

Diterjemahkan oleh Ivan Taniputera.

CHO-NYID KHA-DRO' THUK-THIG LE':

JAM-PAL NGON-TOK SHE-RAB LO-PHEL ZHUG//

From Chonyid Khandro's Heart Drop, Direct Realization of Manjushri called Increasing Wisdom and Intelligence.

Dari Tetesan Intisari Hati Chonyid Khandro. Realisasi Langsung Manjushri yang berjudul Meningkatkan Kebijaksanaan dan Kecendekiaan.

I pay homage to Padmakara! //

Aku menghaturkan hormat pada Padmakara!//

Whosoever is endowed with merit //

Barangsiapa yang dianugerahi dengan kebajikan.

As means to accomplish Jampal Yeshe, //

Sebagai sarana-sarana guna mencapai Jampal Yeshe (*Manjusri*),

The one who holds the treasure of glorious supreme wisdom, //

Ia yang memegang harta pusaka kebijaksanaan unggul nan jaya.

Must practise this most profound essence, Samaya! //

Harus mempraktikkan intisari paling mendalam, Samaya!//

From the three—preliminar, main body and the conclusion //

Dari ketiganya-bagian pembukaan, bagian utama, dan bagian kesimpulan//

First is the preliminary, which is Refuge and Bodhicitta. //

Pertama-tama adalah bagian pembukaan, yang merupakan Perlindungan dan Bodhicitta.//

Preliminary:

Bagian pembukaan:

Refuge and Bodhicitta: (recite three times)

Perlindungan dan Bodhicitta: (lafalkan tiga kali)

NAMO! DAG-DAG THA-YE" SEM-CHEN KUN //

Homage! My self and all the countless sentient beings, //

Hormat! Diriku dan para makhluk yang tiada terhingga jumlahnya,//

DENG-ZUNG JANG-CHUB MA-THOB PAR //

From now onwards until enlightenment is attained, //

Semenjak sekarang dan sesudahnya, hingga Pencerahan direalisasi.//

JAM-PAL YANG –LA KYAP-SU CHI” //

Take refuge in Manjushri. //

Berlindung pada Manjushri.

DRO-NAM MA-RIG LE”-DROL CHIR //

In order to liberate the sentient beings from ignorance //

Demi membebaskan pada makhluk dari kebodohan //

MON-DANG JUG-PA JANG-CHUB SEM //

The mind of enlightenment—aspiration and application - //

Pikiran pencerahan-aspirasi dan penerapannya - //

DAM-PA DAG-GI” KYED-PAR GYI //

Which is sublime, I generate. //

Yang mendalam, aku membangkitkannya. //

Utter three times and imbue with one mind-stream. //

Second, for the meditation of the main part: //

Kedua, bagi meditasi bagian utama: //

Main Part:

Bagian Utama:

AH! CHO-NAM RANG-ZHIN TONG-PA NYID //

Ah! By nature phenomena are empty. //

Ah! Berdasarkan hakikatnya, fenomena adalah sunya adanya. //

TONG-NYID DANG-LE” NGING-JE ‘ TZAL //

From the radiance of emptiness the energy of compassion //

Dari kegemilangan kesunyataan kekuatan belas kasih //

GYU-YI SA-BON PHO"-PA LE" //

Manifests as the seed syllable from which //

Terwujud dari biji aksara yang darinya //

DE-CHEN GYUR-MED ZHING-GI U" //

Arises the changeless field of Great Bliss, in the center of which //

Membangkitkan ladang tiada perubahan Kebahagiaan Agung, di pusat yang //

LHUN-DRUB ZHAL-YE" KOD-PA NGOM //

Is a spontaneously perfected palace with all its impressive attributes. //

Merupakan istana tersempurnakan dengan sendirinya bersama dengan tampilan-tampilan mengesankan. //

DE-U" KYON-DRAL PED-DE' TENG //

In the center there is a spotless lotus upon which, //

Adalah pusat teratai tiada tercela, yang di atasnya, //

RANG-NYID KED-DRAL PED-DE' TENG //

In an instant of consummated reflection is oneself //

Dalam cerminan sempurna yang muncul sekejap, yakni merupakan diri sendiri //

JAM-PAL YE-SHE" SEM-PE' KU //

In the form of Manjushri, the Jhanasattva, //

Dalam wujud Manjushri, yakni Jhanasattva, //

MA-RIG MUN-SEL SER-SAL DZE" //

Endowed with beauty, translucent and yellow in colour, //

Memiliki keelokan, tembus pandang, dan kuning warnanya, //

NYAG-CHIG ZHAL-DANG KHYEN-NGI" CHEN //

Has one face of singular essence and two eyes of twofold knowledge, //

Memilik satu wajah intisari nan tunggal serta dua mata pengetahuan rangkap dua, //

ZUNG-JUG CHAG-NYI" YE"-PA YI" //

Two hand of the union of couple, the right //

Dua tangan penyatuan sepasang hal, yang kanan //

SHE"-RAB RAL-DRI NYEN-THED DZIN //

YON-PE" THUK-KAR UT-PA-LA //

The left hand an Utpala flower at the heart; //

Pada tangan kiri terhadap bunga Utpala pada bagian hati; //

DAB-MA NYEN-THED GYE"-PE' TENG //

Upon the open petals at the ear, //

Di atas kelopak-kelopak mekar di bagian telinga, //

ZAB-GYE" CHO"-KYI LEG-BAM DZIN //

He holds the scripture of the profound and the vast teachings; //

Beliau memegang pustaka suci terkaut ajaran-ajaran nan mendalam dan luas; //

DON-NYI" NYEN-GYI PED-MO GYE" //

Has perfectly developed earlobes of the dualbenefits; //

Memiliki daun-daun telinga yang sempurna terkait manfaat-manfaat berganda; //

DEN-NYI" SHANG-KYI YIB-DZE" SHING //

Beautifully shaped nose reflects the two truths; //

Hidung yang elok mencerminkan dua kebenaran; //

TSEN-ZANG SO-NYI" TSEM-TRENG NGAR //

The thirty two teeth of the thirty two marks are arranged in perfection; //

Ketigapuluh dua gigi terkait tiga puluh dua tanda berbagis dalam kesempurnaan; //

LONG-KU GAG-MED JAG-PED SAP //

As sambhogakaya is unobstructed the lotus tongue is very thin; //

Karena sambhogakaya adalah tiada terintangi, lidah teratai adalah sangat tipis; //

YE-SHE" LHUN-DZOK U-TRA CHING //

The topknot hair of the spontaneous perfection of primordial wisdom; //

Untaian rambut di puncak kepala terkait penyempurnaan kebijaksanaan asali nan terjadi dengan sendirinya; //

DRO-KUN JE"-DZIN ZAR-BU TROL //

The cloak is hanging down holding with compassion all sentient beings; //

Jubah yang tergantung menjuntai dengan belas kasih terhadap semua makhluk; //

SID-ZHI NYI"-MED ZHAB-NYI" KYI" //

The two legs symbolizing non-duality of samsara and nirvana //

Kedua kaki melambangkan tiadanya keserba-menduaan antara samsara dan nirvana //

DOR-JE KYIL-TRUNG PED-DAR ZHUG //

Is in vajra posture upon the lotus-moon seat. //

Dengan sikap vajra di atas singgasana rembulan teratai.//

CHIN-DRUG THAR-CHIN RIN-CHEN GYI //

The six paramitas are perfected resembling which, with //

Keenam paramita disempurnakan yang menyerupai //

U-GYEN NYEN-CHA GUL-GYEN DANG //

Crown, earrings, necklaces made of precious materials //

Mahkota, anting-anting, kalung terbuat dari permata-permata berharga //

LONG-CHOD DZOK -PE' CHE"-KYI" TRE" //

He is adorned with the attributes of sambhogakaya. //

Ia dihiasi dengan tampilan-tampilan Sambhogakaya.//

YON-TEN YONG-DZOK DAR-NE" GYEN //

Graced with various scarves symbolizing perfection of all qualities, //

Dihiasi dengan beraneka ragam syal yang melambangkan kesempurnaan seluruh kualitas spiritual, //

ZHI-DZUM TSEN-DANG PE-JED DEN//

He is smiling and endowed with the marks and signs. //

Beliau tersenyum dengan dihiasi dengan beraneka ragam tanda kemuliaan.//

YE-SHE" JA-OD KHYIL-WE' LONG //

Within the whirling light and the rainbow of primordial wisdom //

Di dalam kilauan cahaya dan pelangi kebijaksanaan asali //

NANG-TONG GYU-ME' KU-RU GOM //

Visualize the form of the illusory empty appearance. //

Visualisasikan wujud tampilan sunya khayalan.//

DE-TAR SAL-WE' NE"-SUM LE" //

With clear visualization as such, from the there spots //

Dengan visualisasi jernih semacam itu, dari tiga bagian //

OD-TRO" ING-ZUNG GYAL-WA NAM //

Light are emitted, with which the Victors dwelling in the ultimate sphere //

Cahaya dipancarkan, dengan Para Pemenang bernaung dalam ranah pamungkas //

LAMA JAM-PAL NAM-PA RU //

In the appearance of lama Manjushri //

Dalam wujud Guru Manjushri

CHEN-DRANG DAM-YE YER-MED PAR //

Are invoked, and with samaya and wisdom deities inseparable //

Diundang dan dengan makhluk-makhluk suci samaya beserta kebijaksanaan tidaklah terpisahkan //

NYI"-MED RO-CHIG TEN-PAR ZHUG //

Remain firm in one taste of non-dual. //

Tetap teguh dalam cita rasa yang terbebas dari keserba-menduaan. //

LHA-DANG RANG-NANG NYI"-MED PE' //

The non-dual Deity and self-perception //

Makhluk suci yang terbebas dari keserba-menduaan beserta pandangan terhadap diri sendiri //

YONG-DRUB RIG-PE" CHAG-TSAL LO //

Is the all-accomplishing intrinsic awareness, with which I pay homag! //

Merupakan kesadaran dari dalam batin yang menunaikan segalanya, pada Beliau kuhaturkan hormat!//

CHI-NANG SANG-WE' CHOED-PE' TSOK //

Heap of offering of outer, inner and secret //

Timbunan persembahan luar, dalam, dan rahasia //

KYIL-KHOR LHA-TSOK GYE"-CHIR BUL //

So as please the assembly of deities of the mandala, I offer. //

Sehingga memuaskan kumpulan para makhluk suci di mandala, kuhaturkan persembahan.//

JI-TA KHYEN-CHING JI-NYED ZIK //

The one who knows the truth and sees all, //

Ia yang mengetahui kebenaran dan menyaksikan semuanya, //

ZUNG-POP LO-DRO" KUN-GYI DZOD //

Who is the treasury of intelligence, wisdom and confidence //

Yang merupakan harta pusaka kecendekiaan, kebijaksanaan, dan rasa percaya diri //

GYAL-KUN KHYEN-TZE' YE-SHE" CHANG //

The one who holds the wisdom of understanding and love of all Victors //

Ia yang memegang kebijaksanaan pemahaman serta kecintaan bagi seluruh Pemenang //

JAM-PAL YE-SHE" SEM-PAR JOD //

Is the one known as Manjushri, the Jhanasattva, //

Ia yang dikenal sebagai Manjushri, Jhanasattva, //

MA-RIG TRUL-PE' WANG-SONG WE" //

Caught under the sway of ignorance and delusions //

Terperangkap di bawah arus kebodohan serta pandangan salah //

NYI"-DZIN SEM-KYI DRIP-PA SHAK //

Mind clings to duality, the defilament therein I confess. //

Pikiran melekat pada keserba-menduaan, kekotoran batin, aku mengakuinya. //

VAJRA SAMAYA SHUDDE AH //

RANG-NYID JAMP-PAL THUK-KA RU //

At the heart of oneself, who is Manjushri, //

Pada intisari hati diri sendiri, yang merupakan Manjushri, //

PED-MA DA-WE' TE-WA RU //

Is a lotus-moon, in its center //

Adalah teratai rembulan, di bagian pusatnya //

SER-GYI KHOR-LO TZIB-DRUG PE' //

Is a golden wheel of six spokes. //

Terdapat roda keemasan dengan enam jeruji

TE-WAR RAL-DRI' KHONG-SENG DU //

At the hub is a sword, in hollow space //

Di pusatnya terdapat sebilah pedang, yakni di bagian kosong //

DI-YIG SER-GYI DOG-CHEN LA //

There is a golden colored syllable Dhi, //

Terdapat biji aksara Dhi berwarna keemasan, //

TZA-WE' NGA-KYI" YE"-SU KOR //

Which is surrounded by the root mantra in the clockwise direction. //

Dikelilingi oleh mantra akar dalam arah berlawanan jarum jam. //

OD-TRO" GYAL-CHOD JIN-LAP DU" //

The light emitted made offerings to the Victors, and blessings are gathered. //

Cahaya yang dipancarkan menjadi persembahan bagi para Pemenang, dan berkah pun dikumpulkan.
//

MAR-TRO" DRO-WE' DRIP-PA JANG //

Radiated downwards the defilement of the migrants are purified. //

Memancarkan ke bawah kekotoran batin yang mengalir dimurnikan. //

TSE-SOD PAL-YON NU"-PA DANG //

Life, merit, glory, qualities, strength //

Kehidupan, pahala kebajikan, kejayaan, kualitas-kualitas mulia, kekuatan //

JUNG-NGE' DANG-CHUD MA-LU" PA //

And all the pristine essence of the five elements //

Beserta seluruh intisari mulia kelima unsur //

OD-KYI NAM-PAR TSUR-DU" TIM //

In the form of light are gathered and dissolved. //

Dalam wujud cahaya yang terkumpul dan melebur. //

KHOR-DE" YONG-KYI SOG-THOB SAM //

Think that one has got the life-essence of the whole of samsara and nirvana. //

Berpikir bahwa seseorang telah mendapatkan intisari kehidupan

OM A RA PA TZA NA DHI //

(This mantra is to be accumulated for the approach')

(Mantra ini dikumpulkan bagi kemunculanNya)

LAR-YANG DHI-LE" OD-TRO" PE" //

Again lights are radiated from Dhi, //

Kembali cahaya-cahaya memancar dari Dhi, //

GYAL-KUN SANG-SUM NYE"-CHOD BUL //

Making pleasing offering of outer, inner and secret to all the Victors. //

Menjadi persembahan luar, dalam, dan rahasia yang memuaskan bagi Para Pemegang. //

KHYEN-TZE NU"-JIN PAL-YON-TEN //

Understanding, love, strength, blessing, splendor and qualities, //

OD-NGE' NAM-PAR RANG-LA THIM //

In the form of five colored lights dissolve into oneself, //

ZUNG-POP LO-DRO" WANG-TOB NE" //

With power, impeccable retention, divine pride, and intelligence obtained //

SHE"-RAB NANG-WA GYE"-PAR SAM //

Think that wisdom and vision are enhanced. //

OM A RA PA TZA NA DHI //

(That is for the end of the recitation of the accumulation mantra)

Om contains all Victors and the Three Secrets, //

It is the treasury of kayas and wisdom, qualities and splendor, //

And all empowerments and blessings. //

Ah is rolled-in of the essence of the Dharmas, //
Unborn, unobstructed, unchanging, free from elaboration, //
Is **Ah**, the sphere that is the great source of all phenomena. //
Ra cuts the net of delusions, //
Finishing off all bad utterances and controversies, //
It makes one obtain all the eight mines of wisdom. //
Pa enhances understanding, love and wisdom, //
Obtaining the supreme intelligence and insight //
One is made cleared from the darkness of deluded mind. //
Tza open the door of mystic words, //
Thoroughly reveals all the knowable phenomena, //
Makes one directly understand the true meaning //
Na cuts the root of existence, //
The stain of the two obscurations is cast away into expanse of space, //
Bestows the insight into the threefold wisdom. //
Dhi is the life-essence of all Existence and Peace, //
One is made known the true nature and seen all existing phenomena, //
In it is rolled the nectar of essence, this alone is //
The source of the twofold accomplishment. //
Hence, if the essence are rolled in this alone //
Then on the state of all seeing protector, //
Without much delay and in this very life, one will liberated. //
The way to open the secret channel of wisdom is: //
The union of the pith mantric syllables, which is //
Yellow **Dhi** enclosed within its hollow body a blue **Hrim** //
Clear, vivid and fine like being drawn by a hair. //
For reciting, meditating and concentrating upon the meaning: //

The innermost essence of the life force the very syllable //

Transform into the deity, which is oneself. //

At the heart is **Dhi** marked by **Hrim**. //

Then lights are emitted from them, of Vectors, //

Panditas and the learned adepts, //

All the wisdom, impeccable retention, divine pride and intelligence //

Of all these lord of speech //

In the form of clear yellow light //

Are gathered at one's heart, //

And like water poured into water //

Indistinguishably mixed in one taste, thus think. //

Undistracted recite this essence- //

Dhi Hrim –during all the six times without break, //

That will clear away the damaged channels of the middle part of the neck, //

Will make one very intelligent and shall obtain the boon of impeccable retention and divine pride. //

Occasionally, during the six times of the lunar day //

Or when the sun and moon meet Rahula (eclipses) //

If want to supplicate the superior deities for one's wishes, it is like this: //

Recite the essence root mantra as many as one could. //

Then imaging one's tongue as moon visualize **Dhi Hrim** upon it. //

While reciting do not get distracted from the visualization. //

That is the cation stage, Samaya! //

The third is the Subsequent Realization stage. //

Making the fivefold offering one praises in this way: //

Supplication to the superior deities for one's wishes:

HO! JAM-PAL MA-WE' WANG-CHUG KHYED-KYI" DAG-LA DON-RAB KHYEN-PE' YE-SHE" // MI-JED PE'
ZUNG // CHAG-THOG MED-PE' SHE"-RAB // ZIL-GYI" MI-NON PE' POP-PA // CHED-TZOD TZOM-PE'
LO-DRO-WE' MUN-SEL GYI THUG-JE // DOR-NA RIG-PE' NE" NGA-LA WANG JOR-ZHING // LUNG-
DANG TOG-PE' ZHUNG-DON MA-LU"-PA DAG-GI KHONG-DU CHUB-NE" TSE DHI-NYID LA DON-NYI"-
KYI DZED-PA THAR CHIN-TE // NANG-SEL JAM-PAL PA-WO' GO-PHANG THOB-PAR DZED-DU SOL //
(Recite essence mantra as many as you like)

Ho! O Manjushri, the lord of speech, grant me the wisdom realizing perfect meaning, the boon of
impeccable retention, unobstructed and complete intelligence, the divine pride which is never
overwhelmed by any splendor, intelligence in preaching, debating and composition, the compassion
to illuminate the darkness of sentient beings. In short, attaining the lordship over the five sciences,
all of the meanings of doctrinal and realization teachings, without exception perfectly integrated
within my self, and in this very life completing the activity for the dual benefit may you enable me to
attain the state of inner luminosity of warrior Manjushri. //

Subsequent Realization Stage:

Making Praises:

DHI! MAR-SER NYI-MA CHAR-WE' DANG TRA-WA //

Dhi! Orange colored like the rising sun, so illuminating and radiant, //

UT-PAL TENG-NA RAL-DRI PO-TI DZIN //

Sitting upon Utpala flower and holding a sword, //

CHU-TRAG CHU-DANG CHU-NYI" GYEN-GYI" TRE" //

You are adorned with the 112 ornamenting mark and signs, //

JAM-PAL MA-WE' WANG-PO KHYED-LA TOD //

Thus I praise you, O lord of speech, Manjushri. //

Dedication:

GE-WA DI-YI" JAM-PAL YANG DRUB-NE" //

By this virtue, accomplishing Manjushri and //

SHE"-RAB CHOG-GI POP-PA RAB THOB-CHING //

Obtaining the divine pride and supreme intelligence, //

GON-PO KUNG-ZIG CHOG-GI GO-PHANG LA //

Upon the ground of excellence all-seeing savior //
RANG-ZHEN DRO-KUN MA-LU" CHOD-GYUR CHIG //
May all beings –myself and others leaving behind none –entertain! //

If practise in that way properly, //
With wisdom and vision enhanced, //
One surely will obtain the boon of impeccable retention, devine pride and intelligence, //
And the dual benefit is spontaneously fulfilled in this very life, //
For which there is no doubt, Samaya! //
Based upon this the feast offering is: //
Gather various edibles whatever one gets, //
Or the normal food can be used for the offering feast.

Offering of Feast:

Impurities are purified with RAM YAM KHAM. //
With OM AH HUNG it is transformed into elixir. //
With the samadhi of self –deity : //
RAM YAM KHAM // OM AH HUNG //
NANG-WA NOD-KYI KA-PA-LAR //
In the skull cup of appearance –vessel //
NOD-CHUD DOD-YON TSOK-SU SHAM //
Are arranged the pleasure object of the nectar –content as offering feast, //
YE-SHE" DUD-TZIR JING-GYI" LAB //
And are blessed into wisdom elixirs. //
ZAG-MED DE-TONG KYE"-PE' DZE" //
This substance, which generates unstained Bliss-Emptiness //

TZA-SUM GYAL-WA GYA-TSO DANG //

I offer to the ocean of Three Roots and the Victors, //

JAM-PAL KYIL-KHOR LHA-LA BUL //

And to Manjushri and the deities of his mandala.

DAG-CHAG SOD-NAM DZOK-CHIR ZHE" //

Please accept, so that we might perfect merit accumulation. //

THUK-DAM KANG-LA NYAM-CHAG SHAK //

Be pleased and pardon my downfalls, //

ZUNG-DZIN ING-DRAL LHAG-MED ROL //

Rip apart subject –object duality into the space and dance in the tracelessness, //

SANG-WA CHOG-GI NGO"-DRUB TZOL //

Bestow the supreme secret accomplishment. //

LHAG-KYONG DRON-NAM LHAG-TOR ZHE" //

The guests of the superior protectors partake of the leftover offering torma, //

CHI-NANG BAR-CHED ING-SU DOG //

Counter the obstacles of the inner and the outer into space. //

U-TZITZ-TA BA-LING-TA KHAH-HI //

CHED-DON LA-NE" SUNG-MA DANG //

Protector who remain on specific purposes, //

MA-YAM TEN-MA YA-ME' TSOK //

And the assembly of Mayam Tenma Yama //

DAM-TSIG SANG-WE' TOR-MA LONG //

Take the secret torma of Samaya //

TRIN-LE" RAB-JAM LHUN-DRUB DZOD //

Accomplish your infinite activities spontaneously. //

MA-RIG NYI"-NANG RU-DRA DRUB //

The Rudra of ignorance of dualistic view, //

DANG-MED YE-SHE" ROL-PE" NEN //

Step upon it with the dance of wisdom that is free of anger, //

CHI-NANG SANG-WE' CHOD-PE' TSOK //

The heap of offering of outer, inner and secret //

JAM-PAL KYIL-KHOR GYE"-CHIR CHOD //

I offer so that the mandala of Manjushri might be pleased. //

RANG-JUNG LHEN-KYE" YE-SHE" LHA //

The deity of self-existing coemergent wisdom, //

GYAL-WE' KU-SUNG THUK-LA TOD //

I praise the body, speech and mind of the Victors -----, //

CHOG-THUN NGO-DRUB DENG-DIR TZOL //

Bestow, at this very moment, the common and the supreme boons. //

SAR-WA SID-DHI PHA-LA HO //

LHA-NGAG TING-DZIN YEL-WA SHAK //

I confess unawareness of the deity, mantra and samadhi. //

SAMAYA SHUDDE AH //

GE-DI DRO-WA YONG-LA NGO //

This virtue I dedicate to all migrants. //

KUN-KYANG SANG-GYE" SA-THOB SHOG //

May all too attain the ground of Buddhahood! //

THAP-KYI" KYED-PE' KYIL-KHOR LHA //

The deities of the mandala generated by means, //

SHE-RAB RIG-PE' LONG-DU A //

In the space of Wisdom Mind, A //

LAR-YANG JE"-THOB LHA-KUR SAL //

Again for the conclusion, visualize oneself in the form of the deity. //

DHI DHI DHI //

SA-SUM GE-WE' TRA-SHI" GANG //

May the three worlds be full of auspicious and virtue! //

DAG-CHAG NAM-LA DE-LEK SHOG //

Well –being and happiness may come to us! //

TSOK-CHOD PHUL-WE' SOD-NAM KYI" //

By the merit of offering the feast, //

DAG-ZHEN DRO-WA MA-LU" PA //

All migrants –oneself and others //

DAM-PA KU-NYI" THOP-PA DANG //

May obtain the two sublime bodies, //

NGON-GYUR DANG-PO' SA THOP-SHOG //

And attain the actual original ground! //

With that, perfecting the accumulations and purifying the defilement //

One will certainly obtain the glory of the dual benefit in this life, Samaya! //

Fire Offering:

Based upon that the fire offering is: //

In the center of the smokeless fire, //

The three whites or the three sweets, //

And yellow flower with the petals, //

And various herbs are gathered for the offering material. //

Or else gather yellow flowers //

And whatever material one gets, then: //

ME-THAB MIK-MED TOG-PAR GYUR //

The stove dissolves into non-conception emptiness. //

TONG-PE' NGANG-LE" KED-CHIG GI" //

From emptiness, in an instant, //

KHA-LA JA-TSON SHAR-WA ZHIN //

Just as rainbows appear in the sky, //

DE-CHEN GYUR-MED ZHING-KHAM SU //

In the realm of changeless Great Bliss, //

KOD-PA RAB-DZOK ZHAL-YE" U" //

In the center of fully adorned palace, //

PED-MA DA-WA GYE"-PE' TENG //

Upon a lotus and full-moon //

DUN-KYED YE-SHE" SEM-PA NI //

The on-front generation Jhanasattva //

JAM-PAL MAR-SEL GUR-GUM DOG //

Manjushri –translucent and saffron red in colour, //

CHAG-NYI" RAL-DRI PO-TI DZIN //

The two hands holding sword and scripture, //

ZHAL-CHIG DZUM-PE' DANG-DAN DEN //

The only face with a radiant smile, //

CHEN-NYI" DRO-LA TZE-WAR ZIK //

The two eyes watching the migrants with loving-kindness, //

U-TRA THOD-CHING ZAR-BU TROL //

The hair is topknot and the hair locks falling down, //

LONG-CHOD GYEN-DZOK ZHI-TSUL DEN //

All the attributes of sambhogakaya complete and smiling - //

YE-SHE" OD-NGE' LONG-KYIL DU //

In the space within the five lights of wisdom //

ZHAB-NYI" DOR-JE KYIL-TRUNG ZHUG //

Is seated with the two legs vajra-crossed, //

NANG-TONG GYU-ME' KU-RU SAL //

Appearing clearly in the illusory body of empty appearance. //

JAG-TENG RAM-LE" OD-JUNG WE" //

The light rays which come from the RAM at the tongue //

SEG-DZE" YE-SHE" DUD-TZI' CHUD //

Burns the materials into the elixir of wisdom, //

ZAG-MED DE-WA CHEN-POR ROL //

Which is relished in the stainless Great Bliss. //

GYE"-TSIM TSOK-DZOK DRIP-KUN JANG //

Delighted and satisfied the accumulations are perfected and all defilement purified, //

MI-SHE" MONG-PA RAB-SAL NE" //

Totally clearing away ignorance and stupidity //

LO-DRO" POP-PE' NGO-DRUB TZOL //

The boons of intelligence and divine pride are bestowed. //

OM GURU ARYA MANJUSHRI MAHA

SARWA PAN-TZA PUTS-TZA LA KHAH-HI //

NAL-JOR-WA DAG-LA SHE"-RAB PHUN-SUM TSOK-PA TZAL-DU SOL //

Please bestow upon me the yogi, abundance of perfect wisdom. //

Thus, after completing the necessary number the dedication is: //

Dedication and Prayers:

LAMA JAM-PAL KYIL-KHOR DU //

Into the mandala of lama Manjushri, //

SEG-LUK CHOD-PA PHUL-WE' GE //

Burnt, poured and offered, the virtue therein //

DRO-KUN SANG-GYE" THOB-CHIR NGO //

I dedicate to attainment of Buddhahood for all sentient beings. //

DAG-ZHEN SEM-CHEN MA-LU" PA //

Myself and all other sentient beings, leaving behind none, //

KHYEN-ZIK YE-SHE" NGON-GYUR NE" //

Actualizing the wisdom of knowing and seeing //

ZHON-NU BUM-KUR SANG-GYE" SHOG //

May attain enlightenment in the Youthful Vas Body! //

LHA-NYID OD-ZHU RANG-LA THIM //

The deity melts into light and dissolves into oneself //

MIK-MED CHO"-KYI ING-SU AH //

Without fixation, in the sphere of Ultimate Truth, A //

DAG-NANG DAM-TSIG SEM-PA NI //

The samayasattva, which is one's perception, //

Arises as the illusory deity for the conclusion. //

SID-LE" NAM-GYAL NYON-MONG MED //

Utterly victorious over existence and is free from passions, //

KUM-SUM LHUN-DRUB TRA-SHI" SHOG //

The three kayas are spontaneously perfected, may it be auspicious! //

Make other auspicious prayers. //

By this, whatever one wishes, //

And if skillful in directing to its goal //

Then like an arrow upon the bow //

Wishes and activities will be spontaneously accomplished. //

This nectar of all the profound pith instructions, //

This profound nectar of the heart of the Lotus Originated One //
Is rendered in symbolism in the manner of cherished wealth. //
In the future times of extreme degeneration, //
Fraud treasure teachings will fill the earth, //
It will be hard to distinguish between that which is Dharma and that which is not, //
The minds of the migrants will be steered by demons, //
It will be hard for the emanations of the Lotus Originated One to tame. //
Behaving in the way of Dharma is like day light star, //
It is hard to gain confidence in generation and completion processes, //
Meaning of the profound teachings will be revealed to the households, //
Channel –wind feats will be watched as a show. //
As the power of the demons will be immensely ruthless //
The two teachings will not be practiced alongside. //
The thoughts and minds of human beings will be deceived by demons. //
One alone will call in the foreign invaders. //
Undesirable, diseases, weapons, and the famine will flourish. //
The degenerate time will be self evident for there will be battles and war. //
The low land smoke will rise towards the high lands. //
The western rulers will be scattered in all directions. //
Evil people will hold the secluded places. //
The teachings of accomplishment Tantras will compete in faulty empowerments. //
When such a degenerate time comes, //
If not protected by the compassion of the Lotus Originated One, //
Tibet will become like being engulfed in the stomach of a lion or a cannibal. //
Therefore, this, the Lord of the Ocean Queen's //
Profound teaching, which is from his Wisdom Mind, free from elaboration //
I instruct you, Acharya Sale. //

Do not spread yet, but seal it with the treasure seal. //

At a future time of degenerate age, //

Not me but my emanation //

Who has the name Thug will hold it hidden //

Who will come from the west to east, //

Whose household companion Namnging Vimala //

Will be met during the time of the 13th Dharma king, //

The benefit of the migrants and the teaching will gradually flourish. //

Keep it as a single lineage and bring it into experience, //

The wisdom and intelligence will blaze forth, //

Apparent existence will arise as complete symbolism, //

Surely, supreme deity will be beheld. //

True or false take into hand (practice it) and will be clear. //

May it be met with those who hold wrong views! //

Assembly of the fiercesome oath-bound protectors, take care of it. //

Suppress the faculties of those who doubt. //

Not letting it fall into the hands of Samaya broken one's. //

Protect it ably, Samaya! //

Profound Seal! Secret Seal! Entrustment Seal! Sign Absorbed! //

Colophon: The great supreme vidyadara, the sun of the Early Translation Teaching, Zhabdrung Kyabgon Rinpoche commanded me that he wanted to have such a teaching. Offering auspicious celestial textile, never found in the world, the auspicious substances symbolizing the ten grounds and the five paths, and for the inner meaning the threefold precious objects symbolizing wisdom the command has fallen upon my crown and unable to refuse I, Dechen De'w Dorje wrote this experiential teaching in the Orgen Cave near Lhadrag Rinchen Dzong, which is near the great seat of Chishod Riche from the deityimage of Vision Space Dakini.