

This is the method of the Mahāyāna Sojong practice for any fortunate individual who is aware of the unfathomable suffering and the shortcomings of its origin, and who, through assessing his or her own personal experience, thinks about the miserable nature of mother [sentient beings] pervading space, and genuinely strives toward awakening. At dawn, [by whose light] you can barely see your own hands, wash thoroughly and arrange a representation of the Three Jewels in a clean and agreeable place. Arrange exquisite and fine offerings of whatever you are able to acquire. In a respectful manner, take a seat before [the offering shrine] and [recite]:

Refuge & Bodhicitta

SANGYE CHÖDANG TSOGKYI CHOGNAM LA

In the Buddha, the Dharma, and the Supreme Assembly,

DROLA PHENCHIR SANGYE DRUBPAR SHOG

May I attain Buddhahood for the benefit of all beings.

ସୁର୍ଯ୍ୟକୁଣ୍ଡଳୀରେ ପାଦପାଦିକାରୀ ପାଦପାଦିକାରୀ

JANGCHUB BARDU DAGNI KYABSU CH

I go for refuge till the Enlightenment is achieved.

ସନ୍ଧାନ

Three times

བྱଦ୍ୟା·ଶି·ଶ୍ଵିକ·ଶ୍ଵେତା·ବ୍ରାହ୍ମିନ୍ଦ୍ରିୟା·ଶ୍ଵେତା·ଶ୍ଵେତା

DAGGI JINSOG GYIPE SÖNAM KYI

Through the merit of practicing generosity and so on,

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Four Immeasurables

SEMCHEN THAMCHE DEWA DANG DEWE GYUDANG DENPAR GYUR CHIG

May all beings have happiness and the cause of happiness

DUGNGAL MEPE DEWA DAMPA DANG MINDRALWAR GYUR CHIG

May they be inseparable from the supreme joy that is without suffering.

ପରିଶ୍ରମ

Three times.

DUNGAL DANG DUNGAL GYI GYUDANG DRALWAR GYUR CHIG

May they be free of suffering and the cause of suffering.

NYERING CHAGDANG NYI DANG DRALWA'I TANGNYOM CHENPO LA

NEPAR GYUR CHIC

May they abide in the great equanimity that is free from attachment and aversion.

Consecrating the Ground

ସମ୍ବନ୍ଧରେ ଶବ୍ଦଗୀତି

THAMCHE DUNI SAZHI DAG

May the entire surface of the earth
become a pure land,

ସମ୍ବନ୍ଧିତ ପତ୍ରର ଶର୍ତ୍ତ ଏବଂ ପରିପ୍ରେକ୍ଷଣ

RANGZHIN JAMPOR NEGYUR CHIG

and in nature smooth like lapis lazuli.

NGÖNAM.MALÜ JIZHIN KYHENGYUR PA'I

You realize all phenomena just as they are,

ସମେତାମ୍ବାନ୍ତଶାଶ୍ଵରମେନ୍ଦ୍ରମନ୍ଦିର

SEGMA LASOG MEPA DANC

free from stones and gravel

ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କରୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ

MALÜ SEMCHEN KÜNGYI GON GYUR CHING

The protector for countless sentient beings

ସର୍ବକ୍ଷମ୍ଭୁତ୍ସମ୍ମିଳିତଃ ପରିପ୍ରକାଶିତଃ ପରିପ୍ରକାଶିତଃ ପରିପ୍ରକାଶିତଃ

CHOMDHEN KHORCHE NEDIR SHEGSU SO

Bhagavan, I pray that you come here with your retinue.

ସମ୍ବନ୍ଧରେ କିମ୍ବା କିମ୍ବା

LAGTHIL TARNYAM BENDUR YA'

even like a level palm

བྱତ୍ତା ଶ୍ରୀ ଦୁର୍ଗମ ପତ୍ରା ଶ୍ରୀ ପତ୍ରମାର୍ତ୍ତିବିଜ୍ଞାନାଳ୍ୟ

DÜDE PUNGCHE MIZE JOMZE LHA

You have subdued the hordes of maras.

ଶତଶାଲ୍ମବ୍ରଦ୍ଧିରାତ୍ରି ଶ୍ରୀରାତ୍ରିଶାଶ୍ଵରୀ

CHOMDEN DIRNI JÖNPA LEG

The Bhagavan is welcome here!

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༄༅· བ· མ· བ· བ· བ· བ· བ· བ· |
TONGSUM KÜNDANG NYAMPA YI
We offer you this eight-petaled lotus,

ତି·ଶଦୀ·ଶଦ୍ଵି·ଶତ୍ରୁଗାମ·ଶୁ·ଶର୍ମିଶ୍ଵା ।
CHIDE WARNI ZHUGSU SÖL
We pray you take your seat with ease.

བདག་གේ ଅକ୍ଷର ଶବ୍ଦ ଶବ୍ଦରୁ ।
DAGGI CHÖYÖN ZHELE DU
In order to accept our offerings,

ଶ୍ରୀ ଶତାବ୍ଦୀ ମାତ୍ରାମାତ୍ରା ଶତାବ୍ଦୀ ମାତ୍ରାମାତ୍ରା
JITAR TAMPA TSAMGYI NI
Just as when the Buddha was born,

ད୍ୱ୍ୱିଦ୍ୱିଦ୍ୱି འି ཚାରୁଣ୍ୟା ଶୁଣାର୍ଥା ।
DINYI DUNI ZHUGSU SÖL
We ask that you remain here.

དྲྲ རྒྱତ ཡନ୍ତର འନ୍ତର କୁଣ୍ଡଳ ପାଶା ।
DEZHIN YANGPAR BÜLLAG NA
To this realm of a billion worlds.

ල୍ହାନମ୍ କୁଂଗ୍ ତ୍ରୁସୋଲ ତାର
LHANAM KÜNGYI THRÜSOL TAR
All the devas made the bath offering

ସ୍ଵାଧୀନ୍ତିର୍ବେଦନାନ୍ତିଷ୍ଠା

LHAYI CHUNI DAGPA YI

With the purest water from the heavens,

ଶିରକ୍ଷୁଦ୍ଵିଦ୍ଵିଶୁରକ୍ଷେତ୍ରା

MIKYÖ DORJEI KUNYE LA

The attainment of the immovable vajra body,

ଦେଲେ ଜେନ୍ୟାଙ୍ଗ ଚୋପେ ତ୍ସୋଗ

DELE ZHENYANG CHÖPÉ TSOG,

There are also other offerings.

ଦେଶିନ୍ ନଦ୍ୟାଶୀଶ୍ଵରନ୍ତିଷ୍ଠା

DEZHIN DAGGI KUTRÜ SOL

Likewise, I will make the same bath offering.

ମିଶ୍ରଦ୍ଵିଦ୍ଵିଶୁରକ୍ଷେତ୍ରା

MICHE DEPE DAGBUL NA

By virtue of the one-pointed devotion,

ରୋଲମୋ ଯାନ୍ଧ୍ୟେନ୍ ଯି'ଓଂ ଦେନ

ROLMO YANGNYEN YI'ONG DEN,

The music is beautiful.

ଶବ୍ଦମ୍ବାଯଦନ୍ତାନ୍ତିଷ୍ଠା

SABJAM YANGPA LHAYI GÖ

Light and comfortable like the clothes o

ନଦ୍ୟାଶୀଶ୍ଵରନ୍ତିଷ୍ଠା

DAGKYANG DORJEI KUTHOB SHOG

May I attain the same vajra body in my offerings.

ସେମଚେନ୍ ତର୍କନ୍ତାନ୍ତିଷ୍ଠା

SEMCHEN DUGNGÄL SIMJÉ PAI

Absorbing the suffering of animals,

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॥ ଶ୍ରୀକୃଷ୍ଣାଶକ୍ତିଶା

TRINNAM SOSOR NÉGYUR CHIG

Let the clouds settle down.

କମ୍ପ୍ସନ୍ତ୍ରହ୍ୟାୟ | କମ୍ପ୍ସନ୍ତ୍ରାଭର୍ତ୍ତୀ ସକ୍ଷମିତ୍ରାବ୍ଲକ୍ଷ୍ୟା ହସ୍ତାନ୍ୟା ଅନ୍ତର୍ଭାବୀମୁକ୍ତୀୟା ହସ୍ତାନ୍ୟା

NAMO RATNA TRAYAYA, NAMO BHAGAVATE, BENZA SARA PRAMARDHANE, TATHAGATAYA, ARHATE SAMYAK SAMBUDDHAYA, TEYATA,

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OM BENZE BENZE MAHA BENZE. MAHA TEDZO BENZE. MAHA BIDYA BENZE. MAHA BODHITSITA BENZE. MAHA BODHI MANTOPA SAMKRAMANA BENZE.

SARVA KARMA AVARANA VISHVA DHANA BENZE SOHA

ཡན·པ་ནුත·པ | *The Seven Branches*

හි·ෂ්වේ·ද·ෂ·දා·ස්ස·න්තු·දී·ද්වී·ස·හේ·ව· |
JINYE SUDAG CHOGCHÜ JIGTEN NA

To all the Buddhas, the lions of the
human race,

ෂ්ව·ද·දා·ස්·හි·ද·ද·ස·න්·තු·ස්·න් |
LÜDANG NGAGYI DANGWE CHAGGYI O
Devotion fills my body, speech, and mind.

ඩි·ජී·කු·ය·ෂ්වේ·ද·ෂ·දා·ස·න්තු·ද·ස·යි·ස· |
ZHINGGI DULNYE LÜRAB TÜPA YI
And I multiply my body as many times as
atoms in the universe,

න්·ස·නු·ම·ය·පි·ෂ·න්·ස·යි·යි·ස්·ද·ස·ගු· |
DÜSUM SHEGPA MIYI SENGE KÜN

In all directions of the universe, through
past and present and future:

යෙද·ස·ෂ්වේ·ද·ස·දී·ද්වී·ස·න්·දා·ස්·යි·ස· |
ZANGPO CHÖPA'I MÖNLAM TOBDAG GI
Through the power of this prayer, aspiring
to Good Action,

ශ්ව·ස·ගු·ද·ස·න්·තු·ස්·න්·ද·ස·යි·ස· |
GYALWA KÜNLÀ RABTU CHAGTSHAL LO
Each one bowing in prostration to all the
Buddhas.

න්·ද·ස·ෂ්ව·ද·ස·දී·දා·ස·ම·ස·ත·ද·ස· |
DAGGI MALÜ DEDAG THAMCHE LA

To every single one of you, I bow in homage.

ශ්ව·ස·ස·ම·ස·ත·ද·යි·ද·ෂ්ව·ස·යි·ස·ය·ද·ස· |
GYALWA THAMCHE YIKYI NGÖNSUM DU
All the victorious ones appear, vivid here
before my mind.

න්·ස·ඩි·ෂ·දී·ද·ස·ෂ්ව·ද·ස·ද·ස·න්·ද·ස· |
DULCHIG TENGNA DULNYE SANGYE NAM
In every atom preside as many Buddhas as
there are atoms.

九

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। ଶଦ୍ଧା.ଶୁଣ.ଶୁଣ.ଶୁଣ.ଶୁଣ.ଶୁଣ.ଶୁଣ.ଶୁଣ. ।

And around them, all their Bodhisattvas
heirs;

ଦ୍ୱାରା ନିର୍ମାଣ କରିବାକୁ ପାଇଁ ଯଦୁକୁ ପାଇଁ କୁମାର ।

Saluting them with an endless ocean of praise,

དྲ. དྲ. ଶେଗ୍ପା ଥାମ୍ଚେ ଦାଗ୍ଗି ତୋ

DEWAR SHEGPA THAMCHE DAGGI TÖ

And praise all those who have gone to perfect bliss. To every Buddha, I make offerings:

ଶ୍ରୀମଦ୍ଭଗବତ

DETAR CHÖKYI YINGNAM MALÜ PA

And so I imagine them filling

YANGKYI YENLAG GYATSÖ DRAKÜN GYI

With the sounds of an ocean of different
melodies

METOG DAMPA TRENGWA DAMPA DANG

ସମ୍ବନ୍ଧରେ କୁଣ୍ଡଳୀରେ ପାଇଲାମାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା

THAMCHE GYALWA DAGGI GANGWAR MÖ

Completely the entire space of reality

ଶୁଣ୍ଟିବାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

GYALWA KÜNGYI YÖNTEN RABJÖ CHING

I sing of the Buddha's noble qualities.

শীঁস'শুন'কুমাৰ'দৰ'হুমা'ম'শুন'শুন'ম'ক'শ'দৰ'।

SILNYEN NAMDANG JUGPA DUGCHOG DANG

Of the loveliest flowers, of beautiful garlands,

མར்மே འཆොං རුං རුං རුං རුං རුං རුං རුං རුං རුං |

MARME CHOGDANG DUGPÖ DAMPA YI

Of music and perfumed ointments,
the best of parasols,

ශ්‍රී සුං ස්‍රී ස්‍රී ස්‍රී ස්‍රී ස්‍රී ස්‍රී ස්‍රී ස්‍රී ස්‍රී |

CHEMA PHURMA RIRAB NYAMPA DANG

Exquisite garments and the most fragrant
scents,

චොපා ගංනාම ලාම ගාචේ වා |

CHÖPA GANGNAM LAME GYACHE WA

Then the vast and unsurpassable offerings--

ගිල්වා දෙදාග ලානි ཚොපාර ཁි |

GYALWA DEDAG LANI CHÖPAR GYI

The brightest lamps and finest incense.

කොපා කියෙපාර පහකා තොගුන ཁි |

KÖPA KHYEPAR PHAKPA'I CHOGKÜN GYI

Powdered incense heaped as high as Mount
Meru,

දෙදාග ගිල්වා තහම්චේ ලයං මො |

DEDAG GYALWA THAMCHE LAYANG MÖ

Inspired by my devotion to all the Buddhas, and

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NAZA DAMPA NAMDANG DRICHOG DANG

To every Buddha, I make offerings:

ගිල්වා දෙදාග ලානි ཚොපාර ཁි |

GYALWA DEDAG LANI CHÖPAR GYI

Arranged in perfect symmetry.

භාග්‍ය තුළු තුළු තුළු තුළු තුළු තුළු තුළු තුළු |

ZANGPO CHÖLA DEPA'I TOBDAG GI

Moved by the power of my faith in Good
Actions--

༄༅

ਤੁਲਾ ਸਾਗਰ ਸਤਿਗੁਰ ਪੈਖਦਾ ਸਦਾ ਸਤਿਗੁਰ ।

GYALWA KÜNLÀ CHAGTSHAL CHÖPAR GYI

I prostrate and offer to all you victorious ones,

ਸ੍ਰੀਸਾਹਿਸਾਹਿਸਾਹਿਸਾਹਿਸਾਹਿ ।

DIGPA DAGGI GYIPA CHICHI PA

With my body, speech, and also my mind,

ਦੁਲੁਲਾ ਸਤਿਗੁਰ ਪੈਖਦਾ ਸਦਾ ਸਤਿਗੁਰ ।

RANGGYAL NAMDANG LOBDANG MILOB DANG

Of Buddhas and Bodhisattvas,

ਦੇਹ ਕਣਸਾਕੇ ਖੁਲਾ ਸਾਹਿ ਸਤਿਗੁਰ ਪੈਖਦਾ ਸਦਾ ਸਤਿਗੁਰ ।

DÖCHAG ZHEDANG TIMUG WANGGI NI

Whatever negative acts I have committed,

ਦੇਹ ਕਣਸਾਕੇ ਖੁਲਾ ਸਤਿਗੁਰ ਪੈਖਦਾ ਸਦਾ ਸਤਿਗੁਰ ।

DEDAG THAMCHE DAGGI SOSOR SHAG

Before you, I confess and purify each and and every one.

ਦੁਲੁਲਾ ਸਤਿਗੁਰ ਪੈਖਦਾ ਸਦਾ ਸਤਿਗੁਰ ।

DROWA KÜNGYI SÖNAM GANGLA YANG

Pratyekabuddhas, those in training, and the Arhats beyond training,

ਲੁਦਾਂ ਨਗਦਾਂ ਦੁਲੁਲਾ ਸਤਿਗੁਰ ਪੈਖਦਾ ਸਦਾ ਸਤਿਗੁਰ ।

LÜDANG NGAGDANG DEZHIN YIKYI KYANG

While driven by desire, hatred, and ignorance,

ਚੋਗਚੂ ਗਲੁਲਾ ਸਤਿਗੁਰ ਪੈਖਦਾ ਸਦਾ ਸਤਿਗੁਰ ।

CHOGCHÜ GYALWA KÜNDANG SANGYE SE

With a heart full of delight, I rejoice at all the merits

ਦੇਹ ਕਣਸਾਕੇ ਖੁਲਾ ਸਤਿਗੁਰ ਪੈਖਦਾ ਸਦਾ ਸਤਿਗੁਰ ।

DEDAG KÜNGYI JESU DAGYI RANG

And every living being, throughout the entire . universe.

गंगनाम चोगचु जितें द्रोन्मा नाम ।

GANGNAM CHOGCHÜ JIGTEN DRÖNMA NAM
You who are like beacons of light shining
through the worlds,

खोर्लो लाना मेपर कोर्वार कुल ।

KHORLO LANA MEPAR KORWAR KUL
Turn the unsurpassable wheel of Dharma.

कल्प झिंग्गि दुलन्ये झुग्पार यां ।

KALPA ZHINGGI DULNYE ZHUGPAR YANG
Remain, for eons as many as the atoms
in this world,

जंगचु रिम्पार संग्ये माचाग न्ये ।

JANGCHUB RIMPAR SANGYE MACHAG NYE
Who passed through the stages of
enlightenment, to attain Buddhahood,
freedom from all attachment,

न्यांगें दातों गांग्जे डेडांग ।

NYANGEN DATÖN GANGZHE DEDAG LA
Joining my palms together, I pray

दांग्गि थाल्मो राब्जार सोल्वार ग्यि ।

DAGGI THALMO RABJAR SOLWAR GYI
And bring well-being and happiness
to all living beings.

गोंपो डेडांग डाग्गि थाम्चे ला ।

GÖNPO DEDAG DAGGI THAMCHE LA
I exhort you: all of you protectors,

द्रोवा कुंला फेंझिंग देवाँ चिर ।

DROWA KÜNLA PHENZHING DEWA'I CHIR
To you who intend to pass into nirvana,

चाग्त्शाल्वादांग छोचिंग शाग्पा दांग ।

CHAGTSHALWADANG CHÖCHING SHAGPA DANG
What little virtue I have gathered through my
homage,

ജീസു യിരാം കുലഞ്ചിംഗ് സോൾവാ

Through offering, confession, and rejoicing,

ହେବୁଣ୍ଣିକୁନ୍ଦନ୍ତାତ୍ତ୍ଵାତ୍ମି । Then offer the *mandala* before an appropriate support.

三

ସାଜିଷ୍ଚ କୁଷା ପିତ୍ତା ମାତ୍ରା ।
SAZHI PÖCHÜ JUGSHING METOG TRAM

The ground is purified with scented water and strewn with flowers.

DROKÜN NAMDAG ZHINGLA CHÖPAR SHOG

By virtue of this offering, may all beings here and
attain the happiness of that pure land!

ଘେ ଶବ୍ଦ ବିଭାଗ ପାଠୀ

Through exhortation and prayer--all of it

ହେବୁଣ୍ଣିକୁନ୍ଦନ୍ତାତ୍ତ୍ଵାତ୍ମି । Then offer the *mandala* before an appropriate support.

ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କରିତି ଓ ପରିବାରର ମଧ୍ୟରେ ପରିବାରର ମଧ୍ୟରେ

RIRAB LINGZHI NYIDE GYENPA DI

It is adorned with Sumeru, the king of mountains, the four quarters of the universe, and the sun and the moon;

ཐམ་ཆེ་འད་འཇང་ཆོག་ ཤིང་ རྒྱུ་ རྒྱུ་ རྒྱུ་

I dedicate to the enlightenment of all beings!

ropriate support:

ଶଦ୍ରୁ-କୁଳ-ବିଦ୍ୟ-ଦମ୍ଭିଷା-ନ୍ତି-ଶୁଦ୍ଧ-ନ୍ତିଷା ।

SANGYE ZHINGLA MIGTE PHULWA Y

Thinking of it as the blessed Buddha-fields,
I offer it.

ਕੁਣਾਂ ਕੁਣਾਂ

CHHOG CHUNA ZHUGPAI SANGGYE DANG JANGCHUB SEMPA THAMCHE DAGLA GONGSU SOL

All the Buddhas and Bodhisattvas residing in the ten directions, please grant me your attention.

ਕੁਣਾਂ ਕੁਣਾਂ

JITAR NGÖNGYI DEZHIN SHEGPA DRA CHOMPA YANG DAGPAR DZOGPAI SANGGYE TA CHANGSHE TABU

Just as the Tathagatas, Arhats, and perfectly pure and accomplished Buddhas, like the Heavenly Steed,

ਲਾਂਪੋ ਚੇਨਪੋ

LANGPO CHENPO,

ਯਾਵ ਯਾਵ ਯਾਵ

JAWA JESHING

ਯੇਪਾ ਯੇਪਾ

JEPA JEPA,

ਖੁਰ ਬੋਰਵਾ

KHUR BORWA,

and the Great Elephant, did what had to be done, caused it to be done,

ਰਾਂਗੀ ਦੋਨ ਜੇਸੁ ਥੋਬਪਾ

RANGGI DÖN JESU THOBPA

eliminated the burden

SIPA KÜNTU JORWA YONGSU ZEPA, of the five aggregates, realized in the

ཡତ୍ନଶ୍ଵରୀଶ୍ଵର

YANG DAGPAI KA

ସେତୁମନ୍ତକୁମାନ୍ତର୍ମଣ୍ଡିତୁମା

LEGPAR NAMPAR DROLWE THUG

ବେଶାଶ·ଶଦ·କୁମା·ଶଦ·ଶ୍ରୀପା·ନଦି·ବେଶ·ଶଦ·ତକ୍ରଦ·କୁମାଶ·ଶ୍ରୀଶା

LEGPAR NAMPAR DROLWAI SHERAB CHEN DENAM KYI

all the bonds to the possibility of becoming. Their speech is completely pure; their mind is perfectly liberated.

শিশু তত্ত্ব বিদ্যা পর্যবেক্ষণ

SEMCHEN THAMCHE KYI DÖNGYI CHHIR DANC

PHENPAR JAWAI CHHIR DANG,

DROLWAR JAWAI CHHIR DANG,

they excellently possess the Transcendental Knowledge which completely liberates

藏文·蒙古文·汉文对照

NE MEPAR JAWAI CHHIR DANC

MUGE MEPAR JAWAI CHHIRDANG,

වුන්කුන් සුජ්‍යා සුජ්‍යා ක්‍රිජ්‍යා ග්‍රිජ්‍යා ග්‍රිජ්‍යා

JANGCHUB KYI CHHOGKYI CHÖNAM YONGSU DZOGPAR JAWAI CHHIRDANG

Just as they took the Sojong Vows for the sake of all beings, to benefit them, to liberate them, to suppress their illnesses, to spare them from famine, to perfect the aspects of the Dharma directed toward awakening,

සාජ්‍යා ග්‍රිජ්‍යා ග්‍රිග්‍යා ග්‍රිග්‍යා

SOJOG NGEPAR LANGPA DEZHIN DU

and to realize the incomparable, perfect, and complete Enlightenment, I (say your name), from this moment

හි ස්ථිජ්‍යා ග්‍රිජ්‍යා ග්‍රිග්‍යා

JISI SANG NYIMA MASHAR GYI BARDU,

until sunrise tomorrow, I shall definitely keep these same Sojong Vows.

භාජ්‍යා ග්‍රිජ්‍යා ග්‍රිග්‍යා ග්‍රිග්‍යා

LANA MEPAR YANG DAGPAR DZOGPAI JANGCHUB TOGPAR JAWAI CHIR

දු ග්‍රිජ්‍යා ග්‍රිග්‍යා

DÜ DINE ZUNGTE,

දි ග්‍රිජ්‍යා ග්‍රිග්‍යා

DENGNE SOGCHÖ MIJA ZHING,

From now I shall not kill;

ඝ ග්‍රිජ්‍යා ග්‍රිග්‍යා

DAG (ග්‍රිග්‍යා) ZHE GYIWE KYANG,

සාජ්‍යා ග්‍රිජ්‍යා ග්‍රිග්‍යා

SOJONG NGEPAR LANGWAR GYI'O,

අ ග්‍රිජ්‍යා

(recite three times)

୫

ଶ୍ରୀନ୍ୟନ୍ତରମ୍ଭାନ୍ତିତ୍ଵା ।

ZHENGYI NORYANG LANG MIJA

I shall not take the belongings of others; I shall not lie; I shall avoid all sexual activities; I shall completely abandon intoxicants

ଶ୍ରୀନ୍ୟନ୍ତରମ୍ଭାନ୍ତିତ୍ଵା ।

KYÖNNI MANGPO NYERTEN PAI,

which quickly lead to numerous shortcomings; I shall not use high and luxurious seats; I shall not take food at wrong times:

ଶ୍ରୀନ୍ୟନ୍ତରମ୍ଭାନ୍ତିତ୍ଵା ।

DEZHIN DÜMA YINPAI ZE

I shall use neither perfume nor ornaments: I shall neither sing nor dance. Just as the Arhats constantly abstain from taking life and doing these other actions,

ଶ୍ରୀନ୍ୟନ୍ତରମ୍ଭାନ୍ତିତ୍ଵା ।

THRIGPAI CHÖKYANG MICHÖ CHING,

I shall not take the belongings of others; I shall not lie; I shall avoid all sexual activities; I shall completely abandon intoxicants

ଶ୍ରୀନ୍ୟନ୍ତରମ୍ଭାନ୍ତିତ୍ଵା ।

CHHANGNI YONGSU PANGWAR JA

I shall not use high and luxurious seats; I shall not take food at wrong times:

ଶ୍ରୀନ୍ୟନ୍ତରମ୍ଭାନ୍ତିତ୍ଵା ।

DRIDANG THRENGWA GYENDANG NI,

I shall not take the belongings of others; I shall not lie; I shall avoid all sexual activities; I shall completely abandon intoxicants

ଶ୍ରୀନ୍ୟନ୍ତରମ୍ଭାନ୍ତିତ୍ଵା ।

DZÜN TSHIG KYANG MINA'O

I shall not take the belongings of others; I shall not lie; I shall avoid all sexual activities; I shall completely abandon intoxicants

ଶ୍ରୀନ୍ୟନ୍ତରମ୍ଭାନ୍ତିତ୍ଵା ।

TRITEN CHHETHO MIJA ZHNG,

I shall not take the belongings of others; I shall not lie; I shall avoid all sexual activities; I shall completely abandon intoxicants

ଶ୍ରୀନ୍ୟନ୍ତରମ୍ଭାନ୍ତିତ୍ଵା ।

GARDANG LUSOG PANGWAR JA

I shall not use high and luxurious seats; I shall not take food at wrong times:

ଗୁଣିତଶାସ୍ତ୍ରରେକ୍ଷନାକୁଣ୍ଡି ।

JITAR DRACHOM TAGTU NI,
thus having abandoned ther

শ্বেতশুণ্কমনুসংশৰ্ষণ ।

LAME JANGCHUB NYURTHOB SHOG

the world of destruction shaken by so many sufferings.

ଓ. অ. মু. পি. ব।

OM AMO GHASHI LA

ଶଶକ୍ରଦ୍ଧାଶଶଶଶମ୍ଭୁଦ୍ଧିମୁଦ୍ରା ।

SOGCHÖ LASOG MIJE TAR

An Unsurpassable Awakening.

DUGNGEL MANGTRUG JIGTEN D

MBHARA

କିମ୍ବା ଶର୍ଷାଶକ୍ତି ଏବଂ ଶର୍ଷାଶକ୍ତିରେ

DETAR SOGCHÖ LASOG PANG

May I be free from the ocean of becoming

ଶିଳ୍ପିରେ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ

SIPAI TSHOLE DROLWAR SHOG

ଶବ୍ଦଶ୍ଲୋକ

ଶାନ୍ତିକାନ୍ତିକା

PEMA BIBHU KHITA BHUDZA

۲۷۴

၁၁။ နိုင်နိုင်

DHARA DHARA,

藏文大藏经

TSHULTRIM NAMPAR DAGDANG DHEN perfectly pure moral conduct,

ପାହାନ୍ତିରେ ପାହାନ୍ତିରେ ପାହାନ୍ତିରେ ପାହାନ୍ତିରେ

SAMANTA AVA LOKI TE HUNG PHE SVAHA

LOMSEM MEPAI TSHULTRIM KY
behavior free from vanity,

ଶିଶୁଶ୍ରୀକୁପାଶିଶୁଶ୍ରୀକୁପଦ୍ମତୀନା ।

THRIMKYI TSHULTRIM KYÖNME CHING,
With faultless morality,

କୁଳ୍ପିତୀଶ୍ୱରାମ୍ଭାବୁଦ୍ଧିକାନ୍ତଶର୍ମ |

TSHULTRIM PHAROL CHHINDZOG SHOG
may I take this Path to its Transcendental
perfection.

JANGCHUB SEMCHOG RINPOCHE,

May Bodhicitta, precious and sublime:

ଶେଷଶେଷଶେଷଶେଷଶେଷଶେଷ ।

GONGNE GONGDU PHELWAR SHOG

But grow and flourish ever more and more.

ଶ୍ରୀକୃତିକାରୀଶ୍ଵରଶାସ୍ତ୍ରମଣ୍ଡି

KYEGA NACHI'I BALAB TRUGPA YI,

May they be liberated from the ocean of existence, which is shaken by the waves of birth, old age, sickness, and death.

ଶ୍ରୀଶଶ୍ରମଶାଖାପ୍ରତିଷ୍ଠାନ ।

MAKYE PANAM KYEGYUR CHIG

Arise where it has not yet come to be;

ଏକାକିନୀଙ୍କ ପାଦରେ ପାଦରେ ପାଦରେ ପାଦରେ ପାଦରେ

SÖNAM DIYI THAMCHE ZIGPA NYI

By this merit, may all beings attain omniscience

ଶିର୍ଷିକାରୀ ପାତ୍ରଙ୍କାରୀ ପାତ୍ରଙ୍କାରୀ ପାତ୍ରଙ୍କାରୀ

SIPAI TSHOLE DROWA DROLWAR SHOG

, which is shaken by the waves of birth, old age, sickness, and death.

ଶ୍ରୀଶାନ୍ତମନ୍ଦିରାଧିକାରୀ ।

KYEPA NYAMPA MEPA YANG,

And where it has arisen may it never fail,

ସମ୍ବନ୍ଧରେ କାହାର କାହାର କାହାର କାହାର କାହାର

THÖNE NYEPAI DRANAM PAHMJE NE

and defeat the enemy of wrongdoing

The Method for Observing the Eight-Branched One-Day Vow

by Patrul Rinpoche

At this time, listen with a motivation of bodhicitta set upon supreme awakening, and think, “I will take the ‘restoring and purifying’ (gso sbyong) vows according to the Mahāyāna, and I will keep them in order to bring all sentient beings, limitless as space, to the state of perfect and complete buddhahood.”

The Hīnayāna refers to the observance of the eight temporary vows as “the eight-branched, one-day vow,” and in their tradition, it is a practice [mainly] done by householders. In the Mahāyāna, the observance [of these vows] is conjoined with the intent of bodhicitta, and thus, it becomes

“the discipline of vows that restrain negative conduct.” Here, [in the Vajrayāna], by integrating this practice [of observing vows] with deity-yoga through the stage of visualizing Noble Avalokiteśvara, it becomes an ascetic practice and branch-vow of the Action Tantra (*kriyātantra*) of Secret Mantra. Furthermore, committing to training one’s mind, emulating the previous buddhas and bodhisattvas and not transgressing their ways is called “ethical discipline,” or “self-restraint.” Thus, [the practice begins with]: Just as the previous [tathāgatas, arhats, perfectly complete buddhas...] By following this format, I shall highlight [the essential sections of the Sojong sādhana].[1]

Since the perfectly complete buddhas have progressed consistent with reality-itself, just as it is, they are **tathāgatas** (thus-gone ones). Because they have renounced the enemy—the four māras—they are **arhats** (enemy-destroyers). Since they have consummated the qualities of renunciation and realization and, having awokened from the deep sleep of ignorance, have expanded their intelligence to encompass all knowable things, they are **perfectly complete buddhas**.

For example, when the heavenly steed of a wheel-turning king enters into battle with the enemy, it does so intrepidly and without travail; it is willing to forsake its own life to protect the king. Likewise, because they show the unmistakable path to liberation and omniscience to all sentient beings, and because they are solely devoted to the purpose of others, [the tathāgatas] are **like heavenly steeds**. Further, because they carry the burden of benefitting all sentient beings, limitless as space, with great compassion and without needing to be asked and since they expound the unsurpassed purpose of the Mahāyāna, they are **like great elephants**.



Having completed their duties, they **did what needed to be done**. Having actively sought the benefit of others, they **performed their tasks**. Having abandoned the obscurations of karma and afflictions, they **laid down [their] burden**. Having achieved nirvāna, the state beyond sorrow, they **reached their own goal**. Having exhausted all unwholesome views and afflictions, which confine one to samsāric states, they have **completely broken [all] bonds to existence**. Since they demonstrate the Dharma that is virtuous in the beginning, middle, and end, they **have perfect speech**. Having severed all ties with samsāric existence, their **minds are completely liberated**. Because their primordial wisdom is totally omniscient, their **wisdom is completely liberated**. These describe the qualities of the tathāgatas, whose example we follow.



The following [section] sheds light on the bodhicitta motivation they trained in. Since they have abandoned concern for themselves, [they act] **for the sake of all sentient beings**. Because they establish [beings] in the temporary states of higher rebirths, they **benefit them**. Because they ultimately establish [beings] in definite goodness, they **liberate them**. Because they have purified the karmic causality of miserliness, they **eliminate famine**. Because they have purified the karmic causality of hatred, they **eliminate illness**. [Furthermore], **the complete perfection of all aspects conducive to awakening** is the path and **the definite realization of unsurpassed, perfectly complete awakening** is the result.

[Regarding the practice of Sojong], the second Buddha, [Padmasambhava] of Uddiyāna, said, “It fully ‘restores’ (so) all virtue, and ‘purifies’ (jong) all negativity without exception. Therefore, since it restores virtue and completely purifies negativity, the Tathāgata named it the practice of Sojong.”

Hence, one should think, “Just as [the past buddhas] took up and kept the Sojong vows for the sake of all sentient beings—to benefit them, to liberate them, and so on—so shall I take up the eight-branched vow and keep it flawlessly, without corruption, from this very moment until sunrise tomorrow.” [Keeping this in mind], one repeats accordingly.

[The words starting with] **just as the previous** [...] constitute the *Prayer of Taking the Eight Temporary Vows*. [These eight branches are divided into] (1) the four branches of discipline, (2) the single branch of attentiveness, and (3) the three branches of abstinent conduct.

(1) The four branches of discipline restrain one’s mind from unwholesome actions. Since these are the roots of all vows, they are known as the four root [vows]. They are as follows:

The first is **to not kill** [any being]. Besides [not killing] a human being, [one should not] even [kill] a being belonging to the animal realm, such as a louse or even its eggs.

The second is **to not steal**. Besides [not stealing] substantial possessions owned by others, [one should not] even [steal] a morsel of food.

The third is **to abandon non-celibate conduct**. Besides [not] pursuing the contact of males and females for sexual pleasure, [one should not] even look at one another with a lustful mind.



The fourth is **to not speak lies**. Besides [not] telling a severe lie, [such as] lying about one's spiritual attainments, claiming that one possesses qualities of the bhūmis and paths that one does not actually have, [one should not] even mislead others playfully or for fun.

(2) The single branch of attentiveness is **to abstain from alcohol**. If one does not refrain from alcohol, one's mind will become careless. When intoxicated by alcohol, one cannot be mindful of every aspect of what to do and what not to do, and one may also forget about the vows one has taken. As a result, one may engage in non-virtuous actions and cannot keep any of one's vows properly. For this reason, one abstains from all intoxicating food and drink, such as alcohol made from fermented grain like wheat or barley; alcohol made from honey, flowers, or any other fermented substance; as well as intoxicating fruit or roots.

(3) As for the three branches of abstinent conduct, in order to help one to be conscious of one's vows, one abstains from all activities of a lay householder and emulates the excellent conduct of the bodhisattvas. Thus, one abstains from the following activities.

First, (a) one abstains from dressing up and looking attractive or applying sweets scents like camphor and sandalwood, which are applied with the intention to charm; (b) one abstains from adorning one's body with garlands of flowers, jewels, and so on; and (c) one abstains from earrings, bracelets, and so on. These are **the three kinds of adornment**. [Further], (d) one abstains from moving one's limbs for the sake of frolic and laughter, and (e) one remains silent in every respect by abandoning **the three kinds of entertainment**: dancing; singing melodiously by elevating

and lowering one's voice; and playing instruments, such as string instruments or flutes.

Second, one **abstains from eating at inappropriate times** and does not consume any food (such as grains and fruit) to quell one's hunger from noon until sunrise the next day. One may, however, drink liquids (such as water and tea) to quell the pangs of thirst.

Third, one **abstains from sitting on high and luxurious seats**. This means not to sit upon any seat higher than one cubit or upon seats [bedecked with] silks and brocades or [the skins of] tigers and leopards, which are unsuitable for ordinary people.

Since the three kinds of entertainment, such as dancing, and the three kinds of adornment, such as garlands, are regarded as one branch, we identify three branches of abstinent conduct. Thus, thinking, "I shall keep these eight branches without corruption until sunrise tomorrow," one repeats the following: **From this moment, I will not kill...**

To develop such discipline to perfection, the *Dhāraṇī of the Essence of the Six Pāramitās of the Noble Amoghapāśha Sūtra* specifies the numerous benefits of the Dhāraṇī of Pure Discipline, such as, by reciting this dhāraṇī, all accumulations of ethical discipline by the buddhas and bodhisattvas



of the three times will be brought to perfection within one's own mind, all faults due to prior violations of discipline will be purified, and henceforth, [one's discipline] will not decline. Thus, one repeats [the Dhāraṇī of Pure Discipline, beginning with] **OM AMOGHA...**



When the bodhisattvas of the past performed enlightened activities, they did so with a mind of love, with heartfelt aspirations made throughout the three periods of the day and the three periods of the night. Because of their aspirations [for sentient beings], one's path is easy, one's entry is easy, and one completes the merit of eons. [Thus], one repeats the aspiration that consummates the pāramitā of discipline, from the Prayer of Maitreya: **[Through flawless] discipline in accordance with the rules of conduct...**

The glorious protector Āryā Nāgārjuna said, “For men and women who keep this eight-branched vow, their wish to restore and purify will grant them the divine bodies of gods.” In the past, when Lord Buddha was alive, those who kept the one-day vows a single time—even if with solely a selfish mind—were reborn in the God Realm of the Thirty-Three. It is said that even those who have slightly transgressed the one-day vows will be reborn in the God Abodes of the Four Great Kings. Thus, the benefits [of taking these vows] are unfathomable. Moreover, it specifically states in the *Moon Lamp Sūtra* that “The merit of practicing a single precept for a single day and night during an era when the holy Dharma is being destroyed and the teachings of the Sugata are coming to an end is far greater than the merit of making offerings to millions of buddhas for inconceivable eons.”

Thus, it is of greater benefit to keep a single vow for a single day during the final times of the present Buddha's teachings than it would have been to keep vows for a long time when the teachings still flourished. Furthermore, the benefits of taking vows with a mind of bodhicitta are as immeasurable as space and will lead to the attainment of perfect buddhahood. In particular, in the present context, when this practice is combined with the profound yoga of deity and mantra according to the Secret Mantra Vajrayāna, one will join the ranks of *vidyādhara*s in this very life. However long it may take, it will not take more than sixteen lifetimes to attain the supreme siddhi of *mahāmudrā*. Thus, one should rejoice! However, if one does not seal such virtue in the end with dedication, it can become destroyed by various conditions, such as anger. Therefore, one should adorn the conclusion of these roots of virtue with dedication prayers directed toward great awakening by reciting the [the dedication prayer found in the *sādhana* that begins with the words]: By this merit...

| At the request of H.E. Garchen Rinpoche, this was translated from Tibetan to English by Ina Bieler in 2020 and edited by Ilana Cohen in 2021. Special thanks to Lopön Thubten Nima for his assistance. English translation © 2020. All rights reserved. (Reproduced here with permission.)