

Mingyur Dorje



Heavenly Teachings. Treasury of the mind The Eight Names of the Guru. Divination on a rosary

I praise Guru Rinpoche!

Divination using rosary beads on the eight names of the Guru - allocated specifically for the rosary beads. A group of eight [beads] and two more [groups] are used.

[The prayer for divination is as follows:]

Ho!

May all the jewels of guru-teachers descend [here]! May all the jewels of the Enlightened Ones descend [here]! May all the jewels of the Holy Teaching descend [here]! May all the jewels of the Good Assembly descend [here]! May all the gods and demons of manifested existence descend [here]! May satisfaction in prediction and joy and success in divination-mo be manifested! May all twelve Tenma descend [here]! May the thirteen deities from the mountainside descend [here]! Let all the lords of the cemeteries descend [here]!

Show with clarity the essence of that [which is requested] by means of this prediction-mo! May the deed of the joyful maiden with the deceitful countenance be realized! Because of the great power of this ignorance, I turn to thee with questions that are not known!

Mother! Tell quickly the essence of what is hidden! Dissolve and cleanse the gates of clear eyes! Let the clear lamp of keen vision flare up!

Beads of rosary beads, numbering one hundred [eight] or eighty-two, etc.. - take them and divide them into three groups. Also dividing into groups of eight, beginning at the beginning. The remaining ones show the present [prediction].

One [bead] is “Pema Jungneh”: whatever manifests [of desires or actions] is auspicious for everything. With regard to enemies, it is very auspicious. Whether [a guest] comes or does not come, it will not come.

Two [beads] - “Padmasambhava”: whatever manifests [from desires or actions, the result] will be average. With regard to enemies, everything is extremely bad. Whether [a guest] comes or not, it will come very quickly.

Three [beads] - “Loden Chogse”: whatever manifests [of desires or actions, the result] will also be average. With regard to enemies, everything is extremely good. Whether [a guest] comes or does not come, he will not come.

Four [beads] - “Padma Gyalpo”: whatever manifests [from desires or actions] is favorable for everything. With regard to enemies, everything is extremely good. Whether [a guest] comes or does not come, he will not come.

Five [beads] - “Nyima Ozer”: whatever manifests [of desires or actions] is very favorable for everything. As far as enemies are concerned, everything is extremely bad. Whether [a guest] comes or not, it will come very quickly.

Six [beads] - “Shakya Senge”: whatever manifests [from desires or actions, the result] will be very mediocre. Whether [a guest] comes or not, it will not come. With regard to enemies, everything is extremely good.

Seven [beads] - “Senge Dradrog”: whatever manifests [of desires or actions, the result] will be bad. Whether [the guest] will come or not - will not come. Regarding enemies - will soon be eliminated.

Eight [beads] - “Dorje Drolu”: whatever manifests [from desires or actions] is very favorable for everything. Whether [a guest] will come or not - definitely will come, but there will be obstacles. In regard to enemies, the result is average.

The first thing that manifests is the level of the gods. Then the level of the house or household is manifested. Then the external level manifests.

To come or not to come is considered on the external level. Good or bad by interaction with enemies - viewed as the outer level. Sickness, destruction or damage, housework - viewed as the house or household level. Wealth of herds or animals - considered as the home level. Superior or inferior in relation to the person of the deity - regarded as the deity level. Good fortune in relation to parents - considered as the deity level. Good fortune in relation to prosperity - regarded as the level of deity.

Heart commitments. Seal. Seal. Seal. Khatham. Mystery.

In the precepts concerning this it is said that the strength or weakness of disease is regarded as the level of the house. Fortune in regard to wealth - is regarded as the level of the house. Luck in regard to life force (sog) - is regarded as the level of the deity. If done repeatedly, one will move toward increasing the clarity or sharpness [of the prediction]. As for the rosary, any rosary is acceptable. If in addition to this rosary to perform [such divination] one obtains mastery in performing [the practice of] the wrathful corpse-eater (Throvo Rosa), then [the prediction] will be very sharp.

But it is acceptable if one does not have [such mastery]. Even if one realizes the yogic acts of an angry corpse-eater, it is acceptable to use everything, even if one does not attain initiation or transmission of the corpse-eater text. If you obtain the transmission of the text (lung) on these records of divination-mo, it is auspicious. But if one does not acquire [text transmission], it is also acceptable to exercise.

The heart's commitment. Seal. Seal. Seal. Khatham. Mystery

This was revealed by the manifested body of Mingyur Dorje at the age of twelve. [Recorded] at sunset on the sixteenth day of the sixteenth day of the month of Kartika, the year of the fire-monkey. Pronounced as real by one omniscient in the tradition of the jewel incarnations from Uddiyana.

Translated by the lazy yogi Karma Paljor.