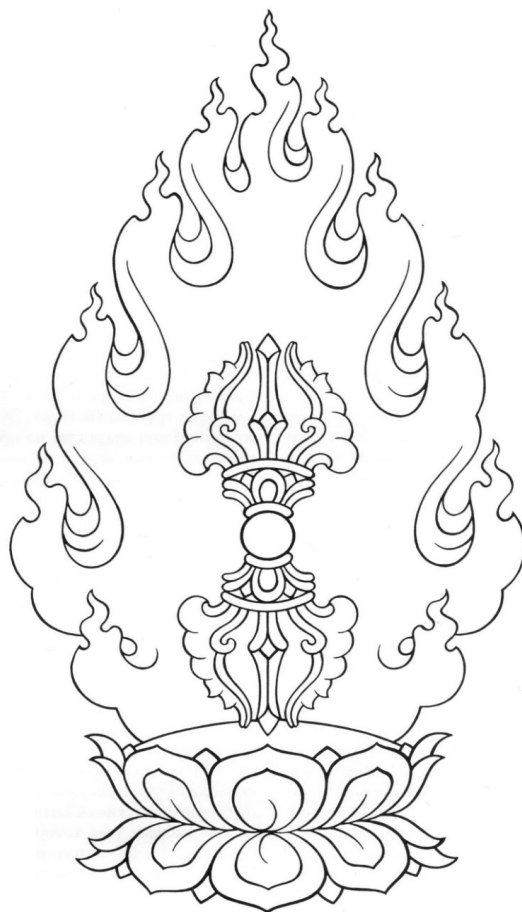


Tengyur

Comments on tantra



Content

Brief introduction.....	3
2119. Instructions about the Special.....	4
2382. The Practice of Parna-shavari.....	5
2463. Oral Instructions on Offering Water to the Glorious Jambhala.....	6
2501. Jambhala practice.....	7
2502. The Practice of Bhrikuti That Frowns.....	8
2591. The practice of black noble Jambhala.....	9
2620. Water Offering Ritual.....	11

Brief introduction

This work contains texts related to the section of comments on tantras of a text collection called Tengyur. All works were compiled within the framework of the current project of the network library. Works on many texts are possible in case of financial support or support from materials. Self-help support from aspiring translators would be greatly appreciated. Please treat the texts with respect.

I also ask you to respect the current legislation regarding copyright and related rights. Distribution of the text in the free access is possible only if there is a link to the site and an indication of the author of the translation. Almost all texts from this collection have been translated by the site administrator edharmalib.com. If you find typos, strange places - please write to the site administrator. All data for communication is on the main page of the site. I also ask you to take into account that this collection is not intended for printing on a printer, in view of its volatile structure. If possible, it is better to use tablets, smartphones, desktops when reading. Since the work on the texts is ongoing, the next version may be published soon. It is possible that an application for smartphones will appear for convenient offline and online access to library materials. Follow the announcements.

We also ask you to support the project if possible by making a small donation using Paypal (oleg.e.filippov@gmail.com).

Sincerely. Dhondup Dorje Tulku

viṣeṣa-amanāya

2119. Instructions about the Special

Meditate on the five Tathagatas that blissfully arise from the five syllables that are on the [discs] of the Moon on the right hand. Meditate on the sap-seed aspect. Jambhala arises miraculously from the syllable **jam**. When you meditate in this way, you chant his mantra with special devotion. Recite, [repeat] one hundred and eight times and make offerings of water.

These are the special teachings about Jambhala.

Translated by the monk Tsultrim Gyaltshen based on the [instructions] of Abhaya and Danashri.

Translated by Dhondup Dorje Tulku.

parṇa-śavarī-sādhana
2382. The Practice of Parna-shavari

I prostrate before the noble Parna-shavari!

[Performing] the rituals that have been proclaimed earlier, meditate on emptiness. Then [imagine] the green syllable **paṁ** on the multi-colored lotus and the moon. [From it appears] Parna-shavari with a green body, three faces, three eyes [on each], six arms. The right and left faces are black and white. In three right hands he holds a vajra, an ax, an arrow. In his three left hands he holds a drawn bow, a branch and a lasso together [with the mudra] of a scorpion. The angry faces smile slightly. Young and young. She is entangled in garlands and possesses a skirt made of tiger skin. The belly hangs down slightly. Hair billows up. From below, he tramples under his feet all the diseases and the demon-Marū. The head is decorated with Amoghasiddhi. Immediately generating as yourself, recite the mantra:

oṁ piśāci parṇa śavari sarva māri pra śamaṇi hūṁ phaṭ

This is the end of the Parna-shavari practice.

Translated by Dhondup Dorje Tulku.

2463. Oral Instructions on Offering Water to the Glorious Jambhala

I prostrate to the glorious Jambhala!

When you visualize the yellow syllable **jam** at the tip of the ring finger, meditate on Jambhala in a vessel with the help of mudra, etc. Doing so, through the flow of water at the root of the ring finger falling in the gap between the hand, [the stream] falls, as like this, onto his head. [While doing this,] meditate and recite one hundred and eight syllables **jam**.

These are the oral instructions for offering water to Jambhala. When the seed of the fifth [letter] of the first [row] of the **brum** syllable becomes perfect on the right hand, imagine the five Tathagatas. Having imagined, there also appears the seed [or nectar] along with the moon. The origin of the universally known Jambhala is in front of itself from the syllable **jam**. With the seed [or nectar] as explained earlier, stretch out your index finger and [recite the mantra] one hundred and eight times with water on his head. With a hand that is half a fist, you scoop up water and pour it out. Imagining this way, you will make everything perfect completely.

These are the oral instructions on Jambhala. He who is known as the Victorious Vairochana, Ratnasambhava, Amitabha, Amoghasiddhi, and known as Akshobhya, have bodies of white, yellow, red, green and blue. [They constitute] the mudras of supreme enlightenment, the bestowal of supreme, meditative absorption, fearlessness, and the mudra of touching the ground. The seed-syllable of the Tathagat: "**bhrūṃ āṃ jrīm khaṃ hūṃ**".

Imagining the five Tathagatas arising from the five syllables that are on the Moon, right hand, meditate on the aspect in the form of a seed [or sap]. Imagining Jambhala arising from the syllable **jam**, offer a handful of water with devotion. Make offerings, with one hundred and eight repetitions of his mantra.

This concludes the oral instructions on offering water to Jambhala.

Translated by Dhondup Dorje Tulku.

jambhala-sādhana
2501. Jambhala practice

I prostrate before the Blessed Noble Avalokiteshvara! I prostrate to Bodhisattva Jambhala!

If those who desire jewelry wish to meditate, perform the rituals as explained earlier. When you do this, in another [place] a seed-syllable appears, the third of the third [row of syllables], yellow, crushed by bindu and decorated with a half moon. The protector that appears from there is Jambhala with one face and two arms. The right one holds the vījapūri. The left one holds a mongoose, which is pouring a rain of jewels. Possesses the diadem of the five Enlightened Ones. Both feet press on the great treasury, which has a lotus head and a conch head. A rain of jewels is pouring down, etc. Imagine it in the same direction as your own home.

A garland of blue dips looks down, adorned with all the ornaments. Meditate on yourself as Jambhala.

Then [compose] the mudra. When you make up the palms of your hands with an empty space [inside], make a mudra when the third knuckles of the middle fingers separate. With this wise person, touch the heart, between the eyebrows in the middle of the forehead, neck and crown. And recite at the same time:

oṃ jambhala jalendrāya svāhā

With this one hundred and eight times offer a portion for the bestowal of water. When you have made offerings as well, recite. Then you will undoubtedly appear as the great lord of jewels.

This is the end of the practice of the protector of Jambhala.

Translated by Dhondup Dorje Tulku.

bhṛikuṭī-sādhana
2502. The Practice of Bhrikuti That Frowns

I prostrate before Blessed Mother Bhrikuti!

Based on the ritual explained earlier, do everything perfectly with the first eight on the three fifth syllables. When you do this, imagine what is being suppressed by emptiness. The goddess that arises from this essence, Bhrikuti. The hair is tied in a braid and knot [at the crown]. Peaceful, with four arms. With his right hands he [makes up the mudra] of the highest talent and [holds] a rosary for counting. In the left holds a staff and a vessel with ointment. Meditate on the lotus seat.

Then connect the outstretched palms of both hands. Use your thumbs to press down on your pinky nails. When you separate [the rest], make up the rest in the form of a vajra. This is the mudra of the goddess Bhrikuti.

Mantra:

oṃ bhṛīm svāhā

This ends the practice of Bhrikuti.

Translated by Dhondup Dorje Tulku.

ārya-kṛiṣṇa-jambhala-sādhanam
2591. The practice of black noble Jambhala

I prostrate before the noble Jambhala!

Believing in attainment on the basis of the noble Jambhala, sit on good humility in a place that is consistent with the mind. Give birth to thoughts in your mind: **"I will acquire the level of the Enlightened One and bodhisattvas and establish in the happiness of liberation and heaven for all living beings. For this I will make an offering of water to Jambhala. "** When you do so, realize, as appropriate to others, the protection of the place, yourself and yoga.

Rays of light are emitted from the white syllable **a** in your own heart. When it becomes perfect, [transforms] into the disk of the moon. It [appears] the syllable **hūm**, which is black on the inside and yellow on the outside. Imagine emitting yellow rays of light.

When you do this, it will become perfect. Meditate that from it [emerges] a vajra with nine peaks and a syllable **hūm** of the corresponding color. Inside, in the middle of it, imagine the syllable **hūm**. From this syllable **hūm**, rays of light are emitted in ten directions. Speaking aloud **om**, you invite the unthinkable Uchushma, which realizes the goals of living beings of all main and intermediate directions. When you call, he is in the space in front of you. With clarity and devotion, prostrate. Purify the seven preliminary actions in offerings that are real and come from the mind. Meditation on the four immeasurable is the collection of spiritual merit, etc.

Then also rays of light are emitted from the vajra, the syllable **hūm** and the moon. They come into contact with the vessel and contents. They dissolve in light and dissolve again at the place of [appearance] of light. [Introducing] the Noble One in front of you or saying **"om a"** - you make them inseparable with the vajra and the syllable **hūm**. Having also dissolved your own body in the light, you dissolve in the vajra, etc. Imagine that all this is like a dream and an illusion.

This is an accumulation of primordial wisdom, etc. When five of these rays of light from the vajra, the syllable **hūm**, the Moon, Uchushma and **hūm** become perfect, [from them emerges] a multi-colored lotus and the Moon. Above them is Vaishravana with a golden body and a head that look to the right. The back is resting as in a dream. A variety of jewels emanate from the mouth, He is adorned with various jewels, such as a diadem, etc. His head is turned down.

In the middle of the seat, where garlands of rays of light flutter and radiate, is the dark syllable **ja**, which is like a latent force to the ears. When he becomes perfect, [from him emerges] Uchushma, possessing the form of a child. Very black with small ears. Brown hair billows upward. The bodies are small in size, with a large belly and bared fangs. Has red eyes. Frowns heavily. The eyes are round. With two hands, the right one on the right breast holds a blood-filled drip and feeds the mouth. In the left, he holds a mongoose over his left knee, vomiting various jewels. The bent right leg suppresses the head in the seat. The extended left leg presses on the leg. Akshobhya adorns with a diadem. Naked, a knot of hair on his head is braided by black nagas Ananta. Accordingly, the ears, necklace, brahmin thread, shoulders, arms, belt and legs, according to the sequence, are adorned with the eight great nagas such as red Takshaka, white Mahapadma, blue Karkotaka, colored Kulika, yellow Shankhapala, white Vasuki, white Padma.

In his heart, on the seat of the Moon [is] a vajra with nine peaks. In its center, on a seat from the Moon, is the syllable **hūm**. In the middle of the forehead - **om**. In the language - **jam**. On the right shoulder - **bha**. On the left is **la**. In the heart - **ja**. At the navel - **len**. On the right lower leg - **dra**. On the left is **ye**. On the right ankle - **svā**. Left - **hā**. These syllables [appear] along with the seat from the moon. Black in color, emitting yellow light. From these syllables, the syllable **hūm** inside in the center of the vajra in the heart, the seat from the Moon - light is emitted. By touching living beings, it turns everyone into Jambhala. Having done so, it dissolves with the help of the mind in the syllable **hūm**. Again, light emanates from there and collects all the jewels. Inhaling with the wind, the eight great nagas, Vaisravana, plunge into the mouth of the mongoose. Moving outward, they vomit from the mouth and then a great accumulation of jewels appears. Meditate on the fact that everything is repeatedly eaten and vomited.

After that, rays of light are emitted from the syllable **om** in his own right hand and from the syllable **bam** in the center of the dakini form. Because of this, imagine that [the hand] is being

transformed into the hand of the benevolent vessel of the being. Inside the vessel, as it appears, [is] the syllable **jam̐**. On the wrist - **om̐**. The index finger has **bha**. On average - **la**. Nameless - **ja**. Between them - **len** On the little finger - **dra**. In the middle of the wrist - **ye**. Left - **svā**. On the right is **hā**. Each has a seat from the moon.

Then, if there is a base, it is placed inside a copper tray, etc. If not, then when a base arises in front of you, which is similar to yourself, when you scoop up water [with your palm], [say]:

om̐ indrani mukhaṁ bhramari svāhā

Bless with seven repetitions. Imagine pouring a full bowl of water into your mouth. Through the appearance of the house and the offerings, the yellow **jam̐** appears inside the house. Through the possibilities of the syllable **hūṁ** in the heart, etc., it turns into nectar. Due to the fact that it overturns again, it appears in the palm of its own hand. Imagine giving [water] to the face of Jambhala in front of you.

om̐ jalum̐ svāhā

Say so and do so repeating for one hundred and eight bowls of water.

In conclusion:

namo ratna trayāya namo maṇi bhadrāya mahā yakṣa senāpataye om̐ jambhala jalendraye svāhā

When you say this seven times, bring your palm of water seven times. This is also the mantra of torma.

Then clean the inside of the base of water and set it aside. If you procreate, send with **vajra muḥ**. Throw Torma on clean ground. Recite the mantra daily:

om̐ jambhala jalendraye svāhā

Say so and say selectively garlands of mantras such as "namo ratna trayāya ...". There is no need to doubt that you will definitely achieve [the result] within six months. So it is said.

Then say:

I ask you to increase longevity and spiritual merit in everyone, me and others! Make great fame and fortune! To carry out an increase in the retinue and territories! I ask you to quickly achieve all thoughts and all the desired goals!

Fulfill this prayer, make offerings [merit], fulfill the prayers of good will. This is how the great Pandita Shakya Shri personally proclaims the unification of all the practices of black Jambhala. Translated by a translator from Nub Jampe Pal.

Lord of eight levels! God of gods! The protector that removes the poverty of all beings! The great black that has the shape of a small man! I prostrate to Uchchushma!

This is how the hymn is realized.

Translated by Dhondup Dorje Tulku.

jala-baliṃ-vidhi-nāma
2620. Water Offering Ritual

I prostrate to the Three Jewels!

Anyone who has faith will be diligent in this, for water torma is easy in the performance of deeds because of its great benefits and great qualities. To do this, pour water into a beautiful precious vessel. Fill with various things, such as powders, flowers, etc., with five kinds of jewels, such as gold, etc., with various kinds of food that cannot be expressed, medicines, cereals, essences, etc. If you combine everything, it will be most favorable.

In general, in the study of the fulfillment of the deeds of the torma [there are] six signs, such as purification, etc.

There is purification - mudra and mantra of perfect purity, dharmata. Increase is the mantra and mudra of the treasury of heavenly space. The transformation of faith is the mudra and mantra of Amritakundali. Initiation into practice is the mantra and mudra of the powerful Vipula. Formation of acquisition is the mantra and mudra of the meteor of primordial wisdom. The exercise of submission is a common mantra and mudra of the protector, the deity. Control is the mantra and mudra of the chakras.

There, in the stream of thoughts, you first generate the remembrance of yourself as Mahamudra, the body of a deity and protector. When you do this, with the help of the four immeasurable ones, guide the mind towards supreme enlightenment. When you do so, ask for Refuge in the Three Jewels. Exercise mindfulness of the purpose of beings through great mercy. In offerings [merit], also make an offering for great, unsurpassed enlightenment. Also in the offering of contemplation - you make an equal offering to guests of respect, such as the Enlightened Ones, bodhisattvas, shravakas, pratyekabuddhas, etc., to guests of qualities such as Brahma, Indra, four protectors of the universe, ten protectors of directions, protectors and [protectors] with heart obligations, guests of mercy, such as living beings of the six domains, but especially to their own protector and deity, the lords of the area, gods and nagas that reside in all countries, guests of karmic creditors, such as obstacles and conditions that longevity consider, all gods and demons, that do good and harm.

Here, first join the palms of your hands, making a void inside, and say this mantra:

oṃ svabhāva vi śuddhaḥ sarva dharmāḥ svabhāva vi śuddho haṃ

When you connect the palms of your hands with the void inside, interlace the tips of your fingers. When you do it like a jewel that has corners of ties, say the following mantra:

namaḥ sarva tathāgate bhyo viśva mukhe bhyaḥ sarva tha khaṃ udgate spharaṇa i maṃ gagana khaṃ svāhā

When you join the palms of your hands, straighten your [fingers] outward and cross your thumbs, say the following mantra:

oṃ amṛita kuṇḍali hana hana hūm phaḥ

When the right hand is tied into a vajra fist, straighten your index finger and say the following mantra:

namaḥ sarva tathāgata avalokite oṃ sambhara sambhara hūm

When the right hand is at the heart in the form of a vajra fist, with the left, make up the vessel of the highest talent and recite the following mantra:

oṃ jñāna avalokite samanta spharaṇa rasmi bhava samaya mahā maṇi duru duru hṛidaya jalani hūm

When you connect the palms of your hands with the void inside, interlace your fingers inside and straighten your thumbs parallel. Say this mantra:

nama samanta buddhā nām grahe śvāra prabha jyoti mahā samaya svāhā

Recite a mantra with one mudra seven times seven times.

Also, first bless the torma as flawless and of great purity. Secondly, bless the filling of the spheres of space with five objects of the sense organs, which correspond to the special unthinkable substances of offerings and ideas of all living beings. Having carried out the increase in this way, in the third place, bless that the corresponding to the ocean of nectar and the richness of food, etc. - [appears as] the conditions of wealth, the restoration of the five poisons and the five original wisdoms. Fourthly - bless for

the full realization of thoughts, appearing like rain of five objects of the senses, which correspond to the objects of the senses of living beings and offerings, which are manifested by numerous accumulations of clouds of offerings on the path of the eyes of the Noble ones, such as the immeasurable palace, etc. In particular, you also bless, so that the thoughts of all living beings and numerous types of hungry ghosts are fully fulfilled. Fifthly, you make offerings for the Noble ones, showing your own body equal to particles of earth. When you bring it up, you bless for the acquisition, which corresponds to individual ideas without conflicts and battles, without victory and defeat thanks to the blessing for the satisfaction and [benefit] of sentient beings. Sixthly, contemplate as directly appearing [in the unity] of sound and emptiness and following, due to heart obligations, various types of guests of veneration, guests of qualities, guests of mercy and guests of karmic creditors.

The implementation [or achievement] of everything prescribed as not corresponding to the deeds that appear as the goal of living beings, is subject to the wise and the Teaching in ten directions.

Then the offerings follow in the following lines:

This king of the gift of flawless offerings, thanks to the blessings of perfect purity, dharmata, great and unlimited qualities of the Jewels, certain heart obligations of the heart [mantra] and mudra, the strength and possibilities of accumulation of causes, conditions and interdependence, the realization of rishis and vidyadharas, my wisdom, samadhi and prayers - good wishes - shines with rays of light of the five primordial wisdoms, possesses all the necessary wealth of the five senses, appears as a great treasure, a vast heavenly space. I offer it like a spreading and increasing cloud of offerings in your palace, teacher-guru, place of offerings!

May all living beings be happy! May everyone also be free from harm! May the desires proclaimed by the Tathagata also become perfect! Also, let all the thoughts of all living beings be realized in accordance with the intention! Let no harm arise anywhere from eating one of the snakes! Let the indestructible arise in the form of food, drink, etc. among hungry ghosts! May through the blessing of the gift of land out of merit - the minds of all those who are filled with the suffering of hell and those who [manifest] various aspects of the unbearable be quickly pacified! May the virtuous thoughts of the gods who are on earth or in the sky, all the many nagas, yaksas, gandharvas and bhutas who are [in the world] become complete!

Then follows the realization of the most extensive gift of the Teaching.

All phenomena arise from a cause. The reason for this was proclaimed by the Tathagata. And the great ascetic proclaimed that this is being suppressed. Do not do anything destructive, Act with the perfection of virtue. Submit your own mind completely. This is the Teaching of the Enlightened One.

In the same way, numerous other verses said personally, the most extensive talent is realized without dividing into spiritual and material. Likewise, through the aspects of spiritual and material gifting, two kinds of veils are cleared and two accumulations are completed. Understand this as [necessary] to achieve unsurpassed enlightenment.

Compiled by Acharya Jayasena. Translated and verified the translator-proofreader, the monk Rinchen Zangpo.

Translated by Dhondup Dorje Tulku.