger becoming hot and blazing with fires at the end of the retreat session, which was even witnessed by the people around. During that time, H.H. Jadrel Rinpoche bestowed him the entire ultimate pith instructions of Dzogchen teachings. At the Doling Phuntshog Ngayab Choeling monastery while receiving the empowerments of Tersar's Throema Nagmo from H.H. Jadrel Rinpoche, he was named as Ralo Dragtsa Dorji. After serving his root Lama, H.H. Jadrel Rinpoche, for three months in Bhutan-India border, he joined for one-year retreat of Tersar Throema. After that, from 1971, he went to Nepal and stayed in retreat at the extraordinary sacred site of A-Su-Ra cliff for many years. Then according to the recommendation of H.H. Dilgo Khentse Rinpoche, he went to Taiwan and many other regions abroad and bestowed the nectar of profound teachings of Buddha. Though his devoted sponsors and disciples had revered him so highly, he lived a very simple life without a slightest pride for his endowments. Whatever the sponsors offered him, he used it for the spiritual purposes.

In brief, for the great welfare of the sentient beings and the Buddha-dharma, he established a monastery equipped with all the necessities near the great sacred site known as Yanlay Shoed Asura cliff in Nepal. He invited H.H. Jadrel Rinpoche for the inaugural ceremony of his monastery, and His Holiness performed a very extensive inaugural ceremony and named the monastery as Palri Rigzin Phordang (Glorious Mountain Palace of Awareness Holder). Likewise, Ralo Rinpoche and his son Chungtrul jointly established the Thekchok Rabgay Ling retreat centre. He also invited His Holiness Dilgo Khentse Rinpoche, H.H. Minling Khenchen, H.H. Dodrak Rinpoche, H.H. Dodrup Rinpoche, H.H. Thruelzhi Rinpoche, H.H. Taklung Tsetrue Rinpoche, H.H. Kathok Moktsa Rinpoche, H.H. Drubwang Padma Norbu Rinpoche and many other great spiritual masters to his monastery where they enlightened the assemblage of devoted disciples through the bestowal of profound pith instructions and so forth. Ralo Rinpoche has directed and taught countless number of disciples solely through the nectar of his lifetime spiritual experiences and realization.

Like his forefather's ancestry tradition, he performed the secret medical treatments and bestowed the protection-blessings from evil harms, and healed many patients. He re-established the foundation of some previously existing Saddhana rituals of kama and terma traditions, and the four great funeral ceremonies. As the seat for two sections of the sangha, monks and ngakpas, were arrange in the World Peace Ceremony (Monlam Chenmo) according to the wish of His Holiness Drubwang Penor Rinpoche, the third supreme head of Nyingma tradition, Ralo rinpoche was requested to lead the ngagpa section, and from thereon he attended the World Peace Ceremony yearly. Besides attending the World Peace Ceremony for the purpose of Buddha-dharma in general and Ngagyur Nyingma tradition in particular, he paid his sincere service at the best of his capacity for the enhancement of Ngagyur Nyingma tradition. He donated huge amounts of funds for erecting statues, scriptures and stupas in Nepal, India, Bhutan, Tibet and many other countries. Especially, he supported in every aspect to renovate and enhance the teachings of Jangter tradition in Nepal and other regions. He visited and established Dharma centres in America, Taiwan, Hongkong, Singapore, France and many others countries.

In brief, Ralo Rinpoche had sincerely served the Buddha-dharma in general and Ngagyur Nyingma tradition in particular through upholding, administrating and propagating dharma in this degenerate era.

Finally, at the age of 79, on 26th December 2011, he passed away at the Rigzin Phordang in Nepal Yangley Shoed. He remained in thugdam (meditative state of Clear Light) for three days. For 49 days, his son Chungtrul, the monks of his monastery and devoted disciples from every corners of the world did extensive offerings and performed the Tantrayana's Mahaparnivara rituals.

Whilst the funeral rites were performed on the auspicious day of cremation by H.H. Zhechen Rabjam Rinpoche on the eastern side, Chungtrul Rinpoche on the southern side, Peling Sungtrul on the western side, and Choeki Nyima Rinpoche on the northern side with many other monks and nuns; all the people present there witnessed the tends of rainbows pitching around, and many other miraculous signs of accomplishment.

Benefits and Merits of Prostration

Benefits and merits of prostrating to the extraordinary fields of Buddha's three shrine objects (Statue, Scriptures and Stupas) through great devotion and respect of mind, body and speech are as following:

From the Words of My Perfect Teacher: "Sequentially placing ones folded palm on the forehead will purify the obscuration of body; on the vocal cord will purify the obscuration of speech; on the heart will purify the obscuration of mind. Then by placing one's five body points (forehead, two palms and two knees) on the ground, the defilements of five poisons will be purified, and one will receive the blessings of holy body, speech, mind and enlightened activities of the Buddhas and the like."

Prostrating faithfully has infinite merits. Once when Ananda asked Lord Buddha about the merit obtained by a monk who was prostrating to the Stupas of Buddha's holy hair and nail, Buddha replied: "Prostrating for once, one will acquire the merit to be born as an universal emperor for number of times equivalent to the soil particles covered under one's ground while prostrating; and further merit is limitless."

The Sutra states; "The invisible Buddha's head-crest is the fruition of his sincere prostration with respect and devotion to his spiritual masters."

As Sutra of Avalokeshashastra states:

*"If you prostrate to the stupas of Buddha by kneeling down,
You will become the courageous and dominant universal emperor,
And will be endowed with a golden complexion and armours.
Ultimately you will become an extraordinary teacher and will be fond of Buddha."*

The Dharma of White Lotus states:

*"Whosoever folds palm,
Whether completely or just by single hand;
Or bow down head for a moment,
And prostrate devotionally
To the Buddha's reliquaries
Are said to attain liberation soon."*

The Sutra of Stainless Rays states;

"If any noble boy or girl does prostration, circumambulation or offerings to the Stupa of a Buddha; they will never be diverted away from the path of enlightened ones. And all the obscuration of their previous karma will also be purified."

The Tantric texts of Magical Emanation Net states;

*"If the merits of showing respect by the means of three doors
And prostrating to the sacred images of Buddha,
Were to have a bodily form,
It would not fit in this earth."*

From Magical Formula of Prostration:

"Under the presence of Three Jewel's object of representation, if one recites the mantra 'Kunchok Sum La Chak Tsel LO (Homage to the Three Jewels)' once with every full stretched prostration and prostrate three times, one will accumulate the merit equivalent to the merits acquired from hearing, thinking and practicing the Scriptural Collection (skrt. Tri-Pitaka). If one prostrates three times each day continually, one will attain the stage of Clear Realization of Truth in this life span itself, and will not be plagued by diseases or harmed by any evil disturbances of humans and spirits until obtaining that stage."

Therefore, it is best for the faithful ones to prostrate with combination of equal reverence of one's three doors by knowing the benefits and merits of prostrating to the Buddha's statues, scriptures and stupas that are stated abundantly in various Scriptural texts.

Benefits and Merits of Circumambulation

Benefits and merits acquired from circumambulating the images and stupas of the Buddha's holy body, speech and mind are as following:

As stated from the Stanza of Circumambulation;

*"The merits of circumambulating,
Around the stupas of Lord Buddha,
Cannot be perfectly explained,
Through the mere dimension of words."*

And it's further stated;

*"The merit obtained by a person
Circumambulating the Stupa of Buddha,
Will be unrivaled even by praising the Buddhas
For ten million eons."*

And likewise;

*"By circumambulating the Stupas of enlightened ones,
One will be able to overcome the 8 unfavourable conditions.
By circumambulating the Stupas of enlightened ones,*

*One will be endowed with mindfulness and intelligence;
 One will be endowed with fair complexion and wise attitude;
 And will be praised by everyone all the time, everywhere.
 By circumambulating the Stupas of enlightened ones,
 One will be born as Gods and Human beings
 With the possession of long life span and great fame."*

The Vinayana text states;

*"The merit of any scholar with the deep devotional mind;
 Who steps around the Stupa of Lord Buddha
 Is equivalent to the weight of
 Hundred thousand pounds of gold."*

As stated from the Magical Formula of Circumambulation,

"Homage to the Buddha Rinchen Gyaltshen! Reciting the mantra 'NaMo BagaVatay RatNa KayTu RaZaYa, TaTha GaTaya, ArHaTay, SamNyaSam BhuDhaYa, TayaTha, OmRathnay Rathnay MahaRathnay Rathna BeZaya SawaHaa', and circumambulating just for one time will also acquire merits equivalent to that of countless circumambulations."

Likewise, if one recites this mantra and circumambulates the stupas of Buddha's body, speech and mind, it's proclaimed extensively that the benefits and merits are enormous. Thus, it is vitally important for every one of us to practise in this way.

LUMBINI

I prostrate to the son of Shakya
 Who took birth, after ten full months, in the auspicious Lumbini grove
 The Brahma and Shakra came to pay homage
 And you with your great signs proved that you belonged to the lineage of enlightenment.

In Agama-Kshudraka (Lung Thren tsheg) the Buddha said, "After I die, righteous men and women with faith should visit and remember the four great places and lead their lives accordingly. The four great places are where the Buddha was born; the Buddha attained Enlightenment; the Buddha turned the wheel of the teachings revealing the twelve links of

dependent origination; and where the Buddha entered into Mahaparinirvana."

As the Buddha proclaimed so; Lumbini is the place where he was born; Vajrasana-where he attained Enlightenment; Varanasi-where he turned the wheel of Dharma and Kushinagar-where he displayed his final deed Mahaparinirvana. Though there are contradictions in the

history in identifying these four great holy sites saying that they are located in Burma, East India and North India and so forth, here it is described briefly based on commonly accepted ancient records.

Lumbini in Sanskrit means 'lovely' and it was the name of one of the queen of king Ajana the father of Buddha's mother Mayadevi. It was said that the grove was first created by the king in the name of queen Lumbini, so it was named as Lumbini grove or lovely grove. Currently, it is situated in a province of Rupanti district about twenty five Kilometers from the city of Vairwa in South of Nepal. Lord Buddha entered the womb of Mayadevi with five considerations and stayed in womb for ten months to symbolize ten Bumis. On 15th of the 4th Tibetan month he was born from the right arm pit of his mother without any pain while she was in the state of posadha confession ceremony (a ritual for mending vows and purifying breaches). Right after he was born he walked seven steps in the four directions from where lotus flowers emerge spontaneously and he said, " I am the most sublime in this transient world". Along with that several miraculous signs like trembling of earth and so on appeared during his auspicious birth. It was said that previously there existed a lotus heaped stupa at this holy site which was said to have erected by the king Bimbisara in the commemoration of this great deed.

There is stupa built on the spot where Mayadevi gave birth to Buddha by holding a branch of a tree. In front of this stupa stands a stone pillar erected by the dharma king Ashoka when he visited the site at 21st year of his reign with the inscription satating- King Ashoka visited this site at

21st year of his reign and erected this pillar stating that the Buddha was born here. You can also find a stone statue of Mayadevi at the time of Buddha's birth, a holy pond in which Buddha was offered first bath and a trace of Buddhi tree. There is also a statue of Buddha with his finger pointing up to the sky and a statue of Buddha with his consort Drakzinma which were discovered by the ancient things research group from Niyhong in 1995. The same group had cleared the Bodhi tree and the temple of Mayadevi at Lumbini in the same year and made a plan to build a great stupa on that spot.

In 1896 Nepalese archaeologist (effort by khadga Samsher Rana) discovered the stone pillar at the site attributed to Ashoka. It is believed that the pillar was established by the great king Ashoka in about 345 BC. Records made by the Chinese pilgrim Faxian were also used in the process of identifying this religiously acclaimed site.

The present Lumbini area is divided into a ratio of 1:3 which means it is 3km long for every 1km wide. In total it is 2km by 6km.

Lumbini has become a UNESCO World Heritage Site specifically nominated for the international World Heritage Program from 1997. A Non-governmental organization called "Asia Pacific Exchange and Cooperation Foundation" (APECF) backed by chairman of the Unified Communist Party of Nepal (Maoist) and then prime Minister Prachanda, the Chinese government and a UN group called "United Nations Industrial Development Organization" (UNIDO) signed a deal to develop Lumbini into a special development zone with funds worth

\$3billion. The venture was a China-UN joint project. A broader 'Lumbini Development National Director Committee' under the leadership of Pushpa Kamal Dahal was formed on October 17th, 2011. The committee was given the authority to draft a master plan to develop Lumbini as a peaceful tourism area and to gather international support for the scheme.

Hindus regard the Buddha as an incarnation of Vishnu and thousands of Hindu pilgrims come here on the full moon of the Nepali month of Baisakh (April-May) to worship Mayadevi as Rupa Devi, the mother goddess of Lumbini.

Transport

By air

The closest airport is at Siddharthanagar, where flights to and fro from Kathmandu are served. But lately Lumbini itself is planning to operate an airport besides it for the convenience of tourist and sightseeing person.

By bus

It is 10 hours drive from the capital city Kathmandu.

Rigzod Editor

A Brief Biography of Terton Jamyang Khentse Wangpo

A well renowned master Jamyang Khentse Wangpo or in other name Padma Wodsel Dho-Ngag Lingpa who came into this world for thirteen times as a Terton was prophesized very clearly by numerous masters in their different revelations. A prophecy in Dupthop Thangtong Gyalpo's revelation says:

*"Within seven hundred years from today,
Blessed by Guru Rinpoche and endowed with seven transmission,
Boy named Dho-Ngag Ling from Ngoe family line
Will be born with a courageous power in a Dragon Year in East of Tibet."*

As per this prophecy, Jamyang Khentse Wangpo was born to a father Rinchen Wang-gyal and mother Sogza Sonam Tsho in 1820, the 14th Rabjung, Year of Metal Dragon in Tibetan calendar, with a miraculous signs. From the age of eight, Guru Rinpoche and spiritual dakinis appeared in his vision and endowed empowerments and many instructions to him. Thus, he overcame from every obstacle and experienced only pure perceptions.

At the age of 15, Drupthop Thangtong Gyalpo appeared in his vision and bestowed many instructions through which he cited the five Sadhana cycles (*Drub-Kor Nga*), root text of six

completion stage and many other heart essence treasures of Drupthop Thangtong Gyalpo. From Drithang Koro cave and Kharchu, he discovered twenty-five great hidden treasures like the method of realization of Hayagriva and Vajra yogini, Duepa Kor Zhi and so forth.

When he was 16, in his pure vision, he travelled to Ngayab Padma Yoed (Palace of Guru Rinpoche). There, Guru Rinpoche appeared instantly, blessed him, and bestowed the empowerments through symbol. He was then graced and honoured as a lord of seven transmissions. In front of Bam-lha, emanation of Yeshe Tshogyal, one dakini assisted him and revealed all thirteen treasures very consecutively.

At the age of eighteen, he travelled to Shechen monastery and approached near to a very learned master Penchen Thutop Namgyal and received every grammatical teachings, poems, and synonymous knowledge within a very short period of time. Particularly, no sooner had he met Master Jigme Gyalwai Ngu-gu, he realised the relation with his master since previous life, thus he was burdened with immense happiness and affections as if he met his own father. This master recognised him as a reincarnation of omniscient Jigme Lingpa and bestowed him all the innermost essence (*nying-thig*) teachings within a short period. He then realised the natural appearances of Dzogpachenpo and accomplished the four visions of *Thoed-gal* practice. Furthermore, he became one of the heart sons of his master Jigme Gyalwai Ngu-gu. Likewise, he further approached near to Khenpo Padma Bazar and relied upon him, and the innermost essence teachings that he once received from his previous master Jigme Gyalwai Ngu-gu in a form of ultimate lineage was once again received from this master without leaving a single instructions of every lineages, even the meaning of each and every words too. The pith instructions of the specific lineage of Heart Essence of Dakinis that was transmitted through Dzogchen Padma Rigzin and the lineage of every Kama and Terma transmitted from Minjur Namkhai Dorje was all received in a form of unified stream from his master, Khenpo Padma Bazar.

At the age of twenty, he revealed many treasures like the teachings of 'Relaxing in the Natural State of Mind'(Sem Nyith Ngal-So), Sadhana Practice of Four Kayas of Lama, the Union of Three Gurus (Tsa-Sum Chi dhu) and so forth from Dragmar Drinzang. At 29, the Secret Sadhana Tsokye Nyingting and many cycle of teachings was revealed from the expanse of his profound mind, and when he was forty years old, he revealed so many treasures that were concealed by the great treasure revealers of the past.

At the age of 21, he became a full ordained monk from the great abbot Rigzin Zangpo at Mindroling monastery. Since he was awakened one from his previous practices itself, he possesses a very smooth knowledge of Sutra and Tantra and in the field of every traditional science too. Thus, he left behind many spiritual chantings, collections of hymns, advice and many treatises for the benefit of sentient beings.

In that way, having done all the enlightened activities, at the age of 73, in 1892, he entered mahaparinirvana dissolving his holy body into the mental sphere of Vimalamitra.

Among his numerous disciples his heart sons, who were the main holder of Nyingma tradition, are: Fifth Dzogtrul Thupten Chokyi Dorje, Jamgoen Mipham Namgyal Gyatsho,

Terchen Choggyur Lingpa, Dodrup Tenpai Nyima, Azom Druk Goen Drodul Pawo Dorje, Shechen Gyaltshap Gyurmey Padma Namgyal, Phuk-khung Gyurmey Ngoeden Wangpo and many others who greatly contributed to this particular lineage. Even to this day, disciples of these masters are spread all over the world.

A Brief Biography of Jamgoen Kongtrul Lodro Thaye

This great master was clearly prophesised by Guru Rinpoche in The Wish-fulfilling Jewel Essence Manual of Oral Instruction likewise:

*"The emanation of Vairotsana, boy named Lodro,
Will be born, endowed with skills in composition and teaching."*

So according to the prophesy, he was born in Dho-kham province in Tibet to a father Chung-gyal Druprig Tenzin and mother Dakini Trashi Tsho in a Water Bird Year, tenth day of Tenth month in 14th Rabjung of Tibetan calendar. Many great teachers agreed and prophesised him as one of the greatest masters in holding the Buddha dharma.

From the age of five, he started his education with writing and reading. There were no difficulties for him to catch up every syllabus he learnt. Just hearing once was more than enough for him to capture. Including the great omniscient master Shechen Gyurmey Thutop Namgyal, he relied upon many great masters and received the teachings of entire Sutra and Mantra. Thus, he became a very learned master and was widely known as Sarwa Jana Maha Panditta.

Furthermore, he approached near to Jamgoen Tai-Situ Padma Nyin-gyed and Jamyang Khentse Wangpo including many other fifty-five masters and received the teachings and instructions of all Eight Chariots of Spiritual Accomplishment from them. Everything he received was all merged into sincere practice until he obtained the signs of accomplishment, as described in the texts.

For the benefit of sentient beings further, he composed many religious commentaries which include 'An Encyclopedia of Buddhism and Buddhist Culture' (She-ja Kuenchab Zoed), the Treasury of Oral Instructions, Treasury of Chief Kagyu Empowerments and 'Various Collected writings' (Ja-chen Kazoed) which all in together contains around ninety volumes. If one observes to his large number of treatises, it seems that he had spent much of his life in composition, and if one look to his unbiased teachings and bestowing empowerments and giving instructions, it seems that he had spent his whole life in teaching and propagating Buddha dharma. Similarly, if one look to his accumulation and purification of preliminary practices and recitation of every mantras, it seems that he had spent his whole life in a cave for meditation, and if one look to his contribution of establishing new monasteries, restoration of sacred statues and relic materials and so forth of his outer dharmic activities, it seems that he had spent his whole life in turning the wheel of external duties only.

At the age of 14, he had a glimpse of the great Terton Chog-gyur Lingpa for the first time. Then he relied upon him for several years by receiving many pith instructions. He became one of his master's fortunate disciples who equalled the realisation with the master.

When he was 15, he met Guru Rinpoche in his vision and received blessings from him, which really enhanced his realisation, thus he revealed many treasures of pure vision. And also when he was doing a mantra recitation of Lama Gongdu, he again met Guru Rinpoche in his dream and got the blessings of four empowerments.

When the opening ceremony for new sacred place called Assemblage of Sugatas in Dzongsho near Derge in Tibet was carried out, His Holiness Jamyang Khentse Wangpo in presence of many other treasure revealers requested him to take a seat on the arranged high throne and offered impressive tributes to him. Then proclaimed a secret name awarded by Guru Rinpoche, Chimed Tennyi Yungdung Lingpa, to him. The very day after his enthronement, he revealed many concealed treasures hidden in the earth that were unable to reveal before. He revealed the texts of 'Tsa-sum Gongpa Duepa', the religious robe of a great abbot Shantarakshita and so forth. When he bestowed the empowerments during Sadhana practices, so many marvellous signs of accomplishment like the nectar getting boiled automatically, high patron deities appearing to him vividly, and experiencing lots of pure visions had occurred. In brief, the series of his secret biography is infinite and it is only fortune of the noble ones to understand it in detail.

When he finished the compilation of Rinchen Terzod, he bestowed the oral transmission to many great masters of four Buddhist schools of Tibet. The lineage of this particular text is still alive with an unbroken chain, and it's only because of his kind effort. Likewise, after benefiting numerous sentient being, at the age of 87, he attained the Mahaparnivara by dissolving his wisdom mind into the heart of Pawo Thatpi Dhumbu Tsel.

His disciples include the 14th and 15th Karmapa, 11th and 12th Tai Situ, Jamgoen Mipham Rinpoche, Khenpo Yeshe Gongphel and many other great masters of his time. Jamyang Khentse Wangpo was both his master and a student for they received teachings from one another.

A Brief Biography of Terchen Chog-gyur Dechen Zhikpo Lingpa

Terchen Chog-gyur Dechen Zhikpo Lingpa, emanation of the son of Trisong Duetsen, Murup Tsenpo Yeshe Rolpa Tsel, was born to father Padma Wangchuk and mother Tsering Yangtsho in 1829, coinciding the Tenth day of Sixth month in Tibetan calendar. His birthday was accompanied with numerous magical signs. From the very young age, he possessed so

many noble characters and he was named Norbu Tenzin. He received a monastic vow from Taklung Matrul Rinpoche. From Gyalwang Karmapa, Drukchen Rinpoche and many other great masters, he not only received empowerments, instructions and oral transmissions, but also learned every ritual dances, drawing mandalas and ritual chantings and tunes.

Since Jamyang Khentse Wangpo and Jamgoen Lodey Thaye were both prophesised as his special master by Guru Rinpoche, when he went to be their student, he was instantly welcomed with an extraordinary loving care. From them he received so many instructions and empowerments and accomplished all his practices equalling to the realization of his two masters.

When he was born as a son of Trisong Duetsen in his previous life, he was very clearly prophesised by Guru Rinpoche in a revealed treasure titled 'Summary of Interdependence' (Tendrel Dhoching) in this way:

*"The last rebirth of you,
Will be a very superior man,
He will reveal every treasure that is concealed in a sky-treasury."*

As prophesised, he revealed many treasures. At the age of 27, when he was attending the great empowerment Yangdak Lhagu, he experienced a special vision of his master Jamyang Khentse Wangpo dissolving into him from his head in a form of wrathful Heruka manifestation. From then onwards, many dharma treasures gushed out from his heart spontaneously, and the symbolic letters of 'Thukdrup Barchey Kuensel' which he was not able to explain before was also understood automatically. His explanation on the symbolic letters and his master Jamyang Khentse Wangpo's treasure 'Thukdrup Barchey Kuensel' possesses not only same meaning, but even the series of the words mostly matched one another. Thus, both the treasures were compiled together as one, and the preparatory practice of this treasure was performed with his master Jamyang Khentse Wangpo, in which he witnessed so many pure visions. Moreover, he possessed many indexes of treasures, and other marvellous signs also appeared to him for further revealing treasures. In this regard, a prophecy in Guru Rinpoche's revelation says:

*"The treasure of Seven Transmissions (Kabab Duedhen),
Are the allotment of King Trisong Duetsen and his son Murub Tsenspo."*

Thus, Terchen Choggyur Zhikpo Lingpa, the emanation of Murub tsenspo, from the age of 13, revealed the Twenty-Four Heart-Vows, the Three Series of Dzogchen, Seven Profound Compassionate Pledges and many other treasure texts, sacred statues, ritual materials and symbolic implements that were all concealed by Guru Rinpoche. Most of the treasures were revealed amidst a crowd of people, thus he was undisputedly revered as a Terchen (the great treasure revealer). In brief, he revealed around hundreds of body, speech and mind treasures, wisdom treasures, hundreds of heart essence treasures and numerous holy material treasures, and benefited countless sentient beings.

There are so many amazing annals of this master like having visions of the Three Roots (Lama, Yidham, Khandro) and being prophesised, the deities insisting him to perform

enlightened activities, visiting the palace of Guru Rinpoche very often in his pure vision and many other astonishing activities.

Lastly, at the age of 42, in 1870, after undertaking every enlightened activity for the welfare of all the sentient beings in general, and having performed all the rituals in particular that were prophesised by Guru Rinpoche for Tibet's well being and so forth, he entered mahaparinirvana by displaying so many marvellous signs of accomplishment like beautiful rainbow pitching tents and the earth shaking smoothly for a while.

Rigzod Editor

Message From His Holiness Minling Khenchen Rinpoche

We the followers of Ngagyur Nyingma from India, Nepal, Bhutan, etc. have gathered here (Bodhgaya) in the place where Buddha had attained his enlightenment to conduct 24th World Peace Ceremony. Here we make huge offerings and massive prayers; so knowing all the sentient beings have once been one's mom, it is very important to think about the kindness of her and make a prayers and dedication earnestly to all the motherly-beings along with one's present parents for their attainment of enlightenment, as instructed by our great masters. Therefore, one should first plant a pure motivation and then pray for the welfare of self and all. Kuenkhen Jigme Lingpa said:

*"It is praised in all the sutras Buddha had taught:
There none is a being who has not been one's parent;
Thus, disengage the ill thought
And engage with a mind to benefit all the beings of any class.*

Hence, be very thoughtful from the date the World Peace Ceremony begins until it ends without talking, sleeping, looking around carelessly, and the like in between prayers. In short, one should never be impious and let the three doors (body, speech and mind) mingled with negative thoughts. Indeed, we should bear a constant responsibility to be inspiring to the faithful and wealthy people that they obtain liberation through us. After all, the merit is gigantic if we make prostrations, circumambulations and prayers day and night sincerely. Conducting just a prayer in sacred place is far greater than that conducted in an ordinary place. An opportunity to be here in Dorje Den and participate in World Peace Ceremony is so rare. There is no other great merit for just visiting the sacred place (Dorje Den) and having got an opportunity to be in the part of prayers. So, make the heart of self and others satisfied and pleasurable by praying with altruistic intention for the sake of world peace without any worldly attachment during these ten-day prayers.

Here, I personally request that do not let the offerings made by faithful people go to waste and never do a negative thing that can bring serious harm to both self and others. Therefore, make earnest and sincere prayer to clear natural disasters, epidemic diseases, famine, wars, and so on in the world that are causing many harms and death these days, and thus make the Buddha doctrine inspiring for all.

Moreover, owing to the perpetual and untiring services by our great masters, the doctrine of Ngagyur Nyingma has been consistently inspiring even today as earlier with constant faith within. From now on also, we all the five sects of Buddhism in general and the mother and branch monasteries of Nyingmapa of Tibet have to be united, faithful and sincere to each other with care, as it is said that 'unity of sangha is peace and calm'. So, to live the Buddha's teaching everlasting, may our great spiritual master H.H. the Dalai Lama, the spiritual leader of Buddhism in the world, and the six mother monasteries' tradition leader: H.H. Taklung Tsetrul Rinpoche, the 6th President of Nyinmapa and the leader of Jangter tradition; H.H. Drimed Zhing-chong Rinpoche, the leader of Kothog tradition; H.H. Karma Kuchen Rinpoche, the leader of Palyul tradition; H.H. Dzongchen Rinpoche, the leader of Dzongchen tradition; H.H. Dralha Gyeltsen Rinpoche, the 12th Minling Lineage holder and the leader of Minling tradition; H.H. Zhechen Rabjam Rinpoche, the leader of Zhechen Ten-nyi Dhargyeling, live longer live eon and eon! In addition, may Khenchen Tsultrim Lodroe in Tibet live longer live and fulfil all his Buddha activities!

For the sake of sentient beings, may late H.H. Khenchen Jigme Phuntsok Rinpoche, H.H. Drubwang Lungtog Gyeltsen Rinpoche, H.H. Drubwang Padma Norbu Rinpoche, H.H. Trulzhik Rinpoche and H.H. Dungse Trinley Norbu Rinpoche, display their swift reincarnation, and continue the Buddha activity of their previous incarnations. May all the sangha communities be united and observe the morality vow genuinely, develop their educations industriously, be learned, noble and good, and then perfect in meditation and hold the Buddha activity intently! Furthermore, may the freedom fighters of Tibet who had self-immolated rest in peace, and may their dreams come true!

Hereby, as it is very important, I request all the followers of Nyingmapa to join the Ngagyur Nyingma World Peace Ceremony, which is conducted annually for ten days, and make earnest prayers. Till there are sun and moon in the sky, may the Ngagyur Nyingma World Peace Ceremony last forever!

H.H. Minling Khenchen Rinpoche
Ogen Mindroling
12/11/2012

Message From His Holiness Dzogchen Rinpoche

Every year, Ngagyur Rigzod Editorial Committee has been handling to up bring the annual magazine of Nyingma Moenlam and as per their request today, I wish to write down some of my brief opinions. First of all, I would like to pay my greetings to His Holiness Taklung Tsetul Rinpoche for stepping up as a supreme holder of Nyingma Schools on a very auspicious day. I wish and pray for his long life and during the reign of His Holiness, may all the followers of this school have a good relation to one another, hold their vows very clean and expand the dharma activities all over the world!

Well, to come to the actual point, Ngagyur Nyingma School is one of the very old schools in Tibet and had been outstanding in any activities like, philosophical views, religious practices and accumulating the perfect enlightenment. These all occurred due to the favour and smooth guidance by our genuine masters of Nyingma tradition.

Later, very unfortunately, almost all of the schools in Tibet faced much destruction which brought a great loss to many masters for a period of time but to a Nyingma tradition, with the grace of Khen-Lop-Choe sum, the spiritual heirs of this lineage never let a small damage. So, this is the only school that reopened the study of Buddha dharma in later period gaining the admiration from every school of other traditions for having uninterrupted essence of Buddha's teaching.

Moreover, with an immense graciousness of a great Bodhisattvasa Khenchen Jigme Phuentshok and His Holiness Drubwang Padma Norbu Rinpoche, the number of administrator of Nyingma School within Tibet and outside, had been climbed very high today. These two great masters preserved the Buddha dharma as did by Patrul Rinpoche, without mixing dharma with the atmosphere of worldly pleasures. So, if we look to their way of keeping Buddha dharma, it's very worthy to admire and I see no right to forget their favour.

We the follower of Nyingma tradition should practise dharma accordingly to attain the rainbow body, the perfect enlightenment. If not, to make oneself very confident to face death is very important. Likewise, it is important to receive the advice from H.H. Jadrel Sangay Dorje Rinpoche, H.H. Dodrupchen Rinpoche, H.H. Taklung Tsetul Rinpoche and many other old great masters depending to the necessity with time. And also, we the follower of Nyingma tradition, should not move away from the utmost way that we stand today, and to receive the essence of the teaching is very important.

Today, the people of the world says it's a modern time and gets involved with so many different upbringing, but I see not a single great mark to our Nyingma tradition's view, meditation, action and fruition to be differentiated from the old age to these days. Moreover, this Great

Nyingma Prayer Festival has been carrying one of the peculiar beneficial amongst many other similar prayer festivals by the grace of our supreme lineage holders and with the main responsibility shouldered by Tarthang Rinpoche and Ladhak Choejey Rinpoche as a full sponsor. On addition, this organization went very smooth so far from every side with the help and generosity contributed to this organization from everywhere. Therefore, I request everyone to remember their kindness.

Before I finish, I wish and pray His Holiness Dalai Lama and other great masters of every four sects in general, and our old masters of Nyingma tradition in particular, a very long life and may their noble activities prevail further. I also wish all the masters who are young in age, to be very cooperative to one another and may their particular traditions expand to a great extent.

With prayers and wishes, I the name holder of 7th Dzogtrul, Thupten Jigme Losel Wangpo, wrote this on 25/07/2012. May it be virtuous!

Khenchen Padma Sherab's Advice

I bow down to all venerable masters.
Please! Lend your ears - Lamas and my dear friends.

One should remember time and again,
The instructions from Sutras and Tantras that -
This precious human body we obtained
Is a rare opportunity appeared just for today.

Though one obtained this excellent body,
Due to the past accumulated virtuous actions;
It's definite that one wouldn't obtain it hereafter
Owing to the present ruthless actions one commits.

As per the eulogy in the sutra and Tantra texts -
The statement of observing the morality flawlessly,
The prime cause for obtaining the higher rebirths;
Do remember it time and again.

If you yearn for the happiness in future,
By concerning and thinking for your own welfare;
Sincerely abide by the do's and don'ts,
Without pretending and deceiving oneself.

Like the ripples of the water,
The worldly activities are never-ending,
How sad it to think about
Such an empty and wasteful life.

Though people raise the Triple Gems as a witness
And take promises to hold the three vows;
There are many who take pride in being an ordained
Without abiding by the precepts of ordination.
Though there appears to be many ordained monks
Most of them lack the thought of renunciation.
Nowadays there are merely few fully ordained monks
Who rejoice in the ordination they abide by.

There are abundant nominal spiritual heirs,
Who do not concern for the welfare of others
And strive solely for one's own purpose,
Though they received the ordination of bodhicitta.

Though there are many people
Who had received the empowerments,
It's really disheartening to see them
Carelessly neglecting its precepts.

There are lots of witty scholars
Who just utter mere words
And lack perform it practically
Though they had studied for many years.

Though people understands some dharma teachings,
It doesn't serve as an antidote for their defilements.
And it's really disheartening to know that
They take pride in it with an egoistic approach.

Although people utter about the Karma;
By struggling for their own purpose
And betraying others by deceiving,
They defile the path of liberation.

Now, anything I ponder on
Fills my entire mind and body
With the despairs and awful tears of pain,
Thus, my mouth uncontrollably bewailed.

Now it is a high time
To authentically revere the Triple Gems -
The only infallible refuge for this and the next lives,
And abide by the law of cause and effect.

Now it is a high time
To renounce the worldly possessions
And observe the pure moral vows -
The divine seed to everlasting happiness.

Now it is a high time
To stay close with the qualified masters
And adorn yourself with the three trainings (*morality, concentration and wisdom*)
Through a generous compassion that knows all beings as one's parents.

Through a great compassion that yearns
To eliminate the sufferings of entire sentient being;
Though one can't exchange one's happiness with other's suffering,
It is a high time to generate the authentic thought of equality.

Depending on the levels of beings' capabilities,
The view and the meditation of the nine gradual vehicles -
By some means, are all individually profound in its own way;
But do not make the mistake in identifying the ultimate path.

The essence point of Sutra and Tantra,
Merely depends on a philosophical view points.
Thus never leave views aside during meditation
To obtain the four kayas - natural truth bodies.

According to the temporal stages of the path
And different levels of mind power,
Moral ethics are really profound
To antidote the defilements like attachments and all.

It is really crucial to rely on
The authentic spiritual master,
Who is highly realized on the Tantric practice
And abide in the solemn vows towards him.

If one lacks the appetite
To suck the nectars of profound instructions;
It's akin to dying miserably by thirsting for water,
Though one is living near the oceans.

Think about what one will do?
When death suddenly encounters us
Whilst we are busy involved in the worldly affairs
By never thinking about the uncertainty of life.

For those people who had discarded
The three Victory banners of liberation;
The appearance of the worldly pleasures
Are definitely the inviters of miserable conditions.

There are no means to please the Buddhas
By playing the role as a layman
And holding the mind of lay people,
Though one has strived many years studying the dharma.

One's own character is more transparent to one-self,
So the cause to be born in the lower realms
If gathered completely, one is sure to be born there;
The infallible law of karma is its witness for all time.

The outer worldly glorious pleasures like
The buildings, automobiles and so forth,
Are not the implements
For upholding the Buddha dharma.

If there are those who are fortunate to think positively,
Please don't make fools out of yourselves
Because your own purpose is more responsible to yourselves.
Thus, be able to bear the burden of responsibility.

No matter how short the life-span is;
To attain the rainbow-body of full enlightenment,
There exists a quick-path to practise within one lifetime.
So do not spare the time in the long-ways.

One who concerns about others with full responsibility
By realizing every sentient being as one's parents
And contributes to both dharma and sentient beings
Is an authentic upholder of Buddha dharma.

One who holds the highest title of 'master'
And refuses the responsibility of Buddha dharma
By stressing on possessing the luxuries of this world,
Is a matchless destructor of Buddha dharma.

Today, Buddhism has reached to a much degenerated era
And even the noble ones are much rarer,
Thus it's a high time for us to accelerate more efforts
To uphold the Buddha dharma for a longer period.

Well! Everything explained above by me,
Is not to hunt for others mistake only,
It is to observe myself, like looking on a mirror.
So, all readers, be seated cheerfully.

Ngagyur Rigzod Editorial Committee urged me to write something for the Nyingma Monlam Chenmo Magazine, so I Khenpo Padma Sherab wrote this when I reach at Lerab Ling in Southern France on 08-09-2012.

ਨਿਂਘੁਰਾਤਾ

ਨਿੰਗਮਾ ਮਨਲਾਮ ਚੇਨਮੋ

ਅਨਾਵਾਕੋ

ਨਿਂਘੁਰਾਤਾ

ਨਿੰਗਮਾ ਮਨਲਾਮ ਚੇਨਮੋ

ਨਿਂਘੁਰਾਤਾ

ਨਿੰਗਮਾ ਮਨਲਾਮ ਚੇਨਮੋ

ਨਿਂਘੁਰਾਤਾ

ਲੁਧਿਆਣਾ

PUBLISHED BY:

Nyingma Monlam Chenmo
International Foundation

EDITED & COMPILED BY:

Ngagyur Rigzod Editorial Committee

COMPUTER LAYOUT:

Ngagyur Rigzod Editorial Committee

COPIES PRINTED:

7000

ਨਿੰਘੁਰਾਤਾ

CONTACT ADDRESS

Ngagyur Rigzod Editorial Committee

(Ngagyur Nyingma Institute)

P.O. Bylakuppe 571 104, Mysore District

Karnataka State, South India

E-mail: rigzod_editor@hotmail.com

Mob: 0091- 7259607022



॥ མྱନ୍ତ୍ରମྟୁଦ୍ଧିଷ୍ଠାପନ୍ତର୍ମହାକ୍ଷେତ୍ରକେ ॥

ମୁଖେଷମନ୍ତ୍ରମྟୁଦ୍ଧିଷ୍ଠାପନ୍ତର୍ମହାକ୍ଷେତ୍ରକେ ॥

ମୁଖେଷମନ୍ତ୍ରମྟୁଦ୍ଧିଷ୍ଠାପନ୍ତର୍ମହାକ୍ଷେତ୍ରକେ ॥

ମୁଖେଷମନ୍ତ୍ରମྟୁଦ୍ଧିଷ୍ଠାପନ୍ତର୍ମହାକ୍ଷେତ୍ରକେ ॥

May the Precious Enlightened Mind
Be Generated In Whom Has Not Been Generated!
Once Being Generated, May It not Deteriorate,
But Increase More and More!