

## **Chagchen Ngoendroi Ngagdhoen Dhuipa** ( A Concise Recitation Text of Preliminary Practice on Mahamudra) written by His Holiness Ngawang Tenzin Dhoendrup, the 68<sup>th</sup> Je Khenpo, compiled and edited by Venerable Tshengyi Lopen, Tandin Tshewang of the Zhung Dratshang.

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As you begin your practice in the morning, sit on a comfortable seat or mat raised little bit from the back in Semkil (half-lotus) position. Cleanse your vocal speech with wind energy by breathing in and out thrice. First, bring out all the air inside by exhaling forcefully keeping your hands on your knees. Closing the right nostril with your right finger, inhale very gently from your left nostril. Visualize the blessings of Buddhas,

Bodhisattvas, all accomplished masters and good qualities of nature flowing into your body in the form of colorful rays of light. Hold it below your navel. Change your fingers and exhale gently through your right nostril in the form of dark smoke signifying your negative emotions, defilements and deceases. Again inhale gently from your right nostril and exhale from the left. In the third phase, keeping both your hands on your knee, inhale from both nostrils, hold it for a moment and exhale with force stretching your fingers as well. When you inhale press and hold the ring finger with your thumb so that evil spirits etc. will not enter into your body.

Maintain Vajraparyaka (Dorji Kiltrung), the seven-fold posture of Buddha Vairocana. Bring your left foot and keep it over the right thigh. Then bring your right foot from outside and place it comfortably on the left thigh. Keep your backbones straight like stack of coins or rosary. When you raise your backbone to the furthest position, it raises four fingers and when you scoop down, it drops by four fingers. Therefore, the right position is, raise your back to the furthest extent and then release a little bit. That way now your backbone is raised to two fingers. Extend and spread your shoulder slightly like the wings of a vulture giving more free space in front of your chest. Stoop your chin slightly, suppressing the larynx gently. Keep your hands four fingers below your navel with right on top. Raise the tip of your tongue slightly as if to touch the upper gum. Keep your teeth and mouth slightly open letting the breath to flow freely. Eyes must be kept open. You can either look at the tip of your nose or gaze at the open space in front of you.

Key to this posture is that, both your knees and edge of the pertex have to touch the ground. If your knees do not touch the ground, then your posture is too tight. Release your Kiltrung or legs little further outward till it is comfortable. If the edges of your pertex do not touch the ground, then your Kiltrung is too loose. Correct it by tugging your legs inward. I have seen several sitting with raised knees. This way you cannot sit for long. Using a small cushion or pillow to raise your back will work miracle.

In order to bless and create a virtuous vocal energy, recite the vowels, consonants and the mantra of Tendrel Ngyingpo (Pratitya Garbha/essence of interdependent origination) with the following visualization explained exclusively for you.

Visualize a white **AH** on your tongue. Transform it into a moon disc. On top of the moon, visualize again a radiant **AH**. Arrange the **white vowels** in an anti-clockwise so that it can

turn clockwise during rotation. In the second layer, arrange the **red consonants** in clockwise so that it can rotate anti-clockwise. In the third layer, arrange the **blue letters of Tendrel Ngyingpo** mantra anti-clockwise as the vowels. Emit the first rays of colorful light from these letters to all ten directions. Visualize making offerings to the Buddhas and Bodhisattvas. Then, draw the light rays back with their powers and blessings in the form of red rays, and absorb/merge them into the chain of letters and the mantra on your tongue. Again emit the second rays evoking the great Sages and all beings that had attained certain stage of enlightenment and possess speech powers. Draw the light rays again with their blessings in the form of letters (vowels and consonants) and absorb them into the chain of letters on our tongue as before. Recite the mantras three times, seven times or twenty one times as per availability of time.

After recitation, absorb the chain of letters and the moon disc to the **AH**. Then dissolve the letter **AH** into your tongue. With that, visualize achieving all qualities of the speech of the Sugatas (Buddha).

The Ngoendro is divided into two parts, the **external (common)** and the **internal (uncommon)** practice. **The external practice, common to all traditions and faiths comprises of four parts.** As this is very important, I will try to translate line by line so that you can understand the verse word by word when you recite daily.

**1. Understanding how difficult it is to obtain a Fortunate Human Life:**

A Human Life with Eight Leisure and Ten Endowments is very difficult to obtain,  
Since it can accomplish what is meaningful for mankind,  
Therefore, if one do not make best use of it now,  
How can you get such good opportunity like this in future?

**2. Impermanence of Life and Uncertainty of Death:**

Life in all “three realms” is transient like the clouds in autumn season,  
Birth and death of beings are like watching the movements of a dancer,  
Duration of life of a sentient being is like lightning in the sky.  
It moves swiftly like a stream falling from a cliff.

**3. Karma: Law of Cause & Effect / Action:**

When the expiration of time forces us to depart to the next world / life,  
Wealth, friends and families will not follow,  
From whatever to wherever we go,  
Result of our own actions will follow us like a shadow.

**4. Sufferings in Samsara:**

All three realms burn with miseries of sickness and old age,  
Here there is no protection against excessive fire of death.  
All sentient beings are ignorant to come out of the Samsara,

Like a bee trapped in a vase.

**The internal (uncommon) practice that is exclusive to only Mahayana and Tantrayana also comprises of four parts:**

**1. Prostration: Taking refuge and generating Bodhicitta to prepare our mind:**

In the space before you, visualize a yellow (letter) **LAM**. Transform the letter into a vast golden land. In the middle of this vast pure land, visualize a white (letter) **BAM**. Transform this into a very beautiful lake of nectar. In the center of this scenic lake, visualize a green (letter) **PAM**. Transform this letter into a five-branched Wish-fulfilling tree with golden roots, Baidurya (Aquamarine) trunk and leaves of all kinds of gems.

On the middle branch, visualize the Root Guru in the form of Vajradhara, adorned with all thirteen ornaments of the Sambhogakaya and six bone-ornaments, sitting on a lotus, a moon and a sun disc staged on a precious seat supported by eight lions. The Root-Guru is surrounded by all lineage holders and other Gurus of different traditions. On the front branch, visualize Chakrasambhara (Dechok) standing on a lotus and sun disc seat, surrounded by other Tantric deities like the Kalachakra, Hayagriva, Hevajra and so on. On the right branch, visualize Shakyamuni Buddha seated on lotus and moon disc with Buddha Kasyapa on the right and Maitreya on the left surrounded by other Buddhas. On the back branch, visualize the Great Mother of Wisdom Perfection seated on lotus and moon disc surrounded by texts. On the left branch, visualize Avaloketsvara standing on lotus and moon disc surrounded by other Bodhisattvas, Arhats and accomplished Sanghas. Then visualize the whole Mandala surrounded by Dhakas, Dhakinis and Dharma Protectors, like clouds in the sky.

At this point, you have to stand and make the prostrations. For counting, you can hold a proper rosary on your left hand or use any kind of counting instrument. Fold your hands properly. Imagine holding a jewel inside your folded hands. Place on your crown, throat and heart in reverence and make prostration along with recitation. If you intend to make one hundred prostrations, offer ten to the Dharmakaya (Choe-ku), twenty to the Sambhogakaya (Long-ku), thirty to the Nirmanakaya (Truil-ku) and forty to the Svabhavakaya (Ngowo Ngi-ku) Buddha.

In front of you, visualize your enemies and evil spirits, present father on your right, mother on your left and other sentient beings at your back. Imagine yourself as the Umze (chant master). When you chant the refuge prayers and prostrate, all follow your lead. Thus you can benefit countless sentient beings and also accumulate equal merits as well.

The key point for prostration is that, you have to touch your two hands, two knees and the forehead on the ground with deep devotion and sincere dedication. When your prostration is over, sit down and continue with other recitation. At the end, dissolve the Refuge Mandala either in clockwise starting from the front or together from outside toward the Root-Guru into a ball of light. Finally, dissolve the light into yourself through your

crown, thus merging your mind, speech and body with the Root-Guru's. Meditate for a while in that un-separable state.

## 2. Instructions on Vajrasattva practice in order to cleanse the defilements and obscurations:

Above your crown, visualize a white letter - **PAM**. Transform it into a lotus seat. On the lotus, visualize a white **AH**. Transform it into a moon disc. On top of the moon disc, visualize a **HUNG**. Transform it into a five-pointed white and transparent Vajra with a **HUNG** in the center. Emit colorful light rays from the **HUNG** to all ten directions, first making offerings to the Buddhas and Bodhisattvas and receiving their blessings. During the second time, the rays touch all sentient beings; purify their sins and defilements. Withdraw the rays back to the **HUNG**. Now the Dorji and the **HUNG** transform into your Root Guru in the form of Dorji Sempa (Vajrasattva), sitting in Kiltrung posture, white body, one face, two arms holding Vajra and Bell. He is embraced with consort Dorji Ngyema, sitting in lotus posture, holding a Drigug (sacrificial dagger) in the right hand and a Skull-cup in the left. Both are adorned with jewels and bone ornaments. In side both Yab and Yum, visualize a white **OM** in the crown, red **AH** in the throat and blue **HUNG** in the heart-center. From the letter **HUNG**, emit rays into ten directions. Invite the wisdom soul of all Buddhas and Bodhisattvas in the form of Vajrasattva as you retrieve the rays and merge with the Root-Guru visualized as Dorji Sempa above your crown. Basically here the Dorji Sempa you have visualized is the form/body and the Dorji Sempa coming from all directions are the soul. Thus, the refuge Dorji Sempa is made real and alive.

In the upper part of the heart-center, you have already visualized a blue **HUNG**. In the lower part visualize a five-pointed Vajra with a five-colored **HUNG** in the middle, symbolizing the five wisdom or the five Buddha Families, on a moon disc. The **LEKOR** (circle) and the **NADHA** (hook-like mark) are blue, symbolizing Nampar Nangze (Vairocana); the **DHATSHE** (crescent moon) is white, symbolizing Mikoedpa (Aksobhya); the **top part of HA** is yellow, symbolizing Rinchen Jungney (Ratnasambhava); the **other part of HA** is red, symbolizing Yoedpame (Amitabha); and **HA-tak** and **ZHABJU** are green, symbolizing Dhoenyoe Drupa (Amoghasiddhi). As you chant the Vajrasattva mantra, the letters come out of the **HUNG** one after another and is arranged anti-clockwise so that it can rotate clockwise during chanting. If possible, arrange the mantra letters in one ring. If not, you can make several rounds.

During the recitation, you can divide your visualization time into three parts. In the first part, concentrate on the forms, ornaments and the Seed-syllable, mantras, their colors and meaning. In the second, concentrate on the Dhuitsi Bebjang (cleansing your sins and defilements with Amrita). This is very important and is the main part of Vajrasattva practice.

As you recite the mantra and generate deep devotion, Ku-yi Dhuitsi (Nectar from the Body, blessing) drips from the joint of Yab and Yum, Sungi Dhuitsi (Nectar from the Speech) drips from the mantra syllables, and Thugki Dhuitsi (Nectar from Mind) drips

from the Dorji and the moon disc. Initially the Dhuitsi drips drop by drop, increasing gradually as you generate more devotion. The dripping Dhuitsi enters your body through your crown and flows in your body carrying away all your sins, defilements, diseases and all negative forces. As it flows out of your body from the nine doors and pores in your skin, visualize all sins and defilements coming out in the form of stagnant blackish colored water. Diseases come out in the form of frog, snake, scorpion and other poisonous creatures. Evil spirits/negative forces come out in the form of blood and pus. All these sink down into the earth. There beneath the earth, visualize those beings you owe karmic debts waiting with open hands and mouths. Transforming everything into dishes of their choice, imagine them enjoying your offerings to the fullest contents and satisfaction. The effect of these repays all the karmic debts that you have accumulated till now.

In the third part, visualize that the sins and defilements get ablution and therefore, the color of the Dhuitsi outflow becomes brightly cleaner. After sometime, visualize that the outflow is same as the inflow, signifying total free from sin and defilement. Then close the outlet and let the Dhuitsi fill your whole body. Start filling up from your crown and then gradually move on to your throat, heart, navel and other parts. Once your body is full, stop the flow from Vajrasattva. After that, with strong devotion and pure faith continue with the recitation.

Great protector, due to lack of knowledge and sheer ignorance,  
I have broken my vows and failed to abide by these commitments,  
My Guru, please forgive me and protect me,  
Compassionate protector, holder of the Vajra,  
I take refuge in you, Lord of the sentient beings.  
I confess in front of you the entire root and branch Samayas (pledge) of body  
speech and mind that I have broken.  
Please accept my confessions and cleanse all the stains.

Finally, the compassionate Vajrasattva comes in front facing you. Smilingly he tells you that all your sins and defilements are now totally cleansed. Then, transform Dorji Sempa Yab and Yum into a ball of light and dissolve it into yourself thus becoming one. Meditate for a while in that un-separable state.

### **3. Instructions on Mandala Offering Practice in order to contribute to complete the dual accumulation of merits and insights:**

In the space in front of you, visualize a Pure Land, adorned beautifully with Mount Meru (the king of mountains). On top of this mountain, visualize a four-petal lotus. In the middle, visualize your Root Guru in the form of Vajradhara embraced with Vajra Yogini surrounded by Gurus of all traditions. On the front petal, visualize Chakrasambhara standing surrounded by all Tantric deities. On the right, visualize Shakyamuni Buddha surrounded by Buddhas of three times. At the back, visualize Great Mother of Wisdom Perfection surrounded by volumes of texts. On the left, visualize Avalokitesvara

surrounded by Bodhisattvas and Arhats. Then visualize the Mandala surrounded by Dakas, Dakinis and Dharma Protectors like clouds in the sky, as in the past Tshogzhing.

Offering the first of the seven branch practice, the prostration:

To Lama, the true Buddha,  
Respectfully through body, speech and mind,  
Joyfully with folded hands,  
I bow down in devotional reverence.

This is where you make the Mandala Offering. Procure a small mandala and some grains. Rice, wheat or barley is fine. You can even use colored grains; add coins and precious stones as well. First, wipe the mandala, pour some water (add saffron and kapur if available) and then put a larger mound in the middle signifying Mount Meru, four smaller mounds for four Continents (the one facing the Tshogzhing is East) and another two smaller mounds in between Mount Meru and the Continents for Sun and Moon. This is the simplest and the shortest mandala, both in offering and recitation. It has only seven Tshombu (mound / offering).

Then, continue with the other remaining seven-branch practice.

By offering in kind, or through visualization,  
Of external, internal and secret offering,  
Of limitless and multiple offerings,  
I will offer always.  
From the time beginning-less,  
Declared and un-declared actions,  
Of ten non-virtuous deeds,  
I confess deeply with repentance.  
Till the end of the space in all directions,  
Who works for the benefit of all sentient beings,  
Buddhas and Bodhisattvas of three times,  
With joy I admire,  
Through various skillful means, for the disciples,  
As per individual interest and ability,  
Profound and vast teachings,  
Of the greater vehicle, please turn the wheel of Dharma.  
Virtuous Karma of body, speech and mind,  
Is beyond thoughts and phrases,  
Therefore, as long as samsara exist,  
Please do not enter into the state of Nirvana.  
What I and all had and will accumulate,  
Virtuous deeds of three times all put together,  
For all motherly sentient beings  
Will I dedicate for their enlightenment.

With deep devotion and faith in the Guru, recite the refuge prayers for the Dharmakaya, Sambhogakaya and Nirmanakaya Buddha form of your Guru. For Svabhavakya (Natural Truth Body or union of all the three bodies), recite the prayers as much as possible. At the very end, as you recite the line, dissolve the mandala into a ball of light and further dissolve the light into yourself through your crown thus becoming one. Meditate for a while in that un-separable state of Guru's mind and yours.

**4. Instructions on the Supreme Practice, Guru Yoga to receive blessings to attain the ultimate goal, Enlightenment ( to see the state / essence of mind ).**

Chant the mantra “**OM SOBHAWA SHUDHA SARWA DHARMA SOBHOWA SHUDHOI HANG**” meaning; all phenomena become emptiness, which is pure by nature. Transform all your Phungpo (body), Kham (elements) and Kemchey (senses) into emptiness. From the expanse of emptiness, visualize yourself as Vajrayogini, red and clear, one face, two arms and three eyes. She stands naked, dangling over her shoulder the remaining of her beautiful hair tied at her crown decked with five Thoedkam (dry skull), holds a curved knife in her right and skull cup with blood in her left hand. Her body is adorned with five bone ornaments. In her left armpit, she is carrying a Khatramga (staff) and wears a garland of fifty freshly served heads. Her left leg is stretched and right leg drawn in / lifted, sits on seat of lotus, sun disc and lifeless corpse stacked together. She sits amid flames of wisdom. Above her crown, on the stacked seat of precious stones held by eight lions, lotus, moon and sun, the Root Guru in the form of Vajradhara embraced with Vajrayogini is seated, adorned with all thirteen Sambhogakaya ornaments and six bone ornaments. Above his crown, the lineages Holders of Root Gurus sit one above the other till Dharmakaya Vajradhara. They are all one in essence and equal in accomplishments.

With total faith and devotion, recite the following prayers in order to receive the transmission of Mahamudra and blessings of the Linage Gurus.

To Dharmakaya Vajradhara, Tilopa, Naropa, Marpa, Milarepa, Gampopa, Thatsapa (Phamo Drupa), Naphupa (Lingrey Pema Dorji) and Pelden Drukpa (Tsangpa Jarey) I make earnest supplication. Please grant me Paramasiddhi (supreme attainment). To Sangay Yonrey, Zhoenu Singye, Ngyima Singye, Dorji Lingpa, Poedchapa (Singye Rinchen) and Singye Gyelpo I make earnest supplication. Please grant me Paramasiddhi. Kuenga Singye, Khenchen Dorrinpa (Dorji Rinchen), Lotey Singye, Khentse Togdhen, Yeshey Rinchen and Lotey Chogdhen I make earnest supplication. Please grant me Paramasiddhi. Sherub Zangpo, Namkhai Neljorpa, Gyelwang Je, Ngawang Chogyel, Ngagi Wangchuk and Kuenkhen Pema Karpo, I make earnest supplication. Please grant me Paramasiddhi. To Mipham Chogyel, Tenpai Ngyima, Lhawang Lodrey, Ngawang Namgyel, Sonam Yodzer and Ngawang Gyeltshen, I make earnest supplication. Please grant me Paramasiddhi. To Shacha Rinchen, Yonten Thaye, Jamyang Gyeltshen, Trangya Dhanza (Sherub Gyeltshen), Shacha Gyeltshen and Jigme Chogyel, I make earnest supplication. Please grant me Paramasiddhi. (If you prefer the Close Lineage, after Kuenkhen Pema Karpo, you can recite from here.) Heruka Pel Shacha Shri, Tenzin

Jamtsho, Sonam Zangpo and to gracious Root Guru, I make earnest supplication. Please grant me Paramasiddhi. Due to deep devotion of Tilopa, Vajradhara melts into Tilopa, Likewise because of devotion of Naropa, Tilopa melts into Naropa till all the Gurus have merged into your Root Guru visualized in the form of Vajradhara above your crown. Recite the remaining line requesting your Guru to grant you blessings to achieve the profound realization, the Mahamudra.

To receive the Four Initiations/Fourfold Empowerment, you will have to first understand how and from where to receive the Wang (empowerment). With pure heart and deep devotion, concentrate on the four letters, white **OM** inside the crown, red **AH** inside the throat, blue **HUNG** in the heart center and green **HO** inside the navel of your Root Guru above your crown and inside yourself. The Guru's letters are bright, shiny and emitting rays of light signifying that he is fully enlightened. While your letters are little dim due to remaining obstructions to liberation and omniscience. As you recite the text, visualize that, rays of light from different letters inside different Chakras of the Guru fall on your letters, turning your letters bright and emitting colorful rays as well.

When the first ray from your Guru's white **OM**, the seed of Nirmanakaya Body, situated in the crown touches your dim **OM**, it becomes bright too. Out of the four Wang, you receive the Bum Wang. Out of the four Gawa (Joy), you achieve the Mudita/first Joy. Out of obstructions associated with four periods, obstruction while awake is cleansed. Then, out of the four attainments, this leads you to get the Ku Dorji (Emanation Body).

When the second ray from Guru's red **AH**, the seed of Sambhogakaya Body, situated inside the throat center touches your **AH**, it sparks as well. Out of four Wang, you receive the Sangwai Wang. Out of four Gawa, you achieve Chogtu Gawa (great joy). Out of obstructions associated with four periods, obstruction while in dream state is cleansed. And, out of the four attainments, this leads you to achieve Sung Dorji (Complete Enjoyment Body).

When the third ray from Guru's blue **HUNG**, the seed of Dharmakaya Body, situated inside the Heart Center (in the chest) touches your dim blue **HUNG**, your **HUNG** also glows as that of Tsawai Lama. With that, you will receive the Sherub Yeshey-ki Wang. Out of four Gawa, you achieve the exalted joy; out of obstructions associated with four periods, obstruction while in deep sleep or unconscious state is cleansed. Further, out of the four attainments, this leads you to achieve Thug Dorji (Wisdom Truth Body).

When the last ray from your Guru's green **HO**, the seed of Svabhavakaya Body, situated inside the navel touches your **HO**, your **HO** also becomes very bright radiating rays of light. With this, you receive the Tsig Wang (verbal initiation). Out of the four Gawa, you will achieve Lhenkey-ki Gawa (innate joy). From the obstructions associated with four periods, the transmigration obstruction is cleansed. With the result, this will lead you to get Yeshey Dorji (Natural Truth Body).

Again with deep and sincere devotion, pray to the Lama to grant blessing that you and all the sentient beings will achieve all the four Bodies of the Buddha-hood by associating with the Guru. Then, the Lama with his throne dissolves into a ball of light. Finally, the ball of light also dissolves into yourself, merging the Ku, Sung and Thug of Lama with your Lui, Nga and Yi, thus achieving the state of realization equal to Guru's attainment. Rest in that profound state as long as you can if time permits. If you have attained certain degree of the state of your mind through meditation, you go to that state instantly and maintain that perception. At the very end, dedicate the merits for all motherly sentient beings to attain enlightenment, the state of Buddha Vajradhara.

**(The End of Ngoendro Instructions)**