ॐ। ७१.व्.व.व.च्य.चर्यस्थायः

SHI TR'O YANG ZAB DÜ PA NI The Concise Yangzab Shitr'o

ฮ์ๆ'มรรฐกฆสมมสาลิโ

First come the refuge and generation of the enlightened attitude

भ्रुपशःगवशः ५ गॅवः अर्केगः इसशः यः भ्रुपशः शः सकी।

KYAB NE KÖN CHOG NAM LA KYAB SU CHI

I go for refuge to the Three Rare and Precious Jewels, source of all protection.

र्बे्ब कर कुयायदे सर्दाया सर वुराव्रम्।

NGÖN CHE GYÄL WA'I DZE PA ME JUNG TAR

Just like the wondrous actions of the Victorious Ones of the past,

<u> ने प्रत्वेत प्रत्यायीय तुष्य दर्ने त्र्याय इयाञ्चा</u>

DE ZHIN DAG GI DÜ 'DI NE TSAM JA

so too, will I act from now on.

दर्ने च र्षे दश्च मु न्तु सम्म निष्यु म स्व

'DRO WA YONG KYI LA MAR DAG GYUR CHIG

May I become a spiritual guide for all sentient beings.

এব'শৠয়'ঢ়ৄৼৄ৾৻

Recite this three times

न्द्रंशमालीयन्यायश्चेत्राती

The main practice — Generating oneself as the deity

ष्युः केंबाइसबादसेग्बाससेट्रॉइट्वेट्रस्या

AH CHÖ NAM MIG ME TONG NYI NYING JE'I TSÄL

All phenomena resolve into non-referential emptiness. From the power of compassion,

यर हेते हेर रु हैं औष विदेश रिक्ष विश्व

PE NYI'I TENG DU HUNG YIG 'TRO 'DÜ LE

the syllable HUNG upon a lotus and solar disc radiates and gathers back light

अन्-उमान्यन्याः केन्-हः अम्बिन-नुस्य-याक्याः अन्नका

KE CHIG DAG NYI TAM DRIN MAR SÄL DANG

from which I instantaneously arise as the radiant and brilliant red Hayagriva

लवाम्डिमास्यमामहिकासी स्मामार्से दास्या वहें दा

SHÄL CHIG CH'AG NYI DRI GUG T'Ö TR'AG 'DZIN

with one face and two hands holding a drigug-chopper and a blood-filled skull-cup,

<u>षिः दृष्टे अळवः पञ्चमः तुर्राष्ट्रेतः ळवः पञ्चतः मर्वेत्याः ।</u>

K'A TRAM CHÄN CHUG DUR TR'Ö CHE GYE SÖL

a khatvanga staff nestling in the crook of his arm and dressed in the eight charnel ground ornaments.

यगः व्याः व्याः व्याः स्वाः स्वाः व्याः व्या

P'A MO T'ING NAG DRI GUG T'Ö 'DZIN 'KYÜD

He is embraced by the blue-black Varahi who holds a drigug-chopper and skull-cup,

SHAB NYI KYANG KUM DÜD SHI PE NYIR 'GYING

and, his two feet spread with one leg bent and the other drawn in, he is standing upon a lotus and sun disc and the four maras.

ग्रावकाः सूत्रः देग्राकाः गुःद्रादः व्याः प्रायः प्रायः प्रायः प्रायः प्रायः प्रायः प्रायः प्रायः प्रायः प्रायः

NE NGAR RIG KYI PA' WO YAB YUM DANG

In his five places, clearly and vividly visualized, are the heroic dakas of the five families in union with their consorts

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TR'AG 'TUNG RIG NGA YAB YUM SÄL DZOG KYE

and the five families of blood-drinkers in union with theirs.

CHI TSUG PE DONG LA MA T'Ö TR'ENG TSÄL

Above his head, upon a lotus stalk, is the spiritual teacher as T'ötrengtsäl,

LONG KU'I CHE DZOG CH'AG NYI DOR DRIL 'DZIN

perfect in the sambhogakaya ornaments and his two hands holding the vajra-scepter and bell.

TS'O GYÄL KAR MO DRI T'Ö 'DZIN PE 'KYÜD

White Yeshe Ts'ogyäl, who is holding a drigug-chopper and skull-cup, embraces him,

वावश्रास्ट्रम् मुयायारेवाश्रास्त्रुवाश्च्याया ।

NE NGAR GYÄL WA RIG NGA LHÜN DRUB SÄL

and in his five places are the five clearly visualized and spontaneously present families of Victorious Ones.

दत्यः मह्या स्थाप्तरः स्थेटः क्रुत्यः सं 'चुः स्थिटः ।

U TSUG KA' DING GYÄL PO JA KY'UNG DING

Above the crown of his head wheels the garuda bird, 'Sky-Soaring King',

শ্বর্থ শূম রার্ট্র শ্বন্থ শাস্ত্রী শ্রেম বর্মী মা

NE NGAR SA BÖN NGAG KYI TR'ENG WE 'KOR

the five seed–syllables in his five places surrounded by mantra malas.

নাবৰানাৰ্যাবর্শনাৰ্যার্যার্যারাকানার করে

NE SUM 'DRU SUM T'UG KA'I SA BÖN LE

From the three seed-syllables in his three places and from the syllable in his heart-centre,

र्देन् तर्से अप्ये से अर्धुव दिन अप्ते देन स्थित

'Ö 'TRÖ YE SHE CHEN DRANG YER ME TIM

light streams forth, inviting the *jñanasattva* to merge inseparably with him.

^{1.} I.e., T'ötrengtsäl's

र्वरःक्षार्वरःवर्भुरःरेग्रथःवर्गःद्यःवक्षुरःशुरा

WANG LHE WANG KUR RIG DAG U GYÄN GYUR

The deities of empowerment bestow empowerment and the lord of the family becomes his crown ornament.

अर्कें5'यर्क्कें5'वे।

Offerings and praise

NANG SI 'KOR 'DE KÜN ZANG CHÖ PA'I TRIN

All phenomena of the world of appearance and possibility be it *samsara* or *nirvana*, become an infinite cloud of offerings such as Bodhisattva Samantabhadra made

PAG ME RANG NANG DAG PA'I LHA LA CHÖ

and this I offer to the spontaneously manifesting deity of absolute purity.

DÖ NE MA CHÖ KÜN SHI RIG PA'I LONG

The expanse of pure awareness, ground of all and everything, unaltered from the very start,

गुत्रः ब्रूटः कें त्युवार्यः क्षेत्रवायुः वायक्षेत्।

KÜN NANG CHO 'TRÜL RANG SEM LHA LA TÖ

I praise the deity, my own mind as the miraculous display of perfect manifestation.

বন্ধুশ্বরে

Reciting the mantra

শ্বৰ্পপূন-পাৰ্শবি-শ্বশ্বৰ শ্বশ্বৰ শ্বশ্বৰ শ্বশ্বৰ

NE NGAR SA BÖN NGAG KYI TR'ENG WE 'KOR

The five seed-syllables in his five places surrounded by mantra malas

GYÄL CHÖ JIN DÜ 'DRO WA'I DRIB NYI JANG

make offerings to the Victorious Ones and gather back their blessings, purifying the twofold obscuration of beings.

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NANG SI DOR JE SUM DU LHUN DRUB GYUR

All that appears and exists spontaneously transforms into the three vajras.

Recite OM AH HUNG HRIH MA TR'OM HA RI NI SA RA TSA HRI YA OM HUNG TRAM HRIH AH PÄNTSA MAHA TRODHAYA TSITTA HRING HRING DZAH SIDDHI P'ALA HUNG.

अर्केर्-पर्श्नेर-र-प्यन्गश्रायात्री

Offering, praises and confession

कें नर्रेश वर्ति रधीन श्रुवा सर्केन श्रीव सु सर्केश सर्केन।

HRIH NGÖ 'JOR YI TRÜL CHÖ TRIN GYAM TS'Ö CHÖ

I make oblation of oceans of clouds of both real and mentally-created offerings.

व्यें र वर्ष र माया र या व यु अका वू व्याय हूँ र ।

'KOR 'DE DAG PA RAB 'JAM LHA LA TÖ

I praise the deity of the all-encompassing purity of both samsara and nirvana.

वम्यावसुवार्वेदश्रायान्ते सक्षेत्रायर्वेद्रायम्यार्वेत्।

'GÄL 'TRÜL NONG PA CHI CHI ZÖ PAR SÖL

I beg your forbearance for all faults, errors or mistakes I may have made:

वर्बेर्'यर'विकायार्क्ष्यायदे'र्देशम् गुवार्द्वेया

ZÖ PAR SHE LA TS'ANG PA'I NGÖ DRUB TSÖL

please be patient with me and grant me the accomplishment of purity.

धेग'य<u>म</u>ु'यद'गशुअ'यर्ह्र्।

Recite the Hundred-Syllable Mantra three times

ধ্বৰ.গ্ৰী.প্ৰমা

At the close of the session

ब्रूट:म्यामां देवा मां शुरा ख़ु स्वावा केंवा मुदि दर।

NANG DRAG RIG SUM LHA NGAG CHÖ KU'I NGANG

Appearances, sound and awareness are of the very nature of deity, mantra and the enlightened dimension of absolute reality,

KU DANG YE SHE RÖL PAR 'JAM LE PA

the infinite display of enlightened body and primordial awareness.

बच'ग्रबद्द्रत्य'त्र्चुँ र'क्रेक्'चॅदे'तृशक्ष'येव'या ।

ZAB SANG NÄL 'JOR CHEN PO'I NYAM LEN LA

In this great profound and secret practice of yoga

<u>५वुम् अ५:बुग्राज्य गुःवियाः येम में यादियाः विया ।</u>

YER ME T'UG KYI T'IG LER RO CHIG SHOG

may they become inseparably one taste with the bindu of the heart.

क्रेव-र्से प्रदेशयान्य सर्वत प्रदेश योग ना

NYIN MO DE LEG TS'ÄN DE LEG

May the day be well and the night be well

के अदे स्टाय प्रायदे से मार्थ से दिया

NYI MA'I GUNG YANG DE LEG SHING

and the midday hours bring happiness too.

क्रेन्यस्व ह्या फु यदे खेया शया।

NYIN TS'ÄN TAG TU DE LEG PA

May day and night always be well,

५ मॅं ब स्वर्केषा मासुस श्रीका देया दि स र्हेस्या

KÖN CHOG SUM GYI DENG 'DIR TSÖL

and may the Three Rare and Precious Jewels grant this this very instant.

क्रेंचदेःहें दुस्क्षेरमीबम्मरः वरमें श्रेया । दिनो देशवर्यो गुत्रस्य समुक्ष श्रुर वेंच वेंगा ॥

This was put together as seemed best to him by one called Lho Jedrung. By whatever virtue there is in it, may all beings swiftly attain buddhahood.

(m08)