७७। । नर्र वहें अभगित्र मार्थर हैं व वर्षे दि र वा वर्षे व नह समान व व व

A Concise Recitation of the Preliminary Practices for the New Treasures Revealed by Düdjom Lingpa (known as the Düdjom Tersar Ngöndro)

১৮ বৃঁষ্ট্রমারা First, the Preparation

र्ह्वोर्ष्ट्रेग्,इस्रायबेदेः प्रगायर्देक् की Reciting the Four Revolutions in Outlook

বর্ষাঃ ন্রমুন্থান্ন শ্রীমর্শনি শ্রিমান্ত্রিরঃ ন্মান্ত্রির নির্দ্ধান্তর শ্রীমান্তর শ্রীম

Namo: Turn to me, O Lama, my eternal Protector, who will never lead me astray:

Having leisure to practice without impediment is an opportunity extremely difficult to find \(\)

The measure of this life is that it will end; birth is always subject to death :

The effects of the causes created in virtuous and sinful deeds will never fail :

The three realms are but an ocean of suffering, cycling round and round :

As I bear all this in mind, please turn my mind into Dharma :

উমত্মের সাম্ভাম সেই বিশ্ব বিশ্ব প্রাধান delivate your mind thus, reciting these lines as many times as possible.

รุะา์ชา์ผูลพาสูาฉฺซ้าสาลิ่ן First, Taking Refuge:

સદિવ ક્રી વધા સાવર સ્મેનબ ભેગ લાજૂના નોશિયા નીવા તરિયા ક્રીક તરા કેટ તરા કોર્યા કેટ ત્યા કરે ક્રાયા કરો હોયા કે

In the space in front of you, believe that your own root guru, who is of the essential nature of the Three Jewels—all the sources of refuge combined as one—is actually seated there, in the form of Guru Rinpoché:

वर्नः नबुदः नुदः कुनः क्षेदः वेद्यां व्यवन्य द्वाः व्यव्याद्यां व्यव्याद्यां व्यव्याद्यां व्यव्याद्यां व्यवस्थ

From now until I reach the heart of Enlightenment :

I take refuge in my lama and the Three Jewels :

ৰিমণ্ড্ৰনাদ্ৰনাষ্ট্ৰ ক্ৰমণন্তান্ট্ৰন্থ Recite this as much as possible, while making prostrations.

শৃষ্ট্রশংশন্ত্রমান্ত্রীর Second, Arousing Bodhicitta:

প্তুনমাধ্যুমন্মন্ম্নার্থমান্ন Call upon the sources of refuge to bear witness to your words, reciting:

८.वयाचबिरक्षेत्रेत्र्यायार्श्वेरत्यः याश्चिरक्षेत्रयाव्यक्षेत्रया

From this moment until samsara is no more :

I will work for the benefit and well-being of every sentient being, each one my own mother :
ইমানুদাকুন শ্রীমানামানু ব্রুদা শ্রীমানামানু ব্যুদানা and with the aspiration of bodhicitta.

कें र नर्भागुत्र द्यी पुरुष्दर पेरिका हुँदि द्यायह केंग्रिका महिका है या मार्थित प्रकेंग पास्त्रापाद नुपह

In order to complete the two collections, I offer to the Three Jewels every physical body I have ever had, in all my lifetimes, together with every good and exquisite thing I have ever owned or experienced, as well as all my talents, accomplishments, reputation, and good fortune $\, \cite{cont} \,$

ৰ্থিত্যক্রমন্ত্রত্বা Thus offer the maṇḍala as many times as you can.

पति पाञ्ची

মন্ট্রিমের্মার্মার্মার্মের্মা While remaining in your own ordinary form, see that:

श्चीचेरात्त्रायार्देरायेययार्त्वेरायेरायदेश अन्ययाचर्त्रास्त्रेतास्त्रुतास्त्र्यास्त्रुतास्त्रुत्यास्त्रुतास्

Above my head is Vajrasattva, indivisible from my lama 🖁

From this sacred form descends a stream of nectar, cleansing me of all obscurations :

ॐ वज़सत्त्व समयम् अनुपालय वज़सत्त्व त्वेनोपतिष्ठ दृढो मे भव सुतोष्यो मे भव सुपोष्यो मे भव अनुरक्तो मे भव सर्व सिद्धिम् मे प्रयच्छ सर्व कर्मसु च मे चित्तम् श्रियम् कुरु हूँ ह ह ह ह हो: भगवन् सर्वतथागत वज़ मा मे मुञ्च वज़ी भव महासमय सत्त्व आ:।।

Om vajrasattva samayam anupālaya vajrasattva tvenopatiṣṭa dṛḍho me bhava sutoṣyo me bhava supoṣyo me bhava anurakto me bhava sarva siddim me prayaccha sarva karmasu ca me cittam śriyam kuru hūṃ ha ha ha ha hoḥ bhagavan sarvatathāgata vajra mā me munca vajrī bhava mahāsamaya sattva āḥ :

बेशन्दुन् हे विनेन हेन्सिन्धिनाशन्द्रन्वरुषाधीन निकुद्द्। Recite the hundred syllables as much as you can, while focusing on the descent of purifying nectar.

ॐ वज्रसत्त्व हूँ।।

Om vajrasattva hūm :

ৰ্পাশ্বনাহ্বনাশুদ্ উন্তুপাদান্ত্ৰপাষ্ট্ৰমা Recite this six syllable mantra as much as you can as well. Then:

वेद्वात्प्रद्याः सूराद्रायदेशः रेजिश्चा सूरः

The sacred form melts into light and merges with my appearance, so we are of one taste ঃ
ল্বিম্ট্রম্বার্মান্ত্রমা

ឌଂ महित तुम्म शुरू पहुन तुम्म पे द्वाप पुरुष Blessings Swiftly

दर्भे न्द्रे हें हे ह्या पर्वेर अनु त्या निर्म हुत अहत्य है स्वति ह्या अहत्य क्षेत्र कर्म के स्वति ह्या स्वति हि सि स्वति हि स्वति हि स्व

I am Vajrayoginī and in the space in front of me :

My root guru arises in the sacred form of Padmasambhava 🕏

I beg you, O Root Lama, supreme :

Embodiment of all the buddhas of the past, present, and future combined a

Hold me in your divine compassion, whether now, or in the next life, or in the state between \$

And in the past, right now, and in all time to come, please bless me in a never-ending stream :

Om āḥ hūm vajra guru padma siddhi hūm 🖁

ৰ্থিসমু ফুর্ন র্থিসমুন্তর্ম Recite the mantra a hundred times, or a thousand, or as many times as you can. Then:

भुगिशुर:मुग्रश्यो: दनर:मुन्नः प्रेंद्रः प्रेंद्रः स्वायः म्याः स्वायः स्वायः स्वायः स्वायः स्वायः स्वायः स्वाय

I receive the perfectly complete empowerments and blessings of the enlightened body, speech, and mind $\mbox{\ref{e}}$

Vajra guru kāya vāk citta siddhi hūm 🖁

ৰ্ম্যন্নন্দ্ৰন্থ্ৰন্থ Reciting thus, take the four empowerments. Then say:

त्रायार्वे न त्रायार्वे न त्रायार्वे न त्रायां न त्रायां

My lama melts into light and dissolves into me :

Within the sphere where we are indivisible :

I look upon my own face, the face of my true lama 🖁

Pristine awareness and emptiness

ৰ্থানুষ্য হ্ৰাম্ব্ৰা ক্ৰিয়ানুষ্য নিষ্ঠা Thus withdraw the lama into yourself and rest in meditation.

इग्यपर्येपादी Sixth, the Transference of Consciousness:

I pray to you, Amitābha, my Protector, Unfathomable Light :

Please bless me to gain mastery in the profound path of phowa, the transference of consciousness:

ৰ্থাপৰ্শাদ্যৰাদ্যৰ্থিনি বিশ্বৰ্থনি বিশ্বৰথনি বিশ্বৰথন

ন5্র'ম'ঝুষ'ষ্ট্রীর'নইঁ'ন'নী Seventh, Giving One's Body and Dedicating it to Others:

द्वीं त्युकाद्दः वेदिका क्षेत्रं विवास्य स्थितः । या श्रीयाः । या श्रीयाः । या श्रीयाः । या श्रीयाः । या श्रीय

Now, without any sense of loss, I give away my body and my possessions :

As well as the roots of my virtue, to my mothers, every sentient being \$

May the immense power of this act accomplish without impediment the good of living beings

Thus, this mere outline clarifies, in a way that is easy to understand, the meaning of the essential points of this concise recitation of the preliminary practices. It was written by Jikdrel Yeshé Dorjé for the sake of those who do not understand or do not have time for the extensive recitation of the preliminaries for the New Treasures.

Bdud 'joms gter gsar sngon 'gro'i ngag 'don bsdus pa in The Collected Writings and Revelations of H. H. bDud-'jom Rin-po-che 'Jigs-bral-ye-shes-rdo-rje (Kalimpong: Dupjung Lama, 1979-1985), Vol 23: 337-339.

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