大悲千手千眼觀音聖者之斷食儀軌: 滿願如意寶

The Nyungne Fasting Practice of the Noble Great Compassionate One with a Thousand Arms and Eyes called

A Wish-Granting Gem Fulfilling Every Aspiration

Compiled by Karma Chagme Rāga Asya
Once Garchen Rinpoche had a dream in which the entire sky was filled with Chenrezig’s eyes—the thousand buddhas of this fortunate eon. A month later, incredibly, an anonymous discipline put this image up on our temple door. Rinpoche then added the face of the Jowo Rangjung Ngaden (the self-arisen image of Chenrezig) at the center of this image and made an aspiration: “Your love is boundless like space…”
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Recite this sādhana when engaging in the practices of Nyung-ne, any kind of practice where one observes silence, or the one-day (bsnyen gnas) vows. When practicing this sādhana at other times, exclude the vow section in the beginning. When engaging in the practices of Nyung-ne, [Nyen-ne], or silence, however, the vow section is indispensable. On the day of silence, as speaking is not permitted, recitations should be performed [silently], with the mind¹. It is also said that one should not perform prostrations or circumambulations on the day of silence. While remaining in meditation, only recite the part of the text that is to be chanted aloud; the small print should not be recited.

¹ Although the text prohibits any verbalization, we still recite the sādhana aloud. All other verbal utterances, however, are prohibited on that day.
傳承祈請文 Prayer to the Lineage

If you wish, you may recite the following supplication to the lineage of this practice.

Lord Avalokiteśvara, Gelongma Palmo, Yeshe Zangpo, Dawa Zhönu, Penyapa, Jangsem Dagyal, Nyiphukpa, Putön Dorje Gyal,
江去 森給 堪千 娘樸巴
菩提獅子、堪千娘樸巴，
佛陀舵手、不動金剛尊，
Jangchub Senge, Khenchen Nyagphupa, Sönam Dar, Jampal Zangpo, Sangye Nyenpa, Mikyö Dorje, Könchok Yenlag, Wangchuk Dorje,

却寄 旺秋 盎給 旺秋倘
法之自在、語之自在尊，
karma chak mé pema kün ga dang
噶瑪恰美、蓮花全喜尊，
Chökyi Wangchuk, Ngagi Wangchuk, Tulku Drubgyü, Tenpa Namgyal, Karma Chagme, Pema Künga, Trinley Wangjung, Sherab Drakpa,
Tenzin Döndrub, Master Tenzin Trinley, Karma Ngedön, Tenpa Rabgye, and all the root and lineage gurus of great kindness: I supplicate you, please grant me your blessings!
修持八關齋戒或修持紐涅斷食禁語皆如是: 在白色供桌上方以青稞(或穀物)畫八瓣蓮花,安置寶瓶瓶口嚴飾並且排列油燈、供水列。一個圓形食子,若無則供酥油或酪糕塊。若無寶瓶,於任何容器注入淨水,彈淨己之五肢,飲淨水。若有唐卡等佛像則供奉;若無則觀想上師觀世音菩薩安住虛空作三頂禮。觀想於大悲觀音尊前領受長淨戒文。 Whether you are engaging in the practice of the fasting ritual (Nyingne) or in the ritual of silence (Nyungne), on a white offering table, draw an eight-petalled lotus with barley and set up butter lamps, offering water, and a vase tied with a scarf. Place a round torma [upon the shrine], or if you don't have [a torma, you can] place a piece of butter or sweet cheese. If a vase cannot be arranged, set up any vessel filled with clean water. Cleanse the five limbs [of your body] and drink some of the vase water. Set up any representation [of the deity], such as a thangka, that you have. If you have none, visualize the guru [as Avalokiteśvara] abiding in the space [before you], offer three prostrations [to him], and think that you are taking the Sojong (restoring and purifying) vows in Avalokiteśvara’s presence.

受戒發願文  Prayer for Taking the Vows

[三頂禮,右膝跪,合掌]  
[Stand up and offer three prostrations. Then, kneel on your right knee and join your palms in prayer.]

All buddhas and bodhisattvas dwelling in the ten directions; Blessed Lord, peerless King of the Śhākyas; and noble Lord Avalokiteśvara—please heed me!
Just as the previous tathāgatas, arhats, and perfectly complete buddhas,

who—like the heavenly steed and the great elephant—did what had to be done, completed their tasks, laid down all their burdens,

reached their own goal, and completely destroyed their bonds to existence; whose speech is utterly perfect,

whose minds are perfectly free, and whose wisdom is completely liberated;
who, for the sake of all sentient beings—in order to benefit them, liberate them,

heal them from illness, and to eliminate famine,

in order to fully perfect all Dharma directed toward awakening,

and to realize unsurpassed, perfectly complete awakening—
most definitely took up the practice of Sojong.

shall most definitely and perfectly take up the Sojong vows.  [Repeat three times.]

From now on, I will not kill. I will not steal the belongings of others.
I will not engage in sexual activities. I will not speak false words.

I will totally abstain from alcohol, as it is a gateway for many mistakes.

I will not sit on high and luxurious seats. I will not eat at inappropriate times.

I will not use perfumes, jewelry, and ornaments. I will avoid [entertainment], such as song and dance.
Just as the arhats refrained at all times from these actions, such as taking the lives of others,

so shall I avoid [these actions], such as taking the lives of others. May I swiftly attain unsurpassed awakening,

and may sentient beings, fraught with many sufferings, be freed from the ocean of cyclic existence! Repeat three times.

[若有授戒師，彼曰： "這就是法（踏引轉）。” 受戒者答： "善哉（雷叟）。” ]
[If there is a spiritual teacher, he or she says, “This is the method,” (thab yin no) to which you reply, “Excellent” (leg so)].
The Mantra of Pure Discipline

嗡 阿摩噶 希拉 桑木跋日阿 桑木跋日阿 跋日阿跋日阿
瑪哈 咻達 薩埵 貝瑪 畢布克以大 布雜 達日阿達日阿
薩門大 阿哇 樓喲迭 咲呸 梭哈 如是唸廿一遍。

Prayer to Keep Pure Discipline

Through flawless discipline in accordance with the rules of conduct, through perfectly pure discipline,

and through discipline devoid of arrogance, may I carry the perfection of discipline to completion!
皈依發菩提心  Refuge and Generation of Bodhicitta

In the Buddha, Dharma, and the Supreme Assembly, I take refuge until attaining enlightenment!

By the merit of generosity and other good deeds, may I attain buddhahood for the benefit of all beings! Repeat three times.

生起本尊  The Generation of the Deity

嗡 梭拔哇 蓄打 薩瓦達嘛 梭拔哇 蓄朵 吱

All phenomena become void. From within the state of emptiness, upon a precious ground
[appears] a lovely, boundless palace complete with all the perfect attributes,

within which I vividly appear as the Great Compassionate One.

Arising from AH, a moon disk at my heart is marked with the syllable HRĪḤ.

From the HRĪḤ at my heart, light rays radiate and invite the glorious guru, who is indivisible from the Great Compassionate One.
Surrounded by the buddhas and bodhisattvas of the four families,

and sits upon a moon disk resting on a thousand-petaled lotus flower, which sits upon a jeweled throne.

七支供養  Offering the Seven Branches

持金剛者之體性，
Homage and praise to the gurus—who embody all buddhas, whose essence is the vajra holder, and who are the root of the Three Jewels!

Homage and praise to the radiant Amitābha, the dharmakāya of all the Bliss-Gone-Ones of the three times, appearing as Avalokiteśvara, the eleven-faced one who gazes upon all beings of the six realms!

Homage and praise to Avalokiteśvara, who, with compassionate eyes, watches over beings; who, untainted by faults, is white in color; and whose crown is adorned by the perfect Buddha!
Homage and praise to the sugatas of the five families, who prevail over skillful means and supreme wisdom, and who, though inseparable from the space-like dharmakāya, emanate distinctly in rainbow-like forms!

From the seed syllable at my heart emanate goddesses who offer flowers, incense, lamps, perfumes, food, and the like.

嗡班雜布貝阿吽 嗡班雜杜貝阿吽 嗡班雜阿洛格阿吽
嗡班雜根喋阿吽 嗡班雜捏威迭阿吽 嗡班雜夏打阿吽

Vajra Holder and others, please heed me! With heartfelt regret I confess all transgressions of the three kinds of vows, which I have committed while overpowered by ignorance!

Whatever wrongs I have done at any time, I confess them with great fear. From now on, I will not allow them to happen again!
I rejoice in all virtue, and I supplicate you to turn the Wheel of Dharma! Holding in mind the awakened state of buddhahood, I dedicate [all virtues] to supreme enlightenment!

May all sentient beings be endowed with happiness! May they be free from all suffering! May they never be without happiness! May they abide in great equanimity!
自生本尊  Self-Generation

嗡 梭拔瓦 蓄打 萨瓦 達嘛 梭拔瓦 蓄 朵 吱

嗡 修紐大 佳那 班雜 梭拔瓦 也嘛 果 吱

All phenomena that are subsumed under perceiver and perceived become empty.

From within this state, the nature of my mind appears as a white HRĪḤ upon a lotus and moon disk.

From it, light streams forth and fulfills the purpose of sentient beings. The light then gathers back into the HRĪḤ, which transforms into a golden lotus marked with a HRĪḤ.
From the HRĪH, light emanates once again in the form of hooks and lassos.

That invite the buddhas and bodhisattvas of the ten directions. They dissolve into the lotus and HRĪH, and instantly transform into myself appearing as the noble Avalokiteśvara.

My body is youthful, white in color, with eleven faces. The main face is white,
the right face is green, and the left face is red. Above them, the middle face is green, the right face is red, and the left face is white.

Above them, the middle face is red, the right face is white, and the left face is green. These faces have a peaceful expression.

Above [all of] them is a black, wrathful face with three eyes, bared fangs, and a menacing, frowning grimace.

Above it is a red, peaceful face with a crown protrusion. Unadorned, it is visible from the neck up.
Of my eight main hands, the first two [on top] are folded in prayer at my heart. [Below it], the second right hand holds a [crystal] māla,

the third is in the gesture of supreme generosity, and the fourth holds a wheel. The second left hand holds a lotus,

the third holds an anointing vase, and the fourth holds a bow and arrow.

My remaining nine hundred and ninety-two hands are in the gesture of supreme giving,
and each of the one thousand hands has an eye on its palm. I am adorned with ornaments of precious gems,

and I am wearing an upper garment of an antelope’s skin draped over my left breast. My lower garment is made from Benares,

my crown is adorned with a diadem of beautiful silks, and I emit rays of white light.

At my heart, upon a moon disc, is the white letter HRĪḤ, whose light rays invite Avalokiteśhvara and his retinue from the pure land of Potala.
Homage and praise to Avalokiteśhvara, who, with compassionate eyes, watches over beings; who, untainted by faults, is white in color; and whose crown is adorned by the perfect Buddha!

and my three places become marked with the syllables OṂ ĀḤ HŪṂ.
Again, light radiates from the HRĪH [at my heart, which causes] the five tathāgatas to come here.

From their hearts emanate the four mothers holding primordial wisdom nectar,

which they use to bestow empowerment directly upon me. The nectar overflows and transforms into the essence of the guru [appearing] as Amitābha at my crown,

Akṣobhya at my forehead, Ratnasambhava [behind] my right ear, Amoghasiddhi [behind] my left ear,
and Vairochana at the nape of my neck. Thus, I am crowned by the lords of the five families.

At my heart, upon a lotus and moon, is the essence of the wisdom being, the Great Compassionate One. He is the size of a thumb-joint,

and at his heart is the samādhi being, appearing as a white letter HRĪH.

From it, light issues forth and purifies the obscurations of all beings, and they all transform into the Great Compassionate One.

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The light then returns and dissolves back into the HRĪḤ.

NAMO RATNA TRAYĀYA / NAMA ĀRYA JṆĀNA SĀMGARA VAIROCHANA BHŪHA RĀJAYA / TATHĀGATĀYA / ARHATE SAMYAKSAṂ BUDDHĀYA / NAMAḤ SARVA TATHĀGATE BHYAḤ / ARHATE BHYAḤ / SAMYAKSAṂ BUDDHĒ BHYAḤ / NAMAḤ ĀRYA Avalokite Śhvarāya / BODHISATVAYA / MAHĀ SATVAYA / MAHĀ KĀRUṆIKAYA / TADYATHĀ / OṂ DHARA DHARA / DHIRI DHIRI / DHURU DHURU / EŚTI VAṬṬE / CALE CALE / PRACALE PRACALE / KUSUME KUSUMA VARE / ILI MILI CITE JVALA MAPANAYA SVĀHĀ. Recite the long dhāraṇī three times, seven times, twenty-one times, or as many times as you can.
Recite as many times as you can.

爹雅他嗡 達惹達惹 迪日迪日 都如都如
依哲威哲 雜咧雜咧 布惹雜咧 布惹雜咧
固速美 固速瑪哇瑞 伊哩米哩 吉喋鄔拉 瑪巴那呀 婆哈 儘力持誦也。
對生本尊   Front-Generation

Purify with: OṂ SVABHĀVA ŚHUDDHAḤ SARVA DHARMA SVABHĀVA ŚHUDDO HAM
嗡 梭拔哇 蓓打 萨瓦 達嘛 梭拔哇 蓓朵 哙 以淨。 

chö nam tham ché tong par gyur  
却囊 湯界 東巴久 
萬法全部化成空。

All phenomena become void. From within this state,

thuk ké hri lé bhrum yik ni  
突給 捨磊 忠意尼  
「捨」字化出一「忠」字，

from the HRĪḤ at my heart emanates the letter BHRŪṀ, [which travels] to the space in front of me.

rin chen lé drup zhal yé khang  
仁千 磊住 暇頁康  
珍寶所成越量宮，

[The BHRŪṀ then] melts and transforms into a palace of jewels, square with four doors.
Inside is a jeweled throne and a moon disk upon which is a multicolored, eight-petaled lotus.

At its center is a HRĪḤ, which transforms into the Great Compassionate One, crystal-clear, resembling myself.

Above, a HRĪḤ transforms into red Amitābha, his hands in the gesture of samādhi.

In the East, a HŪṀ transforms into blue Akṣhobya, his hands in the earth-touching gesture.
In the South, a TRĀṀ transforms into yellow Ratnasambhava, his hands in the gesture of supreme giving.

In the West, an OṂ transforms into white Vairochana in the aspect of supreme awakening.

In the North, an ĀḤ transforms into green Amoghasiddhi with his hands in the gesture of granting protection.

All of them are adorned with jewels, and their three places are marked [with the three seed syllables].
The light radiating from the three syllables invites the wisdom beings, who dissolve into me. Thus, we have merged non-dually. JAH HŪṀ BÂṀ HOḤ.

Offering the Seven Branches

Homage to the gurus—who embody all buddhas, whose essence is the vajra holder, and who are the root of the Three Jewels!
Homage to the radiant Amitābha, the dharmakāya of all the Bliss-Gone-Ones of the three times, appearing as Avalokiteśhvara, the eleven-faced one who gazes upon all beings of the six realms!

Homage to Avalokiteśhvara, who, with compassionate eyes, watches over beings; who, untainted by faults, is white in color; and whose crown is adorned by the perfect Buddha!

Homage to the sugatas of the five families, who prevail over skillful means and supreme wisdom, and who, though inseparable from the space-like dharmakāya, emanate distinctly in rainbow-like forms!
From the seed syllable at my heart emanate goddesses who offer flowers, incense, lamps, perfumes, food, and the like.
Vajra Holder and others, please heed me! With heartfelt regret I confess all transgressions of the three kinds of vows, which I have committed while overpowered by the three poisons!

Whatever wrongs I have done at any time, I confess them with great fear. From now on, I will not allow them to happen again!

I rejoice in all virtue, and I supplicate you to turn the Wheel of Dharma! Holding in mind the awakened state of buddhahood, I dedicate [all virtues] to supreme enlightenment!
曼達讃 The Maṇḍala Offering

曼達讃 The Maṇḍala Offering

The ground is sprinkled with scented water and strewn with flowers. It is adorned with Mount Meru, the four continents, the sun and the moon. By my visualizing it as a buddha-realm and offering it, may all beings enjoy the perfect purity of this realm.

Having offered this excellent and pleasing maṇḍala, may I experience no obstacles on the path to awakening! May I realize the enlightened mind of the sugatas of the three times! May I neither stray into saṃsāra nor rest in nirvāṇa’s peace! May all beings, limitless as the sky is vast, become liberated!
加持寶瓶  Blessing the Vase Water

If there is no vase, you can skip this [section]. If there is a vase, then:

若無寶瓶捨去此文,若有寶瓶續唸:

流無智慧甘露涓,
注入寶瓶悉盈滿。

Streams of primordial wisdom nectar descend from the fingers of myself and the Great Compassionate One in front, filling the vase completely.

NAMO RATNA TRAYĀYA / NAMA ĀRYA JÑĀNA SĀMGARA VAIROCHANA BHŪHA RĀJAYA / TATHĀGATĀYA / ARHATE SAMYAKSAṂ BUDDHĀYA / NAMAṆ SATVA TATHĀGATE BHṆHAY / ARHATE BHṆHAY / SAMYAKSAṂ BUDDHĒ BHṆHAY / NAMAṆ ĀRYA AVALOKITE ŚHVARĀYA / BODHISATVAYA / MAHĀ SATVAYA / MAHĀ KĀRÛNIKAYA / TADYATHĀ / OṂ DHARA DHARA / DHIRI DHIRI / DHURU DHURU / EŚTI VAṬTE / CALE CALE / PRACALE PRACALE / KUSUME KUSUMA VARE / ILI MILI CITE JVALA MAPANAYA SVĀHĀ.  Recite the long dhāranī a hundred and eight times.
南無 聲那札雅呀 南嘛 阿呀佳拿 桑噶惹 貝若雜拿
布哈 聲雜呀 大他嘎大呀 阿哈喋 桑呀桑 布達呀
南嘛 聲哇大他嘎喋 貝 阿哈喋貝
桑呀桑 布喋貝 南嘛 阿呀阿哇羅給喋
秀惹呀 菩提聲那哩呀 瑪哈聲那哩呀 瑪哈嘎如尼嘎呀
爹雅他 嗡 達惹達惹 迪日迪日 都如都如
依哲威哲 雜咧雜咧 布惹雜咧 布惹雜咧
固速美 固速玛哇瑞 伊哩米哩 吉喋邬拉 瑪巴那呀 娑哈
總持長咒唸一 0 八遍

Then I, the deity-wisdom being, dissolve into the main deity in front.

Above my crown is Gelongma Palmo, who supplicates the Noble One on my behalf.
Praise to Avalokiteśvara

(In the Indian language) GYA GAR KE DU: ĀRYA AVALOKETE ŚHVARAYA BHIKSU SHRĪ NATESTOTTRA NAMA.

甲噶個讀 (梵語曰): 啊亞 阿瓦 洛給喋 修惹亞 昆修希日 拿喋梭札 南無

(In the Tibetan language) BÖ KE DU: PHAK PA CHEN RÉ ZIK WANG CHUK LA GÉ LONG MA PAL MÖ TÖ PA ZHÉ JA WA.

頗個讀 (藏語曰): 帕巴 堅熱息 旺秋拉 給隆瑪 巴摩對巴 協甲哇

漢語曰：比丘尼巴摩讚頌聖者觀世音自在菩薩

[In the English language] : Gelongma Palmo’s praise to the Noble Lord Avalokiteśvara

OM, I prostrate to protector of the universe, the guru of the universe, the one praised by [the beings of] the three realms!

The one who is praised by the principal gods, and by Māra and Brahmā: I praise you, supreme King of Sages, who accomplishes the wishes of [beings]!
I prostrate to the supreme protector of the three worlds, holder of a noble body [containing the bodies] of infinite ones gone to bliss,

whose crown is adorned with the One Gone to Bliss of Infinite Light, whose right hand in supreme giving dispels the hunger and thirst of the hungry ghosts,

whose left hand is perfectly adorned with a golden lotus, [whose hair], flashing like lightning, [is bound up] as a sweet-smelling, reddish-gold garland,

whose beautiful face [shines] like a full moon, whose lotus-like eyes are exquisite and wide,
and whose sweet-smelling body is pure white, like a conch shell or snow. Holding immaculate, glittering pearls,

you are draped in beautiful light rays like the red of dawn. You with hands spreading forth like lotuses perfectly arranged in a lake,

are youthful and have the color of autumn clouds. Your shoulders are adorned by many jewels,

and your palms are as soft and youthful as exquisite leaves. Your left breast is covered by an antelope’s skin,
and you are beautified with ornaments of earrings, bracelets, and anklets. You who dwell on a supreme stainless lotus,

and your belly is as smooth as a lotus petal. Your sublime golden belt is studded with gems,

and your lower body is clothed in garments of fine silk. Possessing the supreme wisdom of the Buddha, gone beyond the great ocean,

you have gathered a multitude of merit and reached the sublime state. You are the source of eternal delight, the dispeller of aging and disease,
and the liberator from the three [lower realms]. Displaying holy deeds, supreme among embodied beings, you are victor in battle against the armies of Māra.

Your feet are beautified with jingling anklets of gold, you seclude [sentient beings into peace] through the four immeasurably pure states,

and you move with the grace of a swan and the dignity of an elephant. Having fully completed the accumulations and looking after the teachings,

you liberate from the ocean of milk and the ocean of water. Whoever, man or woman, will rise at dawn every day
and direct their mind with respect to Lord Avalokiteśhvara and clearly and purely recite this excellent praise,

all their worldly and transcendent wishes will be fulfilled

in this and all their future lives!

This completes the praise offered by Gelongma Palmo at Likhar Shingphel to the Noble Lord Avalokiteśhvara.

Please grant your blessings that the teachings and the holders of the teachings will remain for a long time and that myself and all sentient beings may train in bodhicitta!
Grant your blessings that we may fully attain the union of śhamatha and vipaśhyanā and that we may perfectly realize omniscient wisdom!

I offer to the noble Lord Avalokiteśhvara, the buddhas, and the bodhisattvas.
Oṃ Akāro Mukham Sarva Dharma Ṛṇām Ādyā Nutpan Natvata Oṃ Āḥ Hūṃ Phaṭ Svāhā. *Recite three times.*

嗡 阿嘎若 木康 萨瓦达嘛囊 阿得 努半那 娑大 嗡阿吽 呢梭哈 三次

Oṃ Lokiśvara Saparivāra Idam Balīnta Kha Kha Khā Hi Khā Hi. *Recite three times.*

嗡 洛给休惹 撒巴日哇惹 伊当巴林大 卡卡喀嘿喀嘿 三次。

回向  *Dedication*

kyé zhéng kyé wā dāk ni thām ché du

日桑 洛撒 盎甲 昼巴倘

nying jé ché zhéng la ma la gū den

您介 切新 喇嘛 拉古滇

具大悲心而且敬上师，

and may I have great compassion and devotion to the guru. May my samaya with Chenrezig remain firm!
May bodhicitta, the precious and supreme mind, arise in whom it has not yet arisen.

Where it has arisen, may it not decline, but ever increase higher and higher.

By offering a bath with scented streams of nectar to the protector Avalokiteśhvara, a lamp for wandering beings,

may all defilements and the two kinds of obscurations of all beings be completely purified, and may there be the auspiciousness for all beings to achieve the stainless three kāyas.
Exalted Lord, please heed me! I request you to forgive my lack of clarity in meditation, corrupted mantra recitations, and impure activities regarding cleanliness, [all of which I have committed] while controlled by lethargy and agitation.

Oṃ PADMA SATVA SAMAYA/ MANU PĀLAYA / PADMA SATVA TENOPA / TIṢṬHA DRIḌHO MEBHAVA / SUTO KYO MEBHAVA/ / SUPO KYO MEBHAVA / ANURAKTO MEBHAVA / SARVA SIDDHI MEMPRAYACCHA / SARVA KARMA SUCAME / CITTĀṆ ŚHRIYAṂ KURU HŪṀ / HA HA HA HA HO / BHAGAVĀN / SARVA TATHĀGATA / PADMA MAME MUÑCA / PADMA BHAVA MAHĀ SAMAYA SATVA ĀḤ
And:  OṂ MAṆI PADME HŪṂ.

In the space before me is the Exalted Noble One who was born from the six syllables. He bathes me with the nectar that flows from his fingers, which purifies the three obscurations.

The deity then dissolves into my crown, and the lotus in the Compassionate One’s hand opens the lotus of my mind. Although you now depart to Mount Potala, Great Compassionate One, please return so we can meet again!  While reciting thus, think that the deity visualized in front departs.
Visualizing myself as the deity, I appear as the Great Compassionate One with one face and two arms.

回向 Dedication

By this virtue, may I swiftly accomplish Lord Avalokiteśhvara, and may I bring all beings, without exception, to that state.
於藏曆四月「薩噶達哇」（雞鳴月）、神變月等功德增益十萬倍之月份修持甚善。齋戒和紐涅斷食之期間，身體不受毒、疫侵害，七
三.
一切悉皆滿願也。任何人為己之利於十四日或十五日若做斷食則消除四萬劫之輪迴也。

音總持咒之功德利益乃觀世音菩薩所親説:念一遍總持咒，四種根本墮都將淸淨又淨化也。若欲淸淨浄化
此世命盡即於極樂世界出生。若欲作此法之傳承祈請文，「觀音自在
足四種功德：一.

Miracles of the Eleven-Faced One were taught by Avalokiteśvara himself:
By reciting this dhāraṇī even once, even the four root downfalls will be purified.
Even the five uninterrupted negative karmas will be purified.
This being the case, what need is there to speak of the earnest practice of that which has been so explained?

Since such practices give rise to the roots of virtue in many tens of millions of hundreds of billions of
hundreds of thousands of buddhas, what need is there to speak of doing this recitation or sādhana practice?
All your wishes will be completely realized just as you intend!
Whoever, on my account, performs the fasting ritual on the fourteenth or fifteenth day of the month,
their time in samsāra will be reduced by 40,000 eons.
If you rise in the morning and recite this dhāraṇī 108 times, you will come, in this very life,
to hold completely the ten good qualities. What are these ten you might ask? They are as follows:
1) Your body will always be free from disease,
If you wish to perform the supplication to the transmission lineage of this practice, recite the Prayer to the Lineage [on page 2], followed by the Nyungne Ritual, written by Konchok Yenlag [the fifth Shamarpal], which is left untouched, except for [changes] by Rāga Asya, who has spelled out abbreviations and obscurities and arranged it in a comprehensible way, suitable to be recited by any literate person. Since I have not altered the original text in even the slightest, it is trustworthy. [This was written] by the scribe Gelong Tsöndrü.

If you will be fully guided by all the tathāgatas,
3) due to this, you will come by wealth, food, and property without having to struggle for them,
4) all your enemies will be summoned to you and subdued,
5) the honest speech of hosts of rulers will inspire courage in you,
6) your body will not be harmed by poisons, and epidemics will not harm you,
7) weapons will not harm you,
8) you will not die by water,
9) you will not die by fire, and
10) you will not experience an untimely death.

Furthermore, you will come to fully hold four good qualities:
1) At the time of death you will see tathāgatas,
2) you will not be reborn in lower states of existence,
3) you will not die without letting go of fear, and
4) upon your dying and passing from this life, you will be reborn in the pure realm of Sukhāvati.

By the power of this [virtue], may the lives of the upholders of the Buddha’s teachings in general, and of the Dakpo Kagyü Lineage [in particular], be long! Especially, may the Lords of the Family—the three lamas with the name of Gar—live long!
The e-book compilation of essential Drikung Kagyü ritual texts [containing this sādhana] was offered as a gift by Könchok Thubten, who bears the title of a Drubpön Lama, at the auspicious completion of the seventh [three-year] retreat of the Ngachö Ngedön Chokdrub Ling Retreat Center in Gar Nyangchen in the 17th Tibetan Rabjung, in the 9th month of the fire monkey, on the 21st day, coinciding with the 874-year anniversary of Lord Jigten Sumgön’s birth and the 80th birthday of our root guru His Eminence Garchen Rinpoche, Könchok Ngedön Tenpé Nyima.

At the request of Lama Bunima, this translation completed by Ina Bieler and edited by Dan Clarke in 2020. Special thanks to Lama Thubten Nima, Drubpön Thubten, and Khenpo Sambdrub, for their assistance. English translation © 2020. All rights reserved.
Your thousand arms are the thousand wheel-turning kings.
Your thousand eyes are the thousand buddhas of this fortunate eon.
Your love is boundless like space.
I supplicate to the Bodhisattva Chenrezig.

嗡 瑪尼 悲美 吒 捨

此觀音讃文第三句乃第八世噶千仁波切於二00八年十二月所撰。
Garchen Rinpoche substituted the third line in December 2008.
The Great Compassionate One is the principal yidam deity of Gar Monastery. The land of the center in Arizona - the main seat outside of Tibet - is filled with rocks that have the shape of eyes - a symbol of wisdom. Only those who are endowed with faith and devotion usually find these rocks, and they are a sign that this place truly is a holy site of Chenrezig.