

## **A Brief and Concise Recitation Text on Preliminary Practice of Mahamudra:**

### **I prostrate and pay homage to the Glorious Guru**

This very brief and concise recitation text is designed to help memorize easily for those faithful and earnest practitioners, who cannot read or write Dzongkha. As you begin your practice in the morning, sit on a comfortable seat in lotus or semi-lotus position. Then cleanse your vocal speech by breathing in and out thrice.

In order to bless and create a virtuous vocal energy, recite the vowels:

**OM AH AHH, I II, U UU, RYI RYII, LYI, LYII, E EE, O OO, ANG AHH**

Consonants:

**KA KHA GA GHA NGA, TSA TSHA DZA DZHA NYA, TRA THRA  
DRA DRHYA NYA, TA THA DA DHA NA, PA PHA BA BHA MA, YA RA  
LA WA, SHA SKHA CHYA SOWAHA**

Tendrel Ngyingpo:

**OM YEDHARMA HEYTU PARBHAWA HEYTUNTE KHEN TA THA  
GATO HYAWA TE KHENTSA YOU NIRODHA EWAM WATI MAHA  
SHAMA NAE SOWAHA.**

The Ngoendro comprises of two parts, the common and the uncommon. The first is the four thought transformations:

**Human life with eight leisure and ten endowments is very difficult to  
obtain;  
Our life is transient and is subject to death;  
Result of our own Karma (actions), good or bad will follow us;  
There is only suffering in this Samsara.**

( Meditate and reflect as you recite the lines )

The uncommon practice comprises of four parts:

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

**In the space before you, visualize a Buddha-field with a wish-fulfilling tree in  
the center;**

**On the five branches, visualize Guru and Deity;  
Buddha, Dharma (Scriptures) and Sangha, all surrounded by;  
Dhakas, Dhakinis and Dharma Protectors.**

Thus visualize the Refugee Mandala and recite the following.

**For all motherly sentient beings, I take refuge in the Guru, the Dharmakaya;  
For all motherly sentient beings, I take refuge in the Guru, the  
Sambhogakaya;  
For all motherly sentient beings, I take refuge in the Guru, the  
Nirmanakaya;  
For all motherly sentient beings, I take refuge in the Guru, the  
Svabhavakaya.**

Along with recitation, prostrate as many as possible. Then dissolve the Refugee Mandala into yourself.

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

**Above your crown, visualize your Guru in the form of Vajrasattva;  
Embraced with consort and has a Vajra with Hung at the center, surrounded  
by;  
Chain of Mantras, emitting rays and receiving blessings of the Buddhas;  
Dropping Amrita cleanses the defilements and obscurations.**

Recite the hundred syllables Vajrasattva Mantra. If you cannot, just recite “**OM VAJRA  
SATTO HUNG**” as many as possible. At the end, dissolve Vajrasattva into yourself and meditate in that state for a moment.

3. Mandala Offering in order to complete the dual accumulation of merit and insight:

**On top of Mount Sumeru, composed of four riches;  
On four Patel Lotus, visualize Guru and Deity;  
Buddha, Dharma and Sangha seated, and on the terrace steps;  
Dhakas, Dhakanis and Dharma Protectors reside.**

Thus, visualize the Refugee Mandala and offer the seven-branch practice as follows:

**With prostrations, offerings and expiation of sin through confessions and  
repentance;  
Rejoicing in other’s deeds, requesting to give Dharma teaching, supplication  
not to pass into Nirvana, and;  
Little merit that I have accumulated;**

**I dedicate to all sentient beings to get enlightenment.**

While making the Mandala Offering, recite the following verses as well.

**On the vast land, sprinkled with scented water and flowers;  
Mount Sumeru surrounded by four continents and decorated by sun and moon;  
These, I offer as Buddha-fields to you all;  
Let all sentient beings enjoy the immaculate Buddha-field.**

Recite and make the offering as much as possible.

**To the real emanation and essence of Buddhas, Root Guru;  
With faith and devotion from body, speech and mind I pray;  
Let me see and recognize the ultimate essence of primordial existence;  
And bless me to continue practicing the experience as long as I live.**

Finally dissolve the Refuge Mandala into yourself as you recite the verse.

4. Instructions on Guru Yoga to receive blessings to attain enlightenment.

**OM SOBHAWA SHUDHA SARWA DHARMA SOBHOWA SHUDHOI  
HANG.**

**From emptiness, transform yourself into Vajrayogini;  
Red and clear, with one face, two arms and three eyes;  
Holds a curved knife in her right and skull cup with blood in her left hand;  
Adorned with five symbolic ornaments and a garland of heads;  
Sits with left leg stretched and right lifted, on lotus, sun disc and lifeless corpse;  
Above her crown, on the stacked seat and throne;  
Visualize Root Guru and lineage holders seated one above the other.**

Then, recite the prayers dedicated to the Mahamudra lineage holders.

**To Dharmakaya Vajradhara, Tilopa and Naropa;  
Marpa, Milarepa, Gampopa and Thatsapa (Phamo Drupa);  
Naphupa (Lingchen Repa), Pelden Drukpa (Tsangpa Jarey) and others;  
To all lineage Gurus, I make earnest supplication.  
Due to sincere faith and deep devotion;  
Chain of Gurus dissolves into the Root Guru.  
For the sake of all motherly sentient beings to attain Buddha-hood, I pray to you, Svabhavakaya Buddhas, the Natural Truth Body. Please grant me your blessings to achieve the profound realization, the Mahamudra.**

Recite as many as possible and then prepare to receive the Four Initiations.

**From the letters OM, AH, HUNG and HO inside the four center spots of the Guru;  
Emitting white, red, blue and green rays of light immerses into you;  
With the result, may all defilements and obscurations of body, speech, mind and wisdom;  
Get eliminated and with the result, gain sovereign over the four Kayas.**

**Root Guru, along with seats, transforms into rays of light and merges into oneself  
Self also transform into the essence of the origin, the amplitude of the mind.**

Lastly, dedication the merits accumulated to all sentient beings as follows-

**With the merits accumulated, may I;  
Attain the state of the glorious Guru; and,  
All sentient beings, not living a single one behind;  
Let me lead them to enlightenment.**

**To whatever deeds and activities you undertake;  
I will not generate slightest false faith or have any misconception;  
Through total faith and aspiration in whatever you do;  
Let my mind receive your blessings.**

**Henceforth, in all births, with you, accomplished Guru;  
Without separation, may I enjoy the nectar of the Dharma;  
Achieve all the knowledge and qualities of various Bumis;  
With the result, may I attain the state of Vajradhara.**

**As Buddhas and Bodhisattvas of all directions and time;  
Father and Sons of the Pelden Drukpa lineage in particular;  
Had prayed and benedict for the Dharma and all sentient beings;  
May I fulfill them all.**

**Let there be blessings and auspiciousness of the Linage Holders of Kargyuid;  
Let there be blessings and auspiciousness of the Deities;  
Let there be blessings and auspiciousness of the Dhakas and Dhakanis;  
Let there be blessings and auspiciousness of the Dharma Protectors;**

**With the arrival of the Buddha in the world;  
Brightening the ignorance of all with the Dharma like rays of the sun;  
And, with peaceful co-existence of the practitioners;  
May the Dharma flourish and live for eternal period.**

Note: This text was written by Drabi Lopen Buddha Vajra (Sangay Dorji) with the hope to benefit those elderly practitioners who cannot read Dzongkha. May it generate merits and accumulate virtue.