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Opening Prayers

ALTRUISTIC MOTIVATION

All mother sentient beings - especially those enemies who hate me, obstructors who harm me, and those who create obstacles on my path to liberation and omniscience. May they experience happiness, be separated from suffering and swiftly, I will establish them in the state of unsurpassed, perfect, complete, and precious buddhahood. (repeat three times)

ACTION BODHICITTA PRAYER

Thus, until I achieve enlightenment, I perform virtuous deeds with body, speech, and mind. Until death, I perform virtuous deeds with body, speech, and mind. From now until this time tomorrow, I perform virtuous deeds with body, speech, and mind.
LONG REFUGE PRAYER

We take refuge in the kind root Lama and lineage Lamas.
We take refuge in the deities of the mandalas of the Yidams.
We take refuge in all the exalted Buddhas.
We take refuge in the perfect Dharma.
We take refuge in the excellent order of the Sanghas.
We take refuge in all the noble Dakas, Dakini and Dharma-guardians – possessors of the eye of wisdom.
(repeat three times)

TAKING THE BODHISATTVA VOW

We take refuge in the kind root Lama and lineage Lamas.
We take refuge in the deities of the mandalas of the Yidams.
We take refuge in all the exalted Buddhas.
We take refuge in the perfect Dharma.
We take refuge in the excellent order of the Sanghas.
We take refuge in all the noble Dakas, Dakini and Dharma-guardians – possessors of the eye of wisdom.
(repeat three times)
Until I attain the heart of enlightenment, I take refuge in all the Buddhas.
I take refuge in the Dharma and likewise in the assembly of the Bodhisattvas.
As the previous Buddhas embraced the enlightened mind and progressed on the Bodhisattvas' path, I, too, for the benefit of all sentient beings, give birth to bodhicitta, and apply myself to accomplish the stages of the path.
(repeat three times)

**SHORT REFUGE PRAYER**

In the Buddha, the Dharma and Sangha most excellent, I take refuge until enlightenment is reached.
By the merit of generosity and other good deeds, May I attain buddhahood for the sake of all sentient beings.
(repeat three times)
THE FOUR IMMEASURABLES

Ma nam-kha dang nyam-pa'i sem-chen tam-chay de-wa dang de-wa'i
gyu-dang den-par gyur chik/ dug-ngal dang dug-ngal gyi gyu dang
dral-war gyur chik/ dug-ngal me-pay de-wa dang mi dral-war gyur
chig/ nye-ring chak-dang nyi-dang dral-way tang nyom-la ne-par
gyur chig//

May all mother sentient beings, boundless as the sky, have happiness and the causes of happiness.
May they be liberated from suffering and the causes of suffering.
May they never be separated from the happiness that is free from sorrow.
May they rest in equanimity, free from attachment and aversion.
(repeat three times)
SEVEN LIMB PRAYER

I bow down respectfully with my body, speech and faithful mind to all Tathagatas in the ten directions, those who have already reached the Tathagata state, those who are reaching it at present, and those Tathagatas still to come.

Through the power of Samantabhadra’s prayers, may all Buddhas manifest vividly in my mind. I prostrate to them, multiplying my body as many times as there are atoms of the earth.

In each atom, I visualize as many Buddhas as there are atoms, surrounded by countless Bodhisattvas. Thus, all space is filled with Buddhas and Bodhisattvas.
I praise all Buddhas through magnificent chanting, expressing the great ocean of their excellent qualities.

To all Buddhas, I make offerings of various pure flowers, flower garlands, of music, anointing oils, magnificent light and fragrant incense.

I make offerings to them, of fine garments, perfume, and pot-pourri piled high as Mount Meru and arranged in the most beautiful way.
I visualize the highest and most extensive offerings, and offer them with great faith to all Buddhas. I prostrate to the Buddhas and make offerings to them, following the deeds of the great Bodhisattva Samantabhadra.

DÖG-CHAG ZHE-DANG TI-MUG WANG-GI NI/
LÜ-DANG NGAG-DANG DE-ZHIN YI-KYI KYANG/
DIG-PA DAG-GI GYI PA CHI-CHI PA/
DE-DAG TAM-CHE DAG-GI SO-SOR SHAG/

I confess to you, Buddhas, whatever negative actions I have committed due to the power of anger, desire and ignorance.

CHÖG-CHU GYAL-WA KUN-DANG SANG-GYE SA'I/
RANG-GYAL NAM-DANG LOB-DANG MI-LOB DANG/
DRO-WA KUN-GYI SO-NAM GANG-LA YANG/
DE-DAG KUN-GYI JE-SU DANG-YI RANG/

I rejoice in the merit of all the Buddhas in the ten directions, of the great Bodhisattvas and Pratyekabuddhas, those who have attained arhatship, those who have entered the path of arhatship and all other beings.

GANG-NAM CHÖG-CHU'I JIG-TEN DRON-ME NAM/
JANG-CHUB RIM-PAR SANG-GYE MA-CHAG NYE/
GON-PO DE-TAG DAG-GI TAM-CHE LA/
KHOR-LO LA-NA MED-PA KOR-WA KUL/

I request to all great protectors and Buddhas to turn the highest wheel of Dharma as the light dispelling the darkness of beings in the ten directions and leading them gradually to the enlightened state.
I supplicate those Buddhas intending to pass into parinirvana to live long, for as many aeons as there are atoms of the earth in order to benefit all beings.

Whatever merit I have gathered through prostrations, offerings, confession, rejoicing, beseeching, and praying for the sake of the enlightenment of all sentient beings. All this I dedicate.
The ground is sprinkled with scented water and strewn with flowers.
It is adorned with Meru, the supreme mountain, the four continents, and the sun and moon.
As a Buddhafield, I offer it.
May all sentient beings attain the happiness of the Buddhafields.

To the Lamas who possess the three kayas,
I offer the outer, inner and secret offerings,
With my body, wealth and all that is visible.
Please grant me the supreme realization -- Enlightenment.

Whatever merit I have gathered through prostrations, offerings, Confession, rejoicing, beseeching and praying --
For the sake of the enlightenment of all sentient beings,
All this I dedicate.

Om Guru Ratna Mandala Pudza Megha Samudra Saparana Samaye Ah Hung
SUPPLICATION TO LORD JIGTEN SUMGON

Unequaled refuge, ornament of the world,
Your fame pervades the three thousand worlds.
You are the victor, Vajradhara, without a doubt.
I bow at the feet of the father, Jigten Sumgön.

Continually, I think of no one but you.
Compassionate One, grant your blessings.
Dispel the darkness that surrounds my heart.
Please bless me so that I can realize the unelaborated nature of mind.

REQUEST FOR TEACHINGS

Please turn the wheel of the Dharma
Of the two vehicles and their combination
According to the disposition and
Likewise, the mental capacities of sentient beings.

PRAISE TO MANJUSHRI

turn to page 32
In the Samadhiraja Sutra it is said: “Those who, while walking, sitting, standing, or sleeping, recollect the moon-like Buddha, will always be in Buddha’s presence, and will attain the vast nirvana.” And: “His pure body is the colour of gold, beautiful is the Protector of the World. Whoever visualizes him like this practices the meditation of the bodhisattvas.” In keeping with this, we should practice remembering our incomparable teacher, the Lord of Sages, in the following way:
**Short Refuge Prayer**

In the Buddha, the Dharma and the Supreme Assembly, I take refuge until I attain enlightenment. Through the merit of practicing generosity and so on, may I attain buddhahood for the benefit of all beings.

Recite this verse three times. Then cultivate the four immeasurables, by saying:

**Four Immeasurables Prayer**

May all sentient beings enjoy happiness and the causes of happiness!
May they be free from suffering and the causes of suffering!
May they never be separated from the sacred happiness devoid of suffering!
And may they dwell in boundless equanimity that is free from attachment and aversion!

Bringing to mind how all phenomena appear and yet lack inherent existence, recite the following:
Visualization

Ah! Unborn emptiness and the unceasing appearances of dependent arising are the way of illusory unity. Before me in the sky, amidst vast clouds of offerings, on a jeweled lion throne, and lotus, sun and moon disc seats, the incomparable teacher, Lion of the Shakyas.

His body the colour of gold, adorned with major and minor marks. Clad in the three Dharma robes, he sits in vajra posture. His right hand gracefully poised in the earth-touching mudra, and his left hand in the gesture of meditation, holding an alms-bowl full of nectar. Like a mountain of gold, magnificent, he shines in splendor, spreading beams of wisdom light across the whole expanse of space.
The Eight Close Sons, Sixteen Elders and the like - a vast, ocean-like retinue of noble beings encircles him all around. Simply think of him and he grants the glory of the highest bliss: Liberation from samsara and nirvana, the two extremes. He is the Great Being, perfect embodiment of every source of refuge.

Visualize the form of the Buddha in this way, and imagine that he is actually there, in front of you. The instant that you generate this thought—as the buddhas’ wisdom body is not constrained by limits like time or location—he will certainly be there. One of the sutras says: Should anyone think of the Buddha, he is there, right in front of them, constantly granting his blessings and freedom from all harm. The merit gained through visualizing the Buddha is inexhaustible; it is a source of virtue that will never go to waste. As it says in the Avatamsaka Sutra: By seeing, hearing or offering to the buddhas, a boundless store of merit is amassed. Till we are rid of all the destructive emotions and the suffering of samsara, this compounded merit will never go to waste. Also, whatever prayers of aspiration we make before the Buddha will be fulfilled.

As it says in the Teaching on the Qualities of Mañjushri’s Pure Land: Everything is circumstantial and depends entirely on our aspiration. Whatever prayers of aspiration we make the results we will gain accordingly. Generate firm conviction in these statements, and recite the following:

With your great compassion, you embraced this turbulent and degenerate world, and made five hundred mighty aspirations. You are as exalted as the white lotus; whoever hears your name shall never return to samsara - most compassionate teacher, to you Ipay homage!
All my own and others’ virtues of body, speech and mind, together with all our possessions, visualized like Samantabhadra’s offering clouds, I offer to you. All the harmful actions and transgressions I have committed throughout beginningless time, each and every one I now confess, with intense and heartfelt regret. In all virtuous actions, of the noble ones and ordinary beings, accumulated throughout the past, present, and future, I rejoice.

Turn the Wheel of the profound and vast Dharma teachings, ceaselessly and in every direction, I pray! Your wisdom body is like space, and remains changeless throughout past, present and future. Yet in the perception of those to be guided, you go through the display of birth and death, even so, let your form body continue always to appear.

Through all the virtues I have accumulated in the past, am accumulating now, and will accumulate in the future, for the sake of benefitting all beings, who are as infinite as space, may you, the sovereign of Dharma, be forever pleased, and may all attain the state of the victorious one, the Lord of Dharma.
Living beings like us, adrift in this degenerate age, have no guidance and protection. Because of your kindness, caring for us with surpassing compassion, every manifestation, in this world now, of the Three Jewels, is your enlightened activity.

You are then our only refuge, incomparable, supreme, so from our hearts we pray, with total confidence and faith: Do not neglect the great promises you made in times gone by. But hold us, until we attain enlightenment, with your compassion.

With the strongest possible confidence and faith, consider that the Buddha is actually there, in front of you. Concentrate one-pointedly on his form. And recite the following as many times as you can:

Supreme teacher, bhagavan, tathagata, arhat, complete and perfect Buddha, glorious conqueror, Shakyamuni Buddha, to you I pay homage! To you I make offerings! In you I take refuge!  

Then, as a means of invoking his wisdom mind, recite as many times as you can the following dharani, which is taught in the abridged Prajnaparamita:
TADYATHA OM MUNE MUNE MAHAMUNAYE SVA HA

Then recite, as many times as possible, the same mantra from OM onwards:

OM MUNE MUNE MAHAMUNAYE SVA HA

During all this, bring to mind the Buddha’s qualities and, with a mind full of devotion, concentrate one-pointedly on the clear visualization of his form. Then, through the power of uttering the names of the Buddha and reciting his dharani, imagine that:

TÖN PE KU LÉ YESHE KYI ÖZER NA TSOK PÉ NANG WA CHEN PÒ DAK DANG SEMCHEN TAMCHÉ KYI DRI PA TAMCHÉ SEL SHING/

From the Buddha’s body there emanates a great radiance, of multi-coloured rays of wisdom light, dispelling all our own and others’ obscurations,

TEK PA CHEN PÒ LAM GYI YÖN TEN TSÜL SHYIN DU KYÉ TÉ CHIR MI DOK PÉ SA NÖN PAR GYUR

And causing all the genuine qualities of the Mahayana path to arise within us, so that we attain the level of perfection from which we will never return again to samsara.
སྤྱིར་འགྲོ་འཆག་ཉལ་འདུག་གི་སབས་ཀུན་ཏུ་སོན་པ་ཉིད་མ་བརྱེད་པར་དན་པ་དང་།
མཚན་མོ་ཡང་སོན་པ་དངོས་སུ་བཞུགས་པའི་སྐུ་ཡི་འོད་ཀིས་ཕོགས་ཐམས་ཅད་ཉིན་མོ་ཤིན་ཏུ་
དྭངས་བའི་དུས་ལྟ་བུར་སྣང་བའི་འདུ་ཤྱེས་ཀི་ངང་དུ་གཉིད་ལོག་པར་བ།
དུས་རྒྱུན་དུ་སོན་པ་ཉིད་ཀིས་ཇི་ལྟར་ཐུགས་བསྐྱེད་པའི་ཚུལ་ལས་བརྩམ་སྱས།
དུས་གསུམ་གི་སངས་རྒྱས་དང་བང་ཆུབ་སྱེམས་དཔའ་ཆེན་པོ་རྣམས་ཀི་རྣམ་པར་ཐར་པ་ལ་
རྱེས་སུ་གཞོལ་བའི་བང་ཆུབ་ཀི་སྱེམས་རིན་པོ་ཆེའི་དམ་བཅའ་ལྷོད་པ་མྱེད་པའི་ངང་ནས་
དབང་ཆུབ་སྱེམས་དཔའི་སྤྱོད་པ་སྤྱི་
ཁད་པར་ཞི་ལྷག་གི་རྣལ་འབོར་ལ་ཅི་ནས་སུ་བཞེངས་ལྡན་དུ་འགྱུར་ཏྱེ།
བདག་ཅག་གི་སོན་པ་འདི་ཉིད་ཀི་མཚན་ཐོས་པ་ཙམ་ཞིག་གིས་རིམ་གིས་བང་ཆུབ་ཆེན་པོའི་ལམ་
ལས་ཕིར་མི་ལྡོག་པར་འགྱུར་བ་མདོ་དུ་མ་ནས་གསུངས་ལ།
གོང་དུ་བསན་པའི་བཟུངས་འདི་ལས་སངས་རྒྱས་ཐམས་ཅད་འབྱུང་ཞིང་།
གཟུངས་འདི་རྱེད་པའི་མཐུས་ཤཱཀའི་རྒྱལ་པོ་ཉིད་སངས་རྒྱས་ཤིང་།
སྤྱན་རས་གཟིགས་བང་ཆུབ་སྱེམས་དཔའི་སྤྱོད་པ་མཆོག་རུ་གྱུར་པ་དང་།
གཟུངས་འདི་ཐོས་པ་ཙམ་གིས་བསོད་ནམས་རྒྱ་ཆེན་པོ་ཚེགས་མྱེད་པར་འཐོབ་ཅིང་ལས་
ཀི་སྒྲིབ་པ་ཐམས་ཅད་བང་བ་དང་།
སྔགས་བསྒྲུབ་པ་ན་བགྱེགས་མ་མཆིས་པར་གྲུབ་པར་འགྱུར་རོ་ཞྱེས་ཤྱེས་རབ་ཀི་ཕ་རོལ་ཏུ་ཕིན་པ་ཡི་གྱེ་ཉུང་ངུ་ཞྱེས་པ་
དྱེ་བཞིན་གཤེགས་པ་ཤཱཀ་ཐུབ་པའི་སིང་པོ་དམ་པ་ཉིད་དུ་གསུངས་སོ། །
དད་པ་བསྐྱེད་པ་དང་ཞི་ལྷག་གི་རྣལ་འབོར་ལ་ཇི་ལྟར་བརྩོན་པའི་ཚུལ་ཟུར་དུ་བཤད་པར་བའོ། །
ཞྱེས་པ་འདི་ནི་བསླབ་གསུམ་ནོར་བུའི་མཛོད་མངའ་དབོན་ཨོ་རྒྱན་བསན་འཛིན་
ནོར་བུ་ནས་བཀྲ་ཤིས་པའི་ལྷ་རས་དང་བཅས་ཏྱེ་ནན་ཏན་དུ་བསྐུལ་བ་ཡིད་ལ་འཇགས་པའི་
སྱེང་དུ་ཉྱེ་ཆར་ཡང་དབོན་རིན་པོ་ཆེ་ཉིད་ནས་སྤྲུལ་པའི་སྐུ་འཇིགས་མྱེད་པད་མ་བདྱེ་ཆེན་ལ་སྦྲན་ཏྱེ།
རིན་ཆྱེན་དང་པོ་སོགས་བཀྲ་ཤིས་པའི་ལྷ་རས་ཀི་སྐྱེས་དང་བཅས་མྱུར་དུ་གྲུབ་པར་
གིས་ཞྱེས་དམ་པ་ཟུང་གི་བཀས་བསྐུལ་
བ་ལ་བརྱེན་ནས། སོན་པ་མཆོག་ལ་མི་ཕྱེད་པའི་དད་པ་ཐོབ་ཅིང་།
དུས་མཐར་ཆོས་སྨྲ་བའི་མིང་ཙམ་འཛིན་པ་
ཤཱཀའི་རྱེས་འཇུག་མི་ཕམ་འཇམ་དབངས་རྒྱ་མཚོས། ར་རོ་རྱེ་འཕན་ཕྱུག་གི་རི་ཞོལ་ཕུན་ཚོགས་
ནོར་བུའི་གིང་དུ།
ཚུལ་འདི་མཐོང་ཐོས་དན་རྱེག་གི་འགྲོ་བ་རྣམས་ཀི་རྒྱུད་པ་སོན་པ་ཐུབ་པའི་དབང་པོའི་བིན་
རབས་མཚུངས་པ་མྱེད་པ་མངོན་དུ་འཇུག་པར་གྱུར་ཅིག ༎
Diligently apply yourself to this practice, as much as you can. In between sessions, practice mandala offering, and recite, to the best of your ability, whichever sutras you prefer, such as the Praises of the Buddha, White Lotus of Compassion, Lalitavistara, Jataka Tales, or The One Hundred and Eight Names of the Tathagatas. Dedicate your sources of virtue towards unsurpassable awakening and recite prayers of aspiration.

In general, whatever you are doing, whether it is moving, walking, sleeping or sitting, you should constantly remember the Buddha. Even at night, when you go to sleep, consider that the radiance of the Buddha’s form illuminates the whole of space in every direction, lighting it up as brightly as during the day. At all times, emulate the buddha’s actions from the moment he first generated the mind of awakening, and follow the example of the buddhas and great bodhisattvas of the past, present and future. Maintaining your commitment to precious bodhichitta, without ever allowing it to waver, exert yourself as much as possible in the bodhisattvas’ conduct in general, and in the practices of shamatha and vipashyana in particular, so as to make meaningful the freedoms and advantages of this human existence.

It is said in several sutras that merely hearing the name of our teacher, the Buddha, ensures that one will gradually progress along the path to great enlightenment, without ever falling back. It is also said that the dharani revealed above is the source of all the buddhas. It was through the force of discovering this dharani that the King of Shakayas himself attained enlightenment, and that Avalokiteshvara became the supreme of all the bodhisattvas. Through simply hearing this dharani, a vast accumulation of merit will easily be gained and all karmic obscurations will be purified, and when reciting it, obstacles will not occur. This has been taught in the abridged Prajnaparamita.

Other teachings say that by reciting this dharani only once, all the harmful actions you have committed throughout 800,000 kalpas will be purified. They say that it possesses boundless qualities such as these, and is the sacred heart-essence of Buddha Shakyamuni. The way to generate faith and exert oneself in the practices of shamatha and vipashyana are explained elsewhere.

The intention to compose this text first arose due to the persistent encouragement of Ön Orgyen Tenzin Norbu, who is a holder of the treasury of threefold training, and who accompanied his request with the offering of auspicious substances. More recently, the same Ön Rinpoche sent Tulku Jikmé Pema Dechen, with gifts of gold and other auspicious substances, saying, “Please finish it quickly.” At the urging of these two great masters, I, Mipham Ja-myang Gyatso, a follower of Shakyamuni, who has unshakeable faith in the supreme teacher and is a Dharma teacher in name only during this final age, composed this at Phuntsok Norbüi Ling at the foot of Mount Dza Dorje Penchuk. It was completed on the eighth day of the Month of Miracles in the Iron Rat year. May this benefit the teachings and beings continuously, without interruption, on a marvelous scale, and may all who see, hear, think of, or come into contact with it in any way, truly receive the incomparable blessings of our teacher, the Lord of Sages.

Translated by Rigpa Translations, with reference to existing versions by Tulku Thondup Rinpoche and the Padmakara Translation Group. Special thanks to Lotsawa House and Rigpa Translations for their translation of this precious sadhana. Some editing and alterations were done by Erick Tsiknopoulos.
Short Chenrezig Meditation
The Practice of Purification and Compassion
MEDITATION ON EMPTINESS

The mode of abiding of all phenomena is itself pure openness. Sustain that nature.

VISUALIZATION

From the all-pervading emptiness arises a lotus flower with a moon disc seat.

Upon this throne in the lotus

position, I am seated in the body of Chenrezig, who is white in color with four arms.

The two upper hands

are joined at the heart holding the wish-fulfilling gem. The lower right hand holds a crystal rosary, and the lower left hand holds a lotus flower.

Chenrezig is clad in the sacred silken robes and wearing the precious five-pointed crown and other ornaments.

This form is sambhogakaya, the complete enjoyment body, bearing all the auspicious signs of the Buddha.
MANTRA RECITATION

THUG KAR DA TENG HRI THAR NGAG KYI KOR /
DE LE WÖ TRÖ SANG GYE JANG SEM CHÖ

In the heart center of Chenrezig is a moon disc with the letter HRI standing in the center. Around this, the mantra OM MANI PADME HUNG circles clockwise.

DE NAM JYIN LAB NGO DRUB DAG LA THIM /
LAR YANG WÖ TRÖ DRO WAI DIG DRIB JYONG

Light radiates from the mantra and is offered to the buddhas and bodhisattvas in the buddhafields.

THUG JE CHEN PO'I KUR GYUR NGAG DRA DROG

Blessings of compassion and wisdom return from the buddhafields in the form of light, which is absorbed into myself. All obscurations of body, speech, and mind are purified. Again, compassionate light radiates from the heart mantra, dispelling the suffering and ignorance of all sentient beings of the six realms, who are then transformed into Chenrezig, the Great Compassionate One.

All sentient beings are saying the mantra together at the same time.
OM MANI PADME HUNG (HRI)

Repeat as many times as possible.

DISSOLUTION

CHI NANG NÖ CHÚ WÖ ZHU MIG ME GYUR
All the outer and inner phenomena dissolve into myself, and then I dissolve into light, which becomes non-dual with the all-pervading emptiness.

Rest the mind in its natural state for some time.
Then I appear again as Chenrezig.

DEDICATION

GE WA DI YI NYUR DU DAG / CHEN RE ZIG WANG DRUB GYUR CHIG
By this virtue, may I quickly realize the state of Chenrezig,

DRO WA CHIG KYANG MA LÜ PA / DE YI SA LA GÖ PAR SHOG
and may all sentient beings without exception attain the glorious state of Chenrezig.
Visualization and Recitation of the Six-Syllable Mantra of Avalokiteshvara

by Mipham Rinpoche

If you wish to practise the visualization and recitation of the six-syllable mantra of Avalokiteshvara in a simple, unelaborate way, first take refuge, generate bodhichitta and cultivate the four immeasurables, then recite the following:

hrih, dakpé shying kham po ta la yi ü
Hrih. In the centre of the pure realm of Potala,

rab kar pema dawé den teng du
Brilliant white, on a lotus and moon disc seat,

rangnyi pakpa chenré zik kyi ku
I appear in the form of Noble Avalokiteshvara,

kar sai shyal chik chak shyi shyap nyi pa
White and radiant, with one face, four arms and two legs.

dangpö chak nyi tukkar talmö jar
My first two hands are joined at my heart, and

oma nyi kyi shel treng pé kar nam
The lower two hold a crystal rosary and a white lotus,

dar dang rinchen gyen den kyiitrung shyuk
I wear silk and jewel ornaments and my seated legs are crossed.

chiwor lama öpak mepé gyen
And adorning my crown is Lama Amitábha, Buddha of Boundless Light.
khor du sangye chang sem trin tar tib
All around are buddhas and bodhisattvas gathered like clouds.

e né sum om ah hung gi özer gyi
From the om ah hum at my three centres streams out rays of light

eyeshe lha tsok chen drang nyimé tim
Inviting the hosts of wisdom deities, who dissolve indivisibly.

tuk ü pé dé den la yigé hrih
In the centre of my heart on a lotus and moon disc seat is the syllable hrih,
de tar ngak kyi trengwé korwa lé
Surrounded by the mantra garland. From it

ö trò pak chö dro kün dribpa jong
Light streams out, making offerings to the noble ones and purifying the obscurations of all beings.

shying kham tamché ri po ta la’i shying
The whole environment becomes the realm of Mount Potala.
nangwa tamché tukjé chenpöi ku
All that appears is the form of the Great Compassionate One,
dra drak tamché yigé drukpé sung
All sounds the speech of the six-syllable mantra,
dren tok tamché yong nyi nyinglé tuk
And all thoughts the wisdom mind of emptiness and compassion.
dzin mé khyabdal nyukmé ngang né dé
Out of the genuine nature, beyond grasping and all-pervading, I recite the mantra:
om mani pemé hung

Recite this six-syllable mantra, or, if you wish, by adding hrih, the seven-syllable mantra. Then, at some point, continue with:

hrih, rang gi sem la sem kyi tö
Hrih. At my own mind, with mind, I look:

ngö zung mepé namkha dra
With nothing to identify, it's just like space,

chi yang ma tong sang ngé wa
With nothing whatsoever to see, vividly clear,

ngowo tongpa nyi du né
In that essence, which is emptiness, I remain.

om mani pemé hung hrih

tongpa zangtal ngang nyi lé
Out of that experience of unimpeded emptiness

nangwa ma gak sa lé wa
Appearances arise, unobstructed and vividly clear,

rimé kun khyab dū ma ché
Without bias, all-pervasive, uncompounded,

rangshyin ősal ngotsar ché
And with the nature of clear light – how wonderful!
om mani pemé hung hrih

sal shyin tong la tong shyin sal
Clear yet empty, and empty yet clear,

sal tong yermé samjö dral
Clarity and emptiness indivisible, beyond thought and expression—

Ihen kyé nyukma dechen di
This innate, genuine state of perfect bliss,

ngedön chenrezik wang yin
Is the ultimate Lord Avalokiteshvara.

om mani pemé hung hrih

Considering the meaning, recite the mantra.

Finally dedicate the merit and recite verses of auspiciousness.

I, Mipham, wrote this according to the meaning of the tantras, scriptures and pith instructions for Nāṭhavijña’s practice. May it be virtuous! Maṅgalām!

Translated by Ane Tsöndrü and Adam Pearcey, Rigpa Translations, 2015.
A Brief Practice of Manjushri Jñana Sattva
Called the “Wisdom of Light”

I prostrate to the guru inseparable from Manjushri. This is the short practice of the heroic wisdom being. Sit in the proper position, recite the preliminary prayers of refuge and bodhicitta, then meditate in the state of emptiness, free from all dualistic conceptions.
MEDITATION ON ALL-PERVADING EMPTINESS

OM SHUN YA TA JÑA NA BAZ RA SVA BHA WA AT MA KO HAM

VISUALIZATION

From the all-pervading emptiness, a many-colored lotus appears. On the lotus are moon and sun discs

surmounted by an orange-colored MUM syllable - the nature of my own awareness wisdom. The luminous syllable radiates colored light in all directions.

It is offered to all the buddhas and purifies all obscurations in the six realms. The light returns and is absorbed into the syllables, and I become Manjushri, brilliantly golden in color

with one face and two arms. My right hand raises the wisdom-sword above my shoulder and my left hand, raised to the heart level, holds between the thumb and ring-finger the long stem of a lotus
that blossoms at my left shoulder. On the lotus is the one hundred thousand verse Prajña Paramita text. I am wearing a five-pointed crown adorned with a blue-black top knot, and am cloaked with silken robes

and precious ornaments. Seated in the vajra position with smiling countenance, I radiate the glorious signs of the buddhas. At the three special places are the white, red, and blue colored syllables. Lights radiate

from the syllables, inviting the divine wisdom being, who dissolves inseparably into me with the syllables DZA HUNG BAM HO. Again, the three-colored lights radiate and invite the buddhas of the five families to appear in front of me.

I offer flowers, incense, light, scented water, nourishing cakes, and music to them.

By this request, I am empowered by the buddhas, who pour the vase nectar on the crown of my head, filling my whole body with nectar and purifying all the obscurations.

purifying all the obscurations. The nectar overflows at the crown of my head, becoming Buddha Vairochana. The buddhas of empowerment then dissolve into me.
OFFERINGS

Om Manjushri Jnana Sattva Bazra Argham Sarva Puza Megha Samudra Spha Rana Samaye Hung

Om Manjushri Jnana Sattva Bazra Padyam Sarva Puza Megha Samudra Spha Rana Samaye Hung

Om Manjushri Jnana Sattva Bazra Pushpam Sarva Puza Megha Samudra Spha Rana Samaye Hung

Om Manjushri Jnana Sattva Bazra Dhupam Sarva Puza Megha Samudra Spha Rana Samaye Hung
LONG PRAISE

GANG GI LO DRO DRIB NYI TRIN DREL NYI TAR NAM DAG RAB SEL WA
His wisdom is brilliant like the sun, free of the clouds of the two veils, and perceives the various types of
knowledge in their true nature. For this reason, he holds the wisdom text at his heart.
He has compassion

GANG DAG SI PAI TSÖN RAR MA RIG MUN THUM DUG NGEL GYI ZIR WA'I
for all beings, who suffer from the darkness of ignorance in the prison of samsara,
as a father for an only son.

DRO TSHOG KUN LA BU CHIG TAR TSE YEN LAG TRUG CHUI YANG DEN SUNG
Like a thunderclap, he awakens those who are sleeping in ignorance and loosens the chain of karma
through the sixty branches of harmonious speech.

DRUG TAR CHER DROG NYÖN MONG NYI LONG LE KYI CHAG DROG DROL DZE CHING
He wields the wisdom sword to cut the seedling of suffering and to dispel the darkness of confusion.

MA RIG MUN SEL DUG NGEL NYU GU JI NYE CHÖ DZE REL DRI NAM
In the bodhisattva form, he is pure from beginningless time,
fully accomplished in the ten levels, and perfect in the body of all knowledge.

DÖ NE DAG CHING SA CHU'I THAR SÖN YÖN TEN LÚ DZOG GYEL SE KU
I supplicate you, Manjushri, adorned by the 112 signs of a buddha, to dispel the
darkness of my ignorance.
SHORT PRAISE

ZHÖN NUI KU LÜ CHANG WA PO / YE SHE DRON ME RAB TU BAR
You who are the perfect, youthful body, whose flame of wisdom blazes

JIG TEN TI MUG MUN SEL WA / JAM PEL YANG LA CHAG TSEL TÖ
and dispels the darkness of worldly ignorance: I prostrate before you and praise you, Manjushri.

THUG KAR NYI TENG MUM THAR NGAG TRENG CHE /
SER DOG WÖ KYI RANG ZHIN YE KHOR WA'I
At the heart chakra is a sun disc on which stands the MUM syllable,
surrounded by the mantra circling clockwise

ZER TRO CHOG DU GYEL KÜN CHIN THU DÙ / MUM THIM LAR WO TRO PE NÖ ZHEL YE
in golden light. Light radiates from the mantra, invoking all the blessings and energies of all the buddhas,
which dissolves into the MUM syllable. Again, light radiates and transforms the outer universe

NYI GYUR CHÛ KYI SEM CHEN DRIB PA JYANG
RANG DRAI LHAR GYUR KÜN KYANG NGAG DRA DROG
into the superb pure land and purifies all the obscurations of sentient beings, who are then transformed into
Manjushri. All are reciting the mantra together.

WÔ ZER TSUR DÙ SA BÔN LA THIM MIG
The light then returns to the seed syllable.
Recite the mantra as many times as possible without the six faults. One should accumulate a minimum of 600,000 recitations.

DISSOLUTION

The outer universe dissolves into light which is absorbed into myself.
I then dissolve into the MUM syllable

which dissolves from the bottom to the top (nada), gradually becoming emptiness. I meditate in the bliss of non-duality of subject and object.
Then, once again, I assume the form of Manjushri.

Say dedication prayers before entering into the four actions.
DEDICATION PRAYERS

TSE DEN KHYØ KYI KHYEN RAB WØ ZER GYI / DAG LO'I TI MUG MUN PA RAB SEL NE
By the light of your wisdom, Compassionate One, may the darkness of ignorance in my mind be dispelled.

KA DANG TEN CHÖ ZUNG LUG TOG PA YI / LO DRÖ POB PAI NANG WA TSEL DU SOL
To realize all the sutras and commentaries, please grant me the power of radiant wisdom.

GANG TSE TA WAR DÖ PA AM / CHUNG ZE TRI WAR DÖ NA YANG
Whenever I want to see you or want you to clarify my confusions, Lord Manjushri Ghokha,

GÖN PO JAM YANG KHYØ NYI NI / GEG ME PAR NI THONG WAR SHOG
may I have a clear vision of you without hindrance.

CHOG CHU NAM KHA'I THE TUG PAI / SEM CHEN KÜN DÖN DRUB CHAI CHIR
You, Manjushri, have performed great deeds to the furthest limit of the ten directions

JI TAR JAM YANG CHÖ DZE PA / DAG SÖG CHÖ PANG DE DAR SHOG
for the benefit of all sentient beings. May I and others perform the same activities.
JANG CHUB SEM CHOG RIN PO CHE / MA KYE PA NAM KYE GYUR CHIG
Bodhicitta, the excellent and precious mind: where it is unborn, may it arise;

KYE PA NYAM PA ME PAR YANG / GONG NE GONG DU PHEL WAR SHOG
where it is born, may it not decline, but ever increase higher and higher.

SANG GYE KU SUM NYE PAT JIN LAB DANG / CHÖ NYI MI GYUR DEN PAT JIN LAB DANG
By the blessings of the Buddha who attained the three kayas,
by the blessings of the innate truth of Dharma,

GEN DUN MI CHE DÜ PAT JIN LAB KYI / JI TAR NGÖ ZHIN MÖN LAM DRUB PAR SHOG
and by the blessings of the indivisible Sangha order, may the merit I share bear fruit.

NAM DAG GANG RI TAR KAR GE WA DE / RIN CHEN TEN PA CHOG CHUR GYE PA DANG
By virtue as pure as white snow of the mountains,
may the teachings of Ratnasri flourish in the ten directions.

JIG TEN MI SHE TI MUG NAM DREL ZHING / THAR CHIN SANG GYE YE SHE THOB PAR SHOG
and dispel the ignorance of all sentient beings that they will at last achieve
the Buddha’s perfection of wisdom.

One can also say other dedication prayers.

This short form of meditation and recitation of Manjushri Jhamasattva was composed
by the great Drigungpa, Bhande Rauna Karma Bhadra, to fulfill the wishes of
Venerable Lama Tshingy Tshedak and others to inspire people to do this practice.

MANGALA SHRI ZWALA ZAMBUDVIPA ALANGKARA BHAVANTU
This text was first transcribed and translated by Khenchen Rinpoche, Konchog Gyaltsen
with the help of Peter Satris and Ani Tsering Chödrön at the Tibetan Meditation Center in Washington, DC
in December 1983. May the eyes of wisdom of all sentient beings be opened by this work.
The Very Concise Daily Practice of the Demon-subduing Lord of Secrets (Vajrapani)
Introduction: Vajrapani, the Demon Conqueror

This deity, the bodhisattva, is outwardly Buddha Shakyamuni, inwardly Vajrapani, and secretly Vajradhara. He holds the treasure of the secret teachings of the buddhas of the three times. He is the embodiment of all tantric deities who manifest in many different forms to train sentient beings. Chakrasamvara is the body emanation, Mahamaya is the speech emanation, and Hevajra the mind emanation. Guhyasamaja is the quality emanation, and Kalachara is the activity emanation. Therefore, this deity is the embodiment of all deities. In tantric texts, it is said, “Whoever sees my body will attain buddhahood, whoever hears my speech will attain joy even in samsara, whoever realizes my mind will bring any sentient being to enlightenment. Anyone who receives the empowerment of this deity and takes him as a yidam for regular practice will not be opposed by any evil spirits or entities, and eventually will attain the inseparability of the vajra mind of all the buddhas.”

NAMO GURU VAJRAPANIYE! Homage to Master Vajrapani!

Any yogi who wishes to practice the arising stage and mantra recitation of the very concise daily practice of the Demon-subduing Lord of Secrets should first take refuge, cultivate bodhicitta, and meditate on the four immeasurables.

MEDITATION ON ALL-PERVADING EMPTINESS

OM SVA BHA VA SHUD DHO SAR VA DHAR MA SVA BHA WA SHUD DHO HANG

The mode of abiding of all phenomena is itself pure openness. Sustain that nature.
VISUALIZATION

Khor de nö chü ngö dzin trül lo pang / dö ne rang zhin dag pa'i tong nyi le
Purify the confusion of grasping at the duality of samsara and nirvana, and meditate on the primordial purity of all-pervading emptiness. From that state of emptiness arises a circle of vajra-fire mountains

Sung khor dor je me ri che pat ü / pam le pad ma ram le nyi mat den
in the center of which is a PAM, which transforms into a lotus seat on which a RAM transforms into

Rang rig hung thing sel le wo tro pe / dön nyi che te tsur dü yong gyur le
a sun disc. On this is my own awareness in the form of a clear, dark blue HUNG. This radiates light that purifies

Dag nyi sang wat dag po jyung po dül / ku dog nag po zhel chig chag nyi pa
all sentient beings and is absorbed into the HUNG, which transforms into

Ye pe ser gyi dor je tse nga deng / yön pe thug kar dig dzub dor zhag nam
all demons and evil spirits. I am black in color, with one face and two arms.

Zhab ye kum zhing yon kyang tro nyam den /
U tra mar ser gyen du lham mer bar
My right hand raises a five-pointed golden vajra. My left hand is at my heart in the subduing gesture, holding a vajra lasso. My right leg is bent, my left is straight. I exhibit the nine wrathful expressions.

Thö kam u gyen lön pa do shel chen / lu gye kyi gyen tag sham dze par lub
My flame-colored hair blazes upward. I wear a tiara of five dry skulls and a garland of fifty freshly-severed heads.
YE SHE ME PUNG BAR WA'I LONG NA GYING / NE SUM OM KAR AH MAR HUNG THING LE
I am adorned by eight nagas. I wear a tiger-skin skirt. I am engulfed in a
blazing wisdom fire. At the three places are a white OM,

WÖ TRO RANG DREI YE SHE CHEN TRANG ZHING /
DZA HUNG BAM HO NYI SU ME PAR GYUR
a red AH, and a blue HUNG. From these, lights radiate and invite all the wisdom deities in the
form of Vajrapani, who dissolve inseparably into me through the mantra: DZA HUNG BAM HO.

LAR YANG THUG KA'I HUNG LE WÖ ZER TRÖ /
WANG LHA RIG NGA DUR KAR CHEN DRANG TE
Light radiates from the HUNG at my heart, inviting the five buddhas of empowerment
into the sky in front of me.

OFFERINGS

OM BAZ RA PUSH PAM PRA TI TSA SVO HA / OM BAZ RA DHU PAM PRA TI TSA SVO HA

OM BAZ RA A LO KAM PRA TI TSA SVO HA / OM BAZ RA GHAN DE PRA TI TSA SVO HA

OM BAZ RA NE WI TE PRA TI TSA SVO HA

OM SAR VA RA THA GA TA A BHI KHIN TSA TU MAM

Then request the empowerment: OM SAR VA RA THA GA TA A BHI KHIN TSA TU MAM
The buddhas of empowerment hold vases of wisdom nectar with which they give the empowerment, reciting:

OM SAR VA TA THA GA TA A BHI SHE KA TA SA MA YA SHRI YE HUNG

Thus, my body, voice, and mind are completely purified and filled with wisdom nectar, which overflows and forms Akshobhya as an ornament on the crown of my head. Then all the buddhas of empowerment dissolve into me.

OFFERINGS

OM BAZ RA PUSH PAM PRA TI TSA SVO HA / OM BAZ RA DHU PAM PRA TI TSA SVO HA

OM BAZ RA A LO KAM PRA TI TSA SVO HA / OM BAZ RA GHAN DE PRA TI TSA SVO HA

OM BAZ RA NE WI TE PRA TI TSA SVO HA

OM SAR VA RA THA GA TA A BHI KHIN TSA TU MAM

Then request the empowerment: OM SAR VA RA THA GA TA A BHI KHIN TSA TU MAM
PRAISE

DE SHEG THU TOB CHIG DÜ SHING / SANG WA NGAG KIYI DZÖ DZIN CHOG
The combined power and energy of all the buddhas,
the supreme holder of the treasure of the secret teachings,

DÜ GEG MA LÜ DÜL DZE PA / DOR JE DZIN LA CHAG TSEL TÖ
the subjugator of all the maras and obscuers without exception:
I praise and pay homage to Vajrapani.

Meditate for as long as possible in this arising stage on the deity's body as an illusion (the inseparability of form and emptiness - the nature of wisdom). When tired of this, make an effort to recite the mantra.

MANTRA RECITATION

THUG KAR HUNG THAR NGAG TRENG YE SU KOR / WÖ TRÖ GYEL WA KÜN CHÖ JIN LAB DÜ
At my heart is a HUNG, surrounded by the mantra HUNG BAZRA PHAT in black, circling clockwise

LAR YANG THUG KAI GAG LE WÖ ZER TRÖ / DRO TRUG DRIB JANG SANG DAG SA LA KÖ
and radiating light that makes offerings to all the buddhas and bodhisattvas. Their wisdom,
compassion, energy, and power return to me in the form of light and are absorbed.

TRIN LE THAM CHE YONG SU DRUB PA LE / TSUR DÜ NGAG TRENG SA BON CHE LA THIM
Again, light radiates to all sentient beings and purifies all phenomena. The suffering, obscurations, and
diseases of all sentient beings of the six realms are completely purified and those beings are established
in the state of the Lord of Secrets. Thus accomplish all virtuous activities. The light then returns
and is absorbed into the seed syllable and the mantra.

Meditating in this way, recite the mantra as many times as possible.
HUNG BAZRA PHAT

At the end, repeat the 100-syllable mantra at least three times, while ringing the bell.

Dissolution

YE SHE PA NAM RANG ZHIN NE SU SHEG / DAM TSIG NÖ CHU MI MIG TONG PAR GYUR
The wisdom beings return to their natural state. Outer phenomena dissolve into the sentient beings, who dissolve into me. I dissolve into the HUNG in my heart.
In its turn, it dissolves slowly from the bottom up into the all-pervading emptiness.
Rest in the unobscured, uncreated state as long as possible.

Then arise as the Lord of Secrets and recite dedication prayers.
DEDICATION

GE WA DI YI NYUR DU DAG / SANG WA'I DAG PO DRUB GYUR CHIG
Through the virtue of this practice, may I achieve Vajrapani's great realization,

DRO WA CHIG KYANG MA LÚ PA / DE YI SA LA GÓ PAR SHOG
and to this state may I come to lead every sentient being - not one left behind.

If you wish, you may say other prayers as well.
Then with confidence in yourself as Vajrapani, enter into the four actions.

This is taken from the traditional teachings of Master Jigten Sumgyi Dorje and was written by Konchog Trinley Sangpo, the second Drigung Kyabgon Chetsang Rinpocbe, to fulfill the wishes of those interested. This was translated by Khenchen Rinpocbe, Konchog Gyaltsen with the help of Michael Taylor at the Tibetan Meditation Center in Washington, DC on July 8, 1987.
The text was put in verse form by Venerable Khenchen Rinpocbe in November 1991 at Ratnashri Dharmachakra near Frederick, MD.
The Regular Practice of (Green) Tara called
The Source of All Activities
INTRODUCTION

Chenrezig is an emanation of Buddha Amitabha's compassion, and Tara is an emanation of his wisdom. Chenrezig cultivated indomitable courage to benefit all sentient beings until samsara was emptied. For limitless kalpas, he benefited sentient beings by bringing them to the state of liberation. However, the total number of sentient beings did not decrease. One day, he became exhausted and tears came to his eyes. Being overwhelmed by the suffering of sentient beings, these two tears became Tara and Bhrikuti. Tara said to him, "I will protect those who fear the suffering of samsara. Don't worry, I will protect them." Thus, she works together with Chenrezig to benefit sentient beings.

Buddha Vairochana made the Twenty-one Verses of Praise to Tara and taught many Tara tantra teachings. She has countless manifestations with different numbers of faces and hands. Acharya Ashvagosha said, "The body of Tara manifests in many forms, such as Brahma, Vishnu, Shiva, wrathful forms, peaceful forms, Uma Deva, and so forth, Mamaki, Tara, Pantari, Buddha Lotsani, and so on, depending on the level of sentient beings. She is the basis of the manifestation of all female deities." In India, she manifested as Mayadevi, the mother of Buddha Shakyamuni, Gelongma Palmo, Lady Mandarawa, and so forth. In Tibet, she appeared as Dakini Yeshe Tsogyal, Machig Lobdron, Achi Chokyi Drolma, and many of the abbesses of the Drigung Terdrom nunnery. Just hearing her name with devotion frees one from the eight or sixteen fears. Practicing her meditation and reciting her mantra dispels all obstacles. One will be born in Dewachen, the pure land of Buddha Amitabha.

\[\text{OM SVASTI! The embodiment of all the Victorious One's activities, the great mother of the buddhas of the three times, the supreme object of hope for the beings of these degenerate times:}\\
\text{I surrender to the Noble One. Please grant the ordinary and extraordinary achievements!}\\
\text{In an appropriate place in front of an image of Tara, perform all the offerings that you can arrange.}\\
\text{Sit in a comfortable place with a relaxed mind. Establish the mind in the four foundations, take refuge, cultivate bodhicitta, and engage in deity yoga.}\]
REFUGE AND CULTIVATION OF BODHICITTA

CHOG SUM KUN DU PHAG MAI LHA TSOG LA / JANG CHUB BAR DU DAG SOG KYAB SU CHI
To the assembly of the Bhagawati deities, the embodiment of the Triple Gem,
I and others take refuge until enlightenment is achieved.

DRO KUN SI PAI JIG TSOG LE KYOB CHIR / JANG CHUB SEM NYI DAM PA RAB KYE DO
In order to protect all sentient beings from the fears of samsara, I cultivate the two types of bodhicitta.

Recite three times.

MEDITATION ON EMPTINESS

OM SHUN YA TA Jña NA BAZ RA SVA BHA VA AT MA KO HAM

VISUALIZATION

ZUNG DZIN DU PAI CHÖ NAM TONG PAR JANG /
TONG PAI NGANG LE SUNG KHOR YANG PAI Ú
All the phenomena of grasping and fixation dissolve into emptiness.
The vast protections manifest from that

PE DAI TENG NA RANG RIG TAM JANG GU / WÖ ZER TRÓ TE DRO DRUG DRIB PA JANG
emptiness. At the center are a lotus and moon disc.
On that is a green TAM, the nature of my awareness.

GYEL CHÖ TSUR DÜ RANG NYI PHAG MAI KU / ZHEL CHIG CHAG NYI CHOG JIN UT PAL DZIN
Light radiates and purifies the obscurations of all sentient beings.
It then makes offerings to all the buddhas and returns.
I become Tara with one face and two arms in the giving mudra, holding a green lotus. My two legs are in the half-lotus posture, with a dignified youthful form, blue-green in color, wearing silken robes and jewel ornaments, radiating light, in the sambhogakaya form.

Light manifests in all directions from the three syllables in the three places,

bringing all the buddhas' wisdom, compassion, and activities, which dissolve into me.

I become the embodiment of the sugatas of the three times.

**OFFERINGS**

*Om ar ya ta re ta sa pa ri wa ra ar gham pra ti tsa swa ha*

*Om ar ya ta re sa pa ri wa ra pad yam pra ti tsa swa ha*

*Om ar ya ta re sa pa ri wa ra push pam pra ti tsa swa ha*
PRAISE

LHA DANG LHA MIN CHÖ PEN GYI / ZHAB KYI PE MO LA TÜ NE
The crowns of gods and demigods pay homage to your lotus feet.

PHONG PA KÜN LE DRÖL DZE MA / DRÖL MA YUM LA CHAG TSEL TÖ
You who liberate from all unfavorable conditions: I praise and prostrate to Mother Tara.
MANTRA RECITATION

On a moon disc at the heart level is a TAM syllable surrounded by the mantra, radiating light to

All the buddhas, bringing back the blessings that dissolve into me, revealing the inseparability of appearance and emptiness, the nature of infinite qualities of all buddhas.

Again, infinite light radiates from the mantra, and transforms all outer phenomena into Dewachen, all beings into Tara's form, all reciting the secret mantra.

Recite the mantra as many times as possible.
OFFERINGS

OM AR YA TA RE TA SA PA RI WA RA AR GHAM PRA TI TSA SWA HA

OM AR YA TA RE SA PA RI WA RA PAD YAM PRA TI TSA SWA HA

OM AR YA TA RE SA PA RI WA RA PUSH PAM PRA TI TSA SWA HA

OM AR YA TA RE SA PA RI WA RA DHU PAM PRA TI TSA SWA HA

OM AR YA TA RE SA PA RI WA RA A LO KAM PRA TI TSA SWA HA

OM AR YA TA RE SA PA RI WA RA GHA N DE PRA TI TSA SWA HA

OM AR YE TA RE SA PA RI WA RA NAI WI TE PRA TI TSA SWA HA

OM AR YA TA RE SA PA RI WA RA SHAP TA PRA TI TSA SWA HA

PRAISE

LHA DANG LHA MIN CHÖ PEN GYI / ZHAB KYI PE MO LA TÚ NE
The crowns of gods and demigods pay homage to your lotus feet.

PHONG PA KÜN LE DRÖL DZE MA / DROL MA YUM LA CHAG TSEL TÖ
You who liberate from all unfavorable conditions: I praise and prostrate to Mother Tara.
DISSOLUTION

CHI NANG NÖ CHÜ WÖ ZHU RANG LA THIM / RANG YANG MI MIG MA CHÖ CHÖ KYI YING
All outer and inner phenomena melt into light and dissolve into me.
I also melt into the non-referential,

WÖ SEL DON DAM CHÖ KU DE WA CHE / THA MEL SHE PA NANG SI CHAG GYA CHE
unfabricated dharmadhatu, the ultimate clear light dharmakaya, the great bliss.
All is in the Mahamudra state - the ordinary mind.

Rest in the nature of mind-as-such.

DEDICATION

GE WA DI DANG KHOR DEY SAG YÖ KYI / KHA NYAM MA GEN DRO WA YÖ DO CHOG
By this virtue, the virtues accumulated in samsara and nirvana, and the innate nature,
may all mother sentient beings, countless as infinite space, attain the form of Noble Tara,

DUG NGA RANG DREL YE SHE CHEN POT LONG / GAG DRUB DREL WAI PHAG MA'T KU THOB SHOG
free from rejection and acceptance, the state of great wisdom that is liberated from the five poisons.

Adorn the practice with this and other dedication prayers.

This regular Noble Tara’s meditation practice was composed
by Khenchen Yungdrup, Kothog (plates in the repeated requests of several practitioners,
in the Tibetan King year of 2126 and Ralpang 15, Water Bird year, the first month,
26th day (March 20, 1993). By this virtue, may all limitless sentient beings in the conventional level be free
from all undesirable conditions, and ultimately may they achieve the convenient state of the Victorious One.

Sarva Mangalasa
The Short Meditation on White Tara called
The Stream of Nectar
Not rising in the east, not possessing the image of animals but with
the smile of rays of light that causes the
night-blooming lily of wisdom in my mind to open. I prostrate to Tara.

Whoever wishes to manifest the activities of White Tara should, in a suitable place, make an altar
upon which is an image of Tara

and perform the offerings. The practitioner, sitting properly in a comfortable place,
recites the refuge prayers.

REFUGE AND CULTIVATION OF BODHICITTA

SANG GYE CHÖ TSHOG KÜN GYI NGÖ / CHOM DEN DE MA'I LHA TSOG LA
I and all sentient beings take refuge in the noble assembly of bhagavati deities,

DAG DANG KHA NYAM SEM CHEN NAM / JANG CHUB BAR DU KYAB SU CHI
the embodiment of the Buddha, Dharma, and Sangha, until enlightenment is reached.

Recite three times.

MA GYUR KHA NYAM DRO DI DAG / DE DEN DUG NGEL KÜN DREL NE
May all sentient beings, who have been our mothers, limitless as space,
possess happiness and be free from suffering.

NYUR DU PHAG MA DROL MA YI / GHO PHANG CHOG LA GÖ PAR GYI
Swiftly will I help them attain the ultimate state of Tara.

Recite three times

Meditate in the state free from the duality of subject and object.
VISUALIZATION

SANG JANG TONG PAT NGANG LE NI / SUNG WA'I GUR KHANG YANG PA'I U
From the purified emptiness manifests the vast protection mansion. In its center
blossoms a lotus flower.

CHU KYE GYE PAT GE SAR U / SIL ZER CHEN GYI DEN TENG DU
on which is a moon disc seat. On this rests a brilliant white TAM syllable,

TAM YIG KAR LE WÔ TRÔ PE / DRO WA'I DÔN CHE LAR WÔ DÛ
radiating light that benefits all sentient beings. The light returns and is
absorbed into the syllable TAM.

KE CHIG RANG RIG DROL MA'I KU / GANG RI'T DOG CHEN ZHI DZUM DEN
Instantly I become Tara of snow-mountain color, smiling and having one face.

ZHEL CHIG CHAG NYI DZE PAT KU / DAR DANG RAT NE DO SHEL CHEN
two arms, and graceful beauty. Clad in silken robes and adorned with jewel ornaments,

CHAG YE CHOG JIN YON UT PAL / ZHAB NYI DOR KYIL SIL ZER GYI
my right hand displays the supreme attainment-bestowing mudra, and the left holds a blue lotus.
My legs are folded gracefully in the vajra position, and behind me is a moon disc.

GYAB YÔL DANG DEN NE SUM LE / YIG SUM WÔ TRÔ RANG ZHIN GYI
From the three special places, the three syllables radiate light, inviting the many wisdom deities from all
directions who appear in the sky before me.

NE NE CHEN TRANG CHÔ CHING TÔ
I make offerings and give praise.
OFFERINGS

स्वेतांकुमरी दाताख्यानि समोहितम् तिल्लिः स्तुतिः

ॐ अर या ता रे ता सा पा रि वा रा अर ग्हाम प्रांग्र ती त्सा स्वा हा

स्वेतांकुमरी दाताख्यानि समोहितम् तिल्लिः स्तुतिः

ॐ अर या ता रे सा पा रि वा रा पाद यांग प्रांग्र ती त्सा स्वा हा

स्वेतांकुमरी दाताख्यानि समोहितम् तिल्लिः स्तुतिः

ॐ अर या ता रे सा पा रि वा रा पूश पाम प्रांग्र ती त्सा स्वा हा

ॐ अर या ता रे सा पा रि वा रा धु पाम प्रांग्र ती त्सा स्वा हा

ॐ अर या ता रे सा पा रि वा रा आ लो कांग प्रांग्र ती त्सा स्वा हा

ॐ अर या ता रे सा पा रि वा रा खान डे प्रांग्र ती त्सा स्वा हा

ॐ अर ये ता रे सा पा रि वा रा नै वी टे प्रांग्र ती त्सा स्वा हा

ॐ अर या ता रे सा पा रि वा रा शाप ता प्रांग्र ती त्सा स्वा हा
PRAISE

LHA DANG LHA MIN CHÖ PEN GYI / ZHAB KYI PE MO LA TÚ NE
The crowns of gods and demigods pay homage to your lotus feet.

PHONG PA KÜN LE DRÔL DZE MA / DROL MA YUM LA CHAG TSEL TÔ
You who liberate from all unfavorable conditions: I praise and prostrate to Mother Tara.

DZA HUNG BAM HO NYI ME TIM / LAR YANG THUG KAI SA BON LE
DZA HUNG BAM HO.
All the enlightened beings dissolve inseparably into me.
Again, from the seed syllable in my heart,

WÖ TRÖ WANG LHA CHEN TRANG TE
light radiates and invites the empowerment deities.

OM SAR VA TA THA GA TA A BHI SHE KA TA SA MA YA SHRI YE HUNG

WANG KUR GYE TAB RANG LA THIM
They grant the empowerment and dissolve into me.
MANTRA RECITATION

RANG NYI LHAR SEL THUG KA RU / KHOR LO TSIB DEN TE WA RU
In the heart chakra, of myself as Tara, is a wheel in the center of which is the white syllable TAM.
The syllables of the mantra are resting on the spokes of the chakra. As I recite the mantra, it circles clockwise.

TAM YIG KAR PO SEL WAI TSIB / NYING PÖ KOR WA YE KOR DU
Light radiates from the mantra, bringing the buddhas' blessings into me. I become the embodiment of all the buddhas.

KHOR WAR MIG LA NGAG DI DA
Light then radiates to all sentient beings. All their negative emotions are purified
and they become White Tara.

OM TA RE TU TA RE TU RE MA MA A YUR JÑA NA PUN YE PUSH TING KU RU SVA HA
Recite many times.
OFFERINGS

OM AR YA TA RE TA SA PA RI WA RA AR GHAM PRA TI TSA SWA HA

OM AR YA TA RE SA PA RI WA RA PAD YAM PRA TI TSA SWA HA

OM AR YA TA RE SA PA RI WA RA PUSH PAM PRA TI TSA SWA HA

OM AR YA TA RE SA PA RI WA RA DHU PAM PRA TI TSA SWA HA

OM AR YA TA RE SA PA RI WA RA ALI KAM PRA TI TSA SWA HA

OM AR YA TA RE SA PA RI WA RA GHAN DE PRA TI TSA SWA HA

OM AR YE TA RE SA PA RI WA RA NAI WI TE PRA TI TSA SWA HA

OM AR YA TA RE SA PA RI WA RA SHAP TA PRA TI TSA SWA HA

PRAISE

LHA DANG LHA MIN CHÖ PEN GYI / ZHAB KYI PE MO LA TÖ NE

The crowns of gods and demigods pay homage to your lotus feet.

PHONG PA KÜN LE DRÔL DZE MA / DRÔL MA YUM LA CHAG TSEL TÖ

You who liberate from all unfavorable conditions: I praise and prostrate to Mother Tara.
DISSOLUTION

CHÓ CHING TÖ DE BA DZRA MU
I make the offerings, give praise, and then dissolve into the state of non-duality.

Meditate in the state of the mind-as-such.

DEDICATION

GE WA DI YI NYUR DU DAG / YI ZHI KHOR LO DRUB GYUR NE
By these virtuous deeds, may I quickly attain the wish granting wheel,

DRO WA CHIG KYANG MA LÚ PA / DE YI SA LA GÖ PAR SHOG
and may all sentient beings without exception be established in that state.

Seal the dedication by sharing the merit. This short Arya Tara sadhana was written by Vajradrik Konchog Trinley Sangpo in the Padma Wo (Lotus Light) palace at the request of Ven. Namdag Dorje. By this merit may all sentient beings attain enlightenment.

This text was translated by Khenchen Rinpoche, Konchog Gyaltsen at the Tibetan Meditation Center.
Supplication to the Seven Taras
MA KYE WA ME PEI CHÖ YING NA / YUM JE TSUN LHA MO DROL MA ZHUG
In the unborn Dharmadhatu abides the Reverend Mother, the deity Tara.

DE SEM CHEN KUN LA DE TER MA / DAG JI PA KUN LE KYAB TU SÖL
She bestows happiness on all sentient beings. I request her to protect me from all fears.

RANG CHÖ KU YIN PAR MA SHE PAR / SEM NYON MONG WANG DU GYUR PA YI
Through not understanding oneself as dharma-kaya, one's mind is overpowered by the kleshas.

MA Khor WAR KYAM PA'I SEM CHEN LA / YUM LHA MO KHYÖ KYI KYAB TU SÖL.
Our mothers, sentient beings, wander in samsara. Please protect them, Deity Mother.

CHÖ NYING NE GYÜ LA MA KYE PAR / THA NYE TSIG GI JE DRANG NE
If the meaning of Dharma is not born in one's heart, one just follows the words of conventional meaning.

DRUB THA NGEN PE LÜ PA LA / YUM YANG DAG GI LHA MO KYAB TU SÖL
Some are deceived by dogma. Please protect them, Perfect Mother.

TOG PAR KA WA RANG GI SEM / THONG NE GOM PAR ME CHE PAR
It is difficult to realize one's mind. Some realize, but do not practice.

CHA WA NGEN PE YENG PA LA / YUM DREN PA'I LHA MO KYAB TU SÖL
Their minds wander to worldly activities. Please protect them, Deity Mother of Recollection.
Once when Lord Jigten Sumgon was staying at Echung Cave, having attained Buddhahood, he had a vision of the Seven Taras. At that time he made this supplication prayer. This prayer has manifold magnificent blessings.
Direct Realization of the Quick Path to Dewachen: the Regular Practice of Buddha Amitabha
REFUGE AND BODHICITTA CULTIVATION

NA MO KÔN CHÖG SUM DANG TSA WA SUM / KYAB NE NAM LA KYAB SU CHI
Namo! I take refuge in all objects of refuge, the Three Jewels and the Three Roots.

DRO KÜN SANG GYE LA GÔ CHIR / JANG CHUB CHÖG TU SEM KYE DO
In order to establish all sentient beings in the state of buddhahood, I cultivate the
mind to achieve enlightenment.

Recite three times.

AH CHÔ NAM KYE ME NANG TONG DEL / MA CHÔ RIG TONG NYING JE CHE
AH! All dharmas are unborn, pervaded by the appearance-emptiness. Great compassion and

KUN NANG RIG PA'I CHO TRÛL LE / CHAG DREL PE MA DA WAI TENG
awareness-emptiness are uncontrived. From within the manifestation of
all-pervading awareness appears

RANG NYI THUG JE CHEN PO KAR / ZHEL CHIG CHAG ZHI THEL MO JAR
a moon disc on a lotus, the symbol of freedom from attachment. Upon the lotus and moon disc
seat, I appear in the form of the Great Compassionate One, white with one face and four hands.
YE YÖN SHEL TRENG PE MA DZIN / LONG CHÖ DZOG PA'I GYEN NAM LUB
The first two hands are joined at the heart and hold the wish-fulfilling gem,
the second right hand holds a

ZHAB NYI DOR JE KYIL TRUNG ZHUG / NANG LA RANG ZHIN ME PAR GOM
crystal mala, and the left, a lotus. I am adorned with all the ornaments of
a sambhogakaya buddha and am

DUN KHAR MA JYE TEG WAT TRI / NA TSHOG PE MA DAB TONG DEL
seated in the vajra asana posture. I meditate on this appearance without substantial existence.
Above and in front of me is a lotus throne supported by peacocks,
upon which rests a multi-colored, thousand-petaled lotus.

TSA DRANG DUNG SEL DA WAT Ü / GYU YIG HRI MAR TRO DU LE
Upon the lotus are sun and moon discs that dispel the suffering of heat and cold.
In the center of the moon disc

GYEL WA KÜN DÜ WÖ PAG ME / MAR SEL PE MA RA GA'DOG
Is a red seed syllable HRI, the primary cause. Light radiates out and returns to the HRI,
which transforms into

ZHEL CHIG CHAG NYI NYAM SHAG TENG / LHUNG ZE DU TSI KANG WA DZIN
Buddha Amitabha, the embodiment of all the buddhas. He radiates ruby-red light, has one face
and two hands in the mudra of equipoise. He holds a bowl filled with wisdom nectar.
KU LA CHÖ GÖ NAM SUM SOL / ZHAB NYI DOR JE KYIL TRUNG ZHUG
He wears the three Dharma robes and is seated in the vajra asana posture.

TSHEN ZANG PE JE GYE CHU DZOG / Ō DANG ZI Jī DAN PAR KYE
Fully adorned with the major and minor marks, he is radiant, glorious, noble, and exalted.

YE SU THUG JE CHEN PO KAR / YÖN DU CHAG DOR KU DOG THING
To the right of Buddha Amitabha is white Chenrezig, and to the left is blue Vajrapani,

ZHENG PA'I TSHUL GYI PAD DAR ZHUG / SANG GYE JANG CHUB SEM PA DANG
standing upon moon discs that rest on lotuses. These three are surrounded by a vast assembly of

NYEN THÖ DRA CHOM TSHOG KYI KOR / TSO WO'I NE SUM DRU SUM LE
buddhas, bodhisattvas, and sravaka arhats. From the three syllables in the three centers,

Ō TRÖ DE CHEN ZHING KHAM NE / NANG THA KHor CHE CHANG DRANG GYUR
light radiates to the realm of Dewachen, inviting Buddha Amitabha and his retinue.

HUNG HRI NUB CHOG DE WA CHEN GYI ZHING KHAM NE
CHOM DEN GÖN PO SANG GYE WÖ PAG ME
HUNG HRI / From the realm of Dewachen in the west,
O Lord Buddha Amitabha, please be seated on
DAG DANG DRO WAI DON LA SHEG SU SOL / KYON DREL PE MA NYI DA'I DEN LA ZHUG
this stainless throne of lotus, sun, and moon discs. I prostrate to you with
my body, speech, and mind

LÜ NGAG YI SUM GÜ PE NA MO HO / CHÖ NAM RIG TONG DREL WAI' CHÖ PA BUL
for the benefit of myself and all sentient beings. I make offerings of all constituent phenomena,
free from the separation of awareness and emptiness.

MI GE'I LE JE THAM CHE THÖ LO SHAG / DZA HUNG BAM HO DAM YE JER ME GYUR
I purify all nonvirtuous deeds. DZA HUNG BAM HO - the wisdom beings and
samaya beings become inseparably one.

MANTRA RECITATION

HRI NANG THAT THUG KAR PE DA'I TENG / HRI THAR NGAG TRENG YE SU KHOR
HRI In the heart center of Buddha Amitabha is a lotus and moon disc,
upon which stands the seed syllable HRI,

CHI NÖ DE WA CHEN GYI ZHING / NANG CHÜ SANG GYE SO SO'I KU
encircled by the mantra rotating to the right. In the realm of Dewachen, all sentient beings are in the form of

DRA DRAG KYE ME NGAG KYI DRA / DREN RIG KYE ME CHÖ KYI KU /
Buddha Amitabha, all sound is the sound of unproduced mantra; full mindfulness-awareness
DOR JE SUM GYINGANG NE DE
is the unborn dharmakaya state. Recite the mantra in this three-fold vajra state.
OM AMI DEWA HRI

Recite as many times as possible

DISSOLUTION

CHI NANG Œ ZHU TSHUR DÛ TE / NANG THEI KUR THIM DE NYI KYI

The entire outer universe and all sentient beings dissolve into light and are absorbed into Buddha Amitabha in front of me.

DAG GI NE ZHI LA THIM PE / KU ZHI DRUB JE NANG TONG DANG

From his four centers, light radiates and is absorbed into my four centers and, by this, I am established in the four kayas.

KHOR TSHOG TSHUR DÛ Ò DU ZHU / DAG LA THIM PE KYE ME LONG / NANG RIG DREL WA E MA HO

In the state of unproduced emptiness-appearance, all surrounding figures dissolve into Buddha Amitabha, who then melts into light that dissolves into me. I receive all the excellent qualities of the buddhas. Rest in this unproduced state.

EH MA HO! How wonderful the state of inseparable appearance and emptiness!
DEDICATION

GE WA DI YI NYUR DU DAG / WÖ PAG ME GÖN DRUB GYUR NE
By this virtuous practice, may I quickly realize Buddha Amitabha.

DRO WA CHIG KYANG MA LÜ PA / DE YI SA LA GÖ PAR SHOG
and may all sentient beings, without exception, be established in that state.

This short meditation and recitation of Buddha Amitabha, arising from the state of the unproduced and the unobstructed, was written by the Bhikshu Lhoatrul Donsgrul for the benefit of himself and other sentient beings.
By this virtue, may it be beneficial to all.

This sadhana of Buddha Amitabha was translated by
Khenchen Rinpoche, Konchog Gyaltshen
in the month of May 1988 at the Drigung Kagyu Institute,
Jangchub Ling in Dehra Dun, India.

BRIEF PRAYER TO BE REBORN IN THE BLISSFUL PURE LAND OF DEWACHEN

EH MA HO / NGO TSAR SANG GYE NANG WA THA YE DANG /
YE SU JO WO THUG JE CHEN PO DANG
Eh Ma Ho! In the center is the marvelous Buddha Amitabha of Boundless Light,
on the right side is the Lord of Great Compassion.

YON DU SEM PA THU CHEN THOB NAM LA / SANG GYE JANG SEM PAG ME KJOR GYI KOR
On the left is the Lord of Powerful Means. All are surrounded by limitless buddhas and bodhisattvas.
Immeasurable peace and happiness is the Blissful Pure Land of Dewachen.

When I and all beings pass from samsara, may we be born there without taking samsaric rebirth.

May I have the blessing of meeting Amitabha face to face.

By the power and blessings of the Buddhas and Bodhisattvas of the ten directions, may I attain this aspiration without hindrance.

Bodhicitta, the excellent and precious mind: where it is unborn, may it arise; where it is born, may it not decline, but ever increase higher and higher.
A Very Brief Practice of Amitayus, the Buddha of Boundless Life
JIG TEN DREN PA'I TSO WO TSE PAG ME / DU MIN CHI WA MA LÜ JOM DZE PA'I
Boundless Life, principal guide of this world, the one who saves all
sentient beings from untimely death,

GON ME DUG NGEL GYUR PA NAM KYI KYAB /
SANG GYE TSE PAG ME LA CHAG TSEL LO
refuge for helpless, suffering beings: I prostrate to Buddha Amitayus.

LONG MANTRA

OM NA MO BHA GA WA TE AH PA RI MI TA A YUR JA NA SU VI NISH TSIT TA TE
ZO RA ZA YA TA THA GA TA YA / AR HA TE SAM YAK SAM BUD DHA YA / TA YA THA

OM PUN YE PUN YE / MA HA PUN YE / AH PA RI MI TA PUN YE AH PA TI MI TA PUN YA
JA NA SAM BA RO TSI TI

OM SAR WA SAM SKA RA PA RI SHUD DHA DHAR MA TE GA GA NA
SA MUNG GA TE SWA BHA WA VI SHUD DHA MA HA NA YA PA RI WA RE SWA HA

SHORT MANTRA

OM A MA RA NI DZI WAN TI YE SWA HA
DEDICATION

GE WA DI YI NYUR DU DAG / TSHE PAG ME GON LHA TSOG DRUB GYUR NE
By this virtue, may I swiftly attain Buddha Amitayus' state.

DRO WA CHIG KYANG MA LÜ PA / DE YI SA LA GO PAR SHOG
May all sentient beings, without exception, attain this state.
The Meditation and Mantra Recitation of Medicine Buddha called The Drop of Ambrosia
REFUGE AND BODHICITTA CULTIVATION

SANG GYE CHÖ DANG TSOG CHOG GEN DUN LA / GO SUM GÜ PE TAG TU KYAB SU CHI
In the Buddha, Dharma, and Sangha, I take refuge respectfully through my three doors.

DUG NGEL NAR WAT MA GYUR DRO WA NAM / LA ME GO PHANG GÖ CHIR SEM KYE DO
I cultivate the mind to establish suffering sentient beings, who have all been my mothers,
in unsurpassed enlightenment.

Repeat three times.

VISUALIZATION

RANG DÜN SENG TRI PE MA NYI DA'I TENG / SANG GYE MEN LA BE DUR YA YI DOG
In front of and above myself is a lion throne upon which rests a lotus, sun and moon disc seat,

CHAG YE MEN SHING YON PA LHUNGZE DZIN /
TSEN PE WÖ TRO THRUL KUI CHA LUG CHEN
on which sits Medicine Buddha, blue in color like the vaidurya jewel.
In his right hand he holds the medicine
LA MA YI DAM DE SHEG DUN LA SOG / SANG GYE JANG SEM NYI ZER DUL TAR TRIG
tree, and in the left a bowl filled with nectar. In nirmanakaya form, he radiates the
light of all the major and minor marks. He is surrounded by lamas, yidams,
and the seven sugatas with as many buddhas

NE SUM LE NI WÖ ZER CHOG KUN TRO / YE SHE SEM PA CHEN DRANG TEN LA TIM
and bodhisattvas as the number of dust particles in the sunlight.
They radiate light in all directions from their

KUN KYANG DRO WAI NE NAM JOM PA’I CHIR /
KHYEN TSE NÚ THU THRIN LE DAG NYI CHEN
three special places, inviting the wisdom beings who dissolve into the samaya beings.
They are the embodiment of wisdom, compassion, power, and activities that dispel the
sicknesses of all sentient beings.

OFFERINGS

OM SAR WA TA THA GA TA SA PA RI WA RA AR GHAM PRA TI TSA SWA HA

OM SAR WA TA THA GA TA SA PA RI WA RA PAD YAM PRA TI TSA SWA HA

OM SAR WA TA THA GA TA SA PA RI WA RA PUSH PAM PRA TI TSA SWA HA
OM SAR WA TA THA GA TA SA PA RI WA RA DHU PAM PRA TI TSA SWA HA

OM SAR WA TA THA GA TA SA PA RI WA RA A LO KAM PRA TI TSA SWA HA

OM SAR WA TA THA GA TA SA PA RI WA RA GHAN DE PRA TI TSA SWA HA

OM SAR WA TA THA GA TA SA PA RI WA RA NAI WI TE PRA TI TSA SWA HA

OM SAR WA TA THA GA TA SA PA RI WA RA SHAP TA PRA TI TSA SWA HA

PRAISE

THUG JE KUN LA NYOM PEI CHOM DEN DE /
TSEN TSAM THÖ PE NGEN DRO'I DUG NGEL SEL

I praise and prostrate to Medicine Buddha, who radiates the light of the vaidurya jewel.

DUG SUM NE SEL SANG GYE MEN GYI LA / BE DUR YAI WÖ LA CHAG TSEL TÖ

Exalted One, your compassion permeates all beings, dispelling the suffering of the lower realms
THOG ME NE SAG DIG SHAG GER YI RANG / THEG SUM CHÖ KI YI KHOR LO KOR DZE CHING
and the sickness of the three poisons by the mere hearing of your name. I confess the evil deeds that I have

NYA NGEN MI DA SI THAR ZHUG PAR SOL
accumulated from beginningless time. I rejoice in all virtue. I beseech you to turn
the wheel of Dharma of the three yanas, and abide until the end of samsara.

LA MA MEN PEI GYEL PO CHOM DEN DE / DÖN NYI LHUN GYI DRUB PEI PEL NGA WA
Exalted One, Lama, King of Medicine, you possess the glory of the spontaneous establishment of the

DUG SUM NE KI ZIR WET DRO WA NAM / NE ME GA DET PEL LA CHÖ PAR SHOG
two benefits. May all sentient beings who are tortured by the sickness of the three poisons have
the glory of joy, happiness, and freedom from illness.

MANTRA RECITATION

DE PE GYU KUL DE SHEG KHOR CHE KYI / KU SUM THUG LE WÖ ZER PAG ME TRÖ
I invoke the commitment of the eight sugatas and retinues by the recitation of the mantras.

Mig yul tsor che kham sum sem chen gyi / thog me ne sag le nyon dig drig dang
of wisdom and compassion manifest from their bodies and permeate myself and all sentient beings, especially
the ones who are the focus of my attention.

NE DON DAM TSIG NYAM CHAG MA LÛ JANG / DE SHEG SE CHE JIN LAB TING DZIN TOG
They purify the obscurations of karma, afflicting emotions, sickness, possession, evil deeds, and broken
samaya. In an instant, all achieve the various realizations of all the buddhas and bodhisattvas.
LONG MANTRA

TA DYA THA / GHU ME GHU ME / AI MI NI MI HI/ MA TI MA TI/
SAP TA TATHA GA TA / SA MA DHYA

DISH THA TE / A TE MA TE PA LE / PA PAM SHO DHA NI /
SAR WA PA PAM NA SHA YA / MA MA BUD DHA

BUD DHOST TA ME / U ME KU ME / BUD DHA KSHE TRA /
PA RI SHO DAH NI / DHA ME NI DHA ME

ME RU ME RU / ME RU SHI KHA RE / SAR WA AH KA LA / MRI TYU NA WA RE NI

BUD DHE SU BUD DHE BUD DHA DISH THI TE KSHAN TU ME /
SAR WA DE WA / SA ME / A SA ME

SA MAN VA HA RAN TU ME / SAR WA BUD DHA BO DHI SAT WA / SHA ME SHA ME
PRA SHA MAN TU ME

SAR WA I TYU PA / DRA WA BHYA DHA YA / PU RA NI PU RA NI / PU RA YA ME /
SAR WA AH SHA YA

BE DUR YA PRA TI BHA SE / SAR WA PA PAM KSHA YAM KA TI SWA HA
SHORT MANTRA

TA DYA THA

OM BHE KHA ZE BHE KHA ZE MA HA BE KHA ZE BHE KHA ZE RA ZA SA MUN GA TE SWA HA

Recite as many times as possible.

HUNG
DISSOLUTION

The assembly of the mandala melts into light and dissolves into the central figure. From the three special places of the body, speech, and mind of Medicine Buddha,

white, red, and blue transcendent awareness light radiates and dissolves into my three special places.

purifying the three obscurations. Medicine Buddha melts into light and dissolves into me through the crown of my head. I become inseparable from the great embodiment of all victorious wisdom and compassion.

I rest in the state of Mahamudra - all-pervading emptiness.

Thus rest the mind in suchness.
DEDICATION

GE WA DI YI NYUR DU DAG / SANG GYE MEN LA DRUB GYUR NE
By this virtue, may I quickly accomplish Medicine Buddha.

DRO WA CHIG KYANG MA LÜ PA / DI YI SA LA GÖ PAR SHOG
May I establish all sentient beings without exception in that state.

CHÖ TÖ DE GOM GYI PA'I GE WA DI / TSHE DIR TSHE RING NE ME DE KYI DEN
By the merit of performing the offerings, praise, recitation, and meditation,
may I and all sentient beings have

CHI TSE BE DUR YA NANG ZHING LA SOG /
NAM DAG ZHING DU SANG GYE ZHEL THONG SHOG
very long, happy lives free from illness. At the time of death, may we see the faces of
the buddhas of the Vaidurya Realm or other pure buddhafields.

JUNG GYUR MA WONG DAG SOG DRO WA NAM / SANG GYE ZHING DU PE ME'I NYING PO LE
In the future, may I and all sentient beings be born in the center of lotuses in buddhafields and,

THRUNG TE GYA CHEN TSHOG NYI RAB DZOG NE /
LA ME JANG CHUB GO PHANG THOB GYUR CHIG
by completing the two vast accumulations, achieve the state of highest enlightenment.

Recite other aspiration prayers.

This very condensed Medicine Buddha practice was compiled and translated by
Khenchen Rinpoche, Konchog Gyaltschen on May 5, 1986.
By the power of this work, may all sentient beings who have been our kind mothers
become liberated from the sickness of the three poisons
Vajrasattva Meditation and Recitation for Purification Practice
Introduction to the Vajrasattva Meditation Practice

Generally speaking, virtuous and nonvirtuous acts depend on mind. Mind is the master, and the body and speech are servants. Driven by the power of affective emotions, controlled by desire, hatred, and so forth, we create nonvirtues such as the five heinous karmas, the five close karmas, the ten nonvirtues, and breaking vows and samayas. It is nonvirtuous if we do these things ourselves, if we ask others to do them for us, or if we rejoice when these deeds are done by others. Not only that, when the mind is under the control of desire, hatred, and so forth, we continue to create nonvirtue even if we hear, study, and practice the precious Dharma. These nonvirtues will bring suffering and undesirable conditions. These nonvirtues can be created when we conquer our enemies, protect our relatives and friends, defend our own body, and accumulate wealth. We leave these things behind when we face death, but the nonvirtues will follow us like a shadow, life after life, and become a source of all sufferings.

Therefore it is very wise to purify all the nonvirtues we create before their results arise. If we use the four powers, this purification can be very effective. The four powers are remorse, antidote, resolve and reliance. In the Vajrayana, Vajrasattva meditation is a special practice for the purification of nonvirtue. So with confidence and without hesitation, enter into the Vajrasattva practice. Have sincere remorse for evil deeds, confess them, and resolve not to create any more negative karma even at the risk of your life. Then take refuge, cultivate the mind of enlightenment, recite the mantra, and meditate on emptiness as the antidote and reliance.

**VISUALIZATION**

CHI WOR PE KAR DA TENG HUNG YIG LE / DOR JE TE WAR HUNG TSEN WO TRÔ PE
Above the crown of my head, I visualize a white lotus with a moon disc seat.

On the moon disc is a white syllable HUNG which transforms into a vajra

DRO DRUG DRIB JANG GYEL CHÔ TSUR DU PA / SA BÔN LA THIM YONG SU GYUR PA LE
with a HUNG in its center. White light radiates from this HUNG, purifying the obscurations of all beings.

TSA WA'I LA MA DOR JE SEM PA KAR / DOR JE DRIL CHE KYANG KUM GYING WAI TSHUL
This light is offered to all the buddhas and bodhisattvas. The light returns and dissolves into

RIN CHEN GYEN CHANG CHA LUG YONG SU DZOG
the seed syllable HUNG. The HUNG then transforms into Vajrasattva, who is in essence our own kind root lama. Vajrasattva is white in color and holds a vajra and bell. He sits gracefully in the half lotus position. He wears silken robes and all the precious ornaments.
OFFERINGS

OM BAZ RA SAT TWA SA PA RI WA RA AR GHAM PRA TI TSA SWA HA

OM BAZ RA SAT TWA SA PA RI WA RA PAD YANG PRA TI TSA SWA HA

OM BAZ RA SAT TWA SA PA RI WA RA PUSH PAM PRA TI TSA SWA HA

OM BAZ RA SAT TWA SA PA RI WA RA DHU PAM PRA TI TSA SWA HA

OM BAZ RA SAT TWA SA PA RI WA RA A LO KAM PRA TI TSA SWA HA

OM BAZ RA SAT TWA SA PA RI WA RA GHAN DHE PRA TI TSA SWA HA

OM BAZ RA SAT TWA SA PA RI WA RA NE WI TE PRA TI TSA SWA HA

OM BAZ RA SAT TWA SA PA RI WA RA SHAP TA PRA TI TSA SWA HA

PRAISE

DOR JE SEM PA SEM PA CHE / DOR JE DE ZHIN SHEG PA KÜN
Vajrasattva, Mahasattva, the Great Mind, the embodiment of all the buddhas,

DOR JE DANG PO KÜN TU ZANG / CHAG TSEL CHAG NA DOR JE LA-O
the Samantabhadra (Dharmakaya): I prostrate to you, Holder of the Vajra.
DOR SEM THUG KAR DA TENG DOR JE YI / TE WAR HUNG THAR YIG GYE KOR WA LE
At Vajrasattva’s heart level is a vajra on a moon disc. At the center of the vajra is a HUNG syllable surrounded by the 100 syllable mantra.

WÔ TRÔ DRO WAI DRIB PA KUN JANG NE / DOR JE DZIN PA’I SA LA RAB KÔ CHING
The radiating light from the rotating mantra completely purifies the obscurations of all beings and they become Vajrasattvas.

WÔ ZER DE DAG TSUR DÛ NGAG TRENG DANG / SA BÔN LA THIM DE LE DÛ TSI’I GYUN
The light returns and dissolves into the mantra of the seed syllable HUNG. Nectar produced from these syllables flows through the right great toe of Vajrasattva.

ZHAB KYI THE BONG LE THÔN DAG NYI KYI /
TSANG BUG NE ZHUG DIG DRIB NYE TUNG TSHOG
It enters the crown of my head, washing out all defilements, illnesses, and obscurations through the pores of my skin.

WÔ GOR DU KHU TAR BAB DÛ TSI’I GYUN / ME TEN RANG LÙ SHEL TAR DAG PAR GYUR
and two lower openings of my body. These obscurations leave the body in the form of a smoky, dark liquid. Then I am filled with nectar and completely purified, clear as crystal.
OM! Vajrasattva Samaya.
Help to protect my vow to purify myself.
May you remain firm with me.
Grant me the complete satisfaction.
Grow with me.
Be loving towards me.

Grant me the attainments to master the powers beyond body and nature.
Show me all the deeds of body, speech and mind.
Make my mind-heart good, virtuous and auspicious.

Revel in the bliss of the four joys,
Oh! Blessed One who embodies the essence within me,
Do not abandon me.
Grant me the realizations of the indestructible nature.
Make me one with you.
DISSOLUTION

DAG SOG MONG PE DAM LE GEL GYUR PE / GÖN PÖ KYOB SHIG TSO WO DOR JE DZIN
    I and all sentient beings, deluded by our ignorance, have broken the vows.
    O! Lama Vajrasattva, Protector, Holder of the Vajra,

DRO WA'I TSO WÖ DAG GI KYAB DZO CHIG / DE KE SOL PE DOR SEM GYE TSHUL GYI
    Lord of all sentient beings, please protect us. Vajrasattva is pleased by our prayers and replies,
    "Your delusions are now cleared away and you are purified!"

KHYÖ KYI DIG DRIB DAG GO ZHE SUNG TE / DAG LA THIM PE DRIB PA CHANG WAR GYUR
    Vajrasattva then dissolves into light and is absorbed into myself through the top of my head.
    I then become Vajrasattva.
    Meditate on the union of appearance and emptiness.

DEDICATION

GE WA DI YI NYUR DU DAG / DOR JE SEM PA DRUB GYUR NE
    Through the virtue of this practice, may I achieve Vajrasattva's great realization.

DRO WA CHIG KYANG MA LU PA / DE YI SA LA GO PAR SHOG
    To this state may I come to lead every being - not one left behind.
The Regular Practice of the Orgyan Khadro Wealth Deity White Dzambhala, The Rainfall of Blessings and Wealth Summoning Ceremony

White Dzambhala
NA-MO/ LA-MA PÉ-JUNG CHEN-RÉ-ZIK
NA-MO/ I go for refuge to the lama,
KÖN-CHOK SUM-LA DAK-KYAP-CHI
Padmasambhava, Chenrezig, and the Three Jewels.
KHA NYAM MAR GYUR SEM-CHEN-NAM
So that all mother sentient beings, as vast as the sky,
SANG-GYÉ TOP-PAR SEM-KYÉ-DO
Achieve enlightenment, I give rise to bodhicitta.
RANG-SEM MA-CHÖ TONG-PÉ-NGANG
From the unfabricated, empty nature of my mind,

MA-GAK SEL-TONG RIK-PÉ-TSEL
The play of the unceasing, clear and empty Rigpa,

RANG-NYI ARYA DZAM-BHA-LA
I arise as Noble Dzambhala

KAR-SEL CHAK-YÉ BÉ-CHÖN-DANG
Clear white, holding a staff in the right hand,

YÖN-PÉ NOR-KYUK NEU-LÉ-DZIN
And a jewel producing mongoose in the left.

RIN-PO CHÉ-YI GYEN-GYI-TRÉ
He is decorated with precious ornaments.

PE-MA DA-WÉ DEN-TENG-DU
He is on a cushion of lotus and moon,
YU-DRUK TENG-DU TSEN-KHYIL-ZHUK
And sits in a position of authority on a turquoise dragon.

KHOR-DU KHAN-DRO DÉ-ZHI-KOR
He is surrounded by the retinue, the four classes of Dakinis,

RANG-RANG CHAK-TSEN GYEN-DANG-CHÉ
All with their own hand implements and ornaments.

CHI-WOR NANG-TA CHEN-RÉ-ZIK
At the crown are Amitabha and Chenrezig,

GYEL-WA TSÉ-LHA RIK-NGA-DANG
The five families of the victorious longevity deities,

LA-MA OR-GYEN YAP-YUM-CHÉ
And the lama of Orgyan (Padmasamhava), father and mother.

NANG-LA RANG-ZHIIN MÉ-PA-YI
They arise in the vastness of empty clarity, rainbow light,

JA-Ö SEL-TONG LONG-DU-KYÉ
Appearing but without self-nature.
DZAM-LHÉ TUK-KAR DA-WÉ-TENG
At the heart of Dzambhala, on a moon

TUK-SOK NGAK-KYI TRENG-WA SAL
Visualize the mantra garland and seed syllable.

Ö-TRÖ GYEL-CHÖ JIN-LAP-DŪ
Light radiates, makes offerings to the Victors and gathers their blessings,

SEM-CHEN DRIP-CHONGTSÉ-SÖ-PEL
Purifying the obscurations of sentient beings and increasing longevity and merit.

NGÕ-DRUP KÜN-DÜ DAK-TIM-PÉ
Gathering all the accomplishments, and dissolving into me,

JIN-LAP NGÕ-DRUP CHAR-BEP-GYUR
Blessings and accomplishments fall like rain.

LHA-TSOK CIIK-DÜ OR-GYEN YING-SU-TIM
The assembly of deities gather into one and dissolve into the realm of Orgyan.

RANG-RIK MI-MIK KA-DAK LONG-DU-AA
The essence of the mind, objectless, vast original purity A!

Rest in the vast, objectless, original purity.
Dedicate the merit, and make aspiration and auspicious prayers.

GE-WÉ DRO-KÜN BE-MÉ LHÜN-DRUB-CHING
By this virtue, may all transient beings have effortless, spontaneous attainment, and

OR-GYEN NOR-LHÉ SHING-DU TA-SHI SHOK
May there be good fortune in the land of the wealth deities of Orgyan.

Written by Rigzin Chogyal Dorje. May there be happiness and good fortune.
Achi Chökyi Drolma Practices
DRI GUNG KYOB PE DZE PA'I A CH'I'I GYÜN KYER DÜ PA
SHUG SO
Drigung Kyobpa's
Concise Daily Practice of Achi

TONG PA'I NGANG LE YI GE HRIIH KAR POR GYUR/ HRIIH DE LE Ö PAG TU
ME PA TRÖ PE SANG GYE JANG CIUB SEM PA NAM CHÖ TSUR DÜ HRIIH LA
TIM
A white syllable HRII appears out of the state of emptiness. From the HRII, infinite light
streams forth and makes offerings to the buddhas and bodhisattvas. The light then returns
and dissolves back into the HRII.

HRIIH DE YONG SU GYUR PA LE/ A CHI KU DOG KAR MO SHENG NE SHAB
NYI KYI DÜD SHI NÀN PA
The HRII then transforms and white Achi Chokyi Drolma, standing, tramples the four
mara demons beneath her two feet.

NAM ZA DAR GYI LHAB LHUB SÖL WA/ RIN PO CHE NA TSOG KYI GYEN PA
She is dressed in a flowing brocade gown and adorned with various sorts of precious
gems,
CHAG YE NA NGÜL KAR GYI ME LONG DZIN PA/ DE MA ONG DA TA DÜ SUM ZIG PA
Her right hand holds a silver mirror with which she looks into the three times of the past, present, and future.

CHAG YÖN NA YI ZHIN GYI NOR BU NAM PA/ SÖL WA TAB NA GÖ DÖ TAM CHE JUNG WAR GYUR
While with the left she brandishes the wish-fulfilling jewel that bestows upon supplication everything needed and desired.

RANG GI TUG KAR DA WAI KYIL KOR GYI TENG DU/ HRIH KAR-PO LA NGAG KYI KOR WAR GYUR
In her heart upon the disc of moon is the white syllable HRI surrounded by the syllables of the mantra.

OM MAMA TSAKRA SOHA/ YAR DÜ/ SARWA DÜ/ RADZA RADZA DÜ/ MAMA DÜ/ HUNG PHAT SOHA/
Thus clearly and distinctly recite the syllables of her name as much as possible.

Praises

HRIH SHIN ZANG YING CHUG PÄL DEN CHÖ KYI DRÖN
Beautiful Queen of Space, glorious Dharma Lamp,

KU DOG KAR MAR GYUR ME GYING BAG CHEN
Your body— white with red— takes an unwavering stance.
KOR WA'I LOG TA KEM JE Ö NGA MA
Mistress over demonic forces and the wrong view of cyclic existence,

DE CHEN GA TER RAB GYE PĀL MO TE
Giver of great bliss and joy, glorious lady of intense delight,

SHĀL CHIG CHAG NYI SHI JE DZUM PA'I KU
With one face and two arms, your smile brings peace.

CHAG YE DA RU NYĀN PA KŪN KYAB DROG
In your right hand is the damaru, filling the universe with its sweet sound.

YÔN PA TÔ NANG YI ZHIN NOR BU DZIN
In the left, your skull-cup holds a wish-fulfilling gem, and

DRUB PA PO LA NGÔ DRUB KŪN TSÔL CHING
You grant practitioners all siddhis.

ZA OG NA NGA'I NAM ZA KU LA SÔL
You are robed in a gown of five coloured silks, and

RIN PO CHE GYÂN DAR GYI CHÔ PĀN PUR
Adorned with jewel ornaments and billowing silken ribbons.

CHIB SU TRIN SEB CHU TA NGÕN PO CHIB
Riding on a blue water-horse amidst the clouds,
YU TUR NGÖN PO SER SAB SER PÖ GYÄN
Adorned with a blue turquoise halter, a yellow bridle of gold,

DAR CHEN LO NÄN MU MEN YOB CHEN SÖL
Great silken straps, and stirrups of lapis lazuli,

ZA OG DAR DÄN SER GA'I GA TENG DU
On a silk satin cushion and golden saddle,

YING CHUG PÄL DEN LHA MO SHE PAT TSÜL
Rides the laughing Glorious Goddess Queen of Space.

NYING JE CHEN PÖ PO NYA'I CHO TRÜL TÖN
Through your great compassion, the display of your retinue appears,

LHA MIN NÖ JIN KAN DRO'I TSOG KYI KOR
Surrounded by hosts of asuras, yakshas and dakinis

TRIN LE SHI DEN TRÖ ME NGANG TSÜL CHEN
Endowed with the four enlightened activities and wielding the way of non-elaboration.

PÜN SUM TSOG NE PÄL GYI DRI GUNG DU
Guardian who protects the Doctrine completely, in order to increase the prosperity of

LONG CHÖ PEL CHIR KA SUNG KÜN DZE MA
That perfect place, magnificent Drikung,
TEN PA SUNG CHIR TOR MA DI SHE LA
Accept this torma and guard the teachings.

TUG DAM GYÜ KÜL CHOL WAI TRIN LE DZÖ
I entreat you to keep your pledge— please perform all activities entrusted to you.

Adorn the conclusion with requests for forgiveness of faults and prayers of dedication and aspiration.

composed by Gyülwang Kyobpa Rinpoche,
this practice contains incredibly great blessings.

Powerful lady of might who guards the Victor’s teachings; With your vow to protect excellent practitioners like your own children, Achi Chodron and retinue, To you I pray! To you I offer! Please grant my every wish!  repeat 3 times
A Personal Smoke Offering for
The Dharma Protectress Achi
Abundantly Satisfying
All that is Desired

I bow to the Lama and Supreme Yidam.
For Dharma Tara, protectress of the teachings of the direct transmission lineage,
This brief personal smoke offering
Abundantly satisfying all that is desired is composed.

In a place of purity, at an auspicious time, one should properly arrange flour, a
beribboned arrow, sweet smelling wood, billowing clouds of smoke, offerings of food,
medicines, beverages, and so forth. Having first taken refuge and aroused the
enlightened attitude of the four immeasurables, one should make the offerings.

RANG NYI DOR JE NĀL 'JOR MA
Instantly my nature clearly arises as Vajrayogini.

KE CHIIG SĀL WA'I CHI TSUG TU
On the crown of my head,

'JIG TEN SUM GŎN RŎT NA SHŎRI
Is Jigten Sumgŏn, Ratna Shri.
TRŪL KU RANG ZHIN CHEN DU SHUG
He abides in the nature of Nirmanakaya.

TUG KA'I SA BŌN BAM YIG LE
From the BAM syllable at my heart,

RAM YAM KHAM 'TRŌ DZE NAM KYI
Emanate the syllables RAM, YAM and KHAM

MA DAG DRI MA KŪN JANG SHING
These purify all impurities and imperfections of the samaya substances.

LAR YANG OM AH HUNG YIG 'TRŌ
Then, the syllables OM, AH and HUNG emanate,

CHŌ DZE NGO WO ZAG ME KYI
Transforming the immaculate essence of the offerings

YE SHE DŪ TŚĪ RANG ZHIN CHEN
Into their innate nature, the nectar of primordial awareness.

NAM PA SO SO'I RIG TŪN DZE
Offerings for each of the Buddha families

PAG YE TONG SUM GANG WAR GYUR
Fill the three thousand-fold universe.
OM AH HUNG  repeat 3 times

NAMAḤ SARVATATHĀGATEBHYO VIŚVA-MUKHEBHYAḤ
SARVATĀ-KHAM UDGATE SPHARAṆA IMĀM
GAGANA-KHĀM SVĀHĀ  repeat 3 times

OM A KARO MUKHAM SATWA DHARMA NAMADYA NUTPANNA TOTTE
OM AH HUNG PHAT SOHA

HRIH  RANG ZHIN YE NE LHÜN GYI DRUB PA YI
Hrih, The primordial innate nature is spontaneously accomplished,

MA KYE SĀL DZOG SANG WAI KYIL 'KOR 'DIR
By the perfected unborn radiance of this secret mandala.

CHĀN 'DREN SHEG SU SÖL WAI TEN SUNG NI
When I invite and request the Dharma Protectors to come,

YE SHE LE LA TRŪL PA'T DA KI MA
Dakinis please manifest to perform the activities of primordial awareness.

KA' DANG DAM LA NE PA'T SUNG MA CHOG
Supreme guardians who abide by their word and commitment,

CHÖ KYI YING LE GYU MA'I KUR TRŪL PA
Manifest in bodily form from the Dharmadhatu.

YE SHE 'JIG TEN TS'ŪL 'DZIN TRŪL 'KOR CHE
Along with emanation mandalas both worldly and of primordial awareness,
TUG DAM GYÜ KÛL NE 'DIR SHEG SÛ SÔL
I call upon you by your commitment to come now to this sacred place.

NAM K'A TING ZANG YU 'Ô 'BAR WA'I LONG
From the Vast Expanse of the Excellent Deep Blue Space Ablaze with Turquoise Light,

KYE PAR MU LE TING DRAG TER DROM NE
And particularly, from the place of the treasure troves of the Azure Crag,

CHE SHE CHEN MO A CH'I NA NAM ZA'
Great Elder Sister, variously robes Achi Nanamzai,

DRA GEG DUG PA 'DÛL CH'I'R SHEG SU SÔL
Please come here and tame all venomous enemies and obstructors.

YE SHE YING LE GYU MA'I KUR TRÛL PA
Manifesting in emanated bodies from the ultimate space of primordial awareness,

LE DANG YE SHE DAM TS'IG WANG GÎ LHA
Are the goddesses empowered with the commitments of karma and primordial wisdom.

RANG RANG RIG TÜN GYÂL WAI TEN SUNG CH'I'R
To protect the Teachings of the Victorious Ones, each according to your family.

SHI GYE WANG DRAG 'KOR DANG CHE PA NAM
And together with your retinues of peaceful, enriching, magnetising and wrathful deities,
Nāl jör dungs wah nga ro drug tar drog
Loudly chanting the sad and haunting melody of the dakinis like a dragon’s roar,

Bo dze chö pān yab mo’ ling se ling
A vast and shimmering host, all crowned and complete in all trappings, your hands weaving mudras,

Chö trin sang dü dü tshi gyam ts’or kyil
I bring forth a cloud of offerings that is the smoke of the purification ritual, a vast ocean of nectar.

Dam tsang ne ‘dir dam ts’ig sa ma dzah
By your commitment, to this sacred site descend — Samadzah.

Dzah hung bam hoḥ alala hoḥ e hyi hi bhagawan akarshaya samaya dzah
Thus invite them.

Hriḥ ying ch’ug lha mo’ kor dang che pa kün
Goddess of Space along with your entire retinue,

Rang rang tün pai ten la gye par shug
Please be joyfully seated upon these thrones arranged so as to agree with each one of you.

Ngö jör yi trül chö trin gyam ts’or kyil
I bring forth an ocean–like cloud of offerings both substantial and mind–created
LŪ NGAG YI SUM GŪ PE CH'AG TSĀL TŌ
I prostrate with the devotion of my body, speech and mind.

Casting flour into the smoke offering...

KYE DE' RING NE LO GYĀL PO 'DI
Please listen. Today, in this sacred place and supreme year,

DŪ TS'O ZANG SHING ZA' KAR GE
At an auspicious hour when the planets are favourable for virtue,

SANG GYE JIN CHE DRA CHOM NAM
Glorious Buddhas and Arhats,

ZAG PA ZE PA'I MŌN LAM GYI
By my aspiration toward the extinction of degenerative factors,

DE TSE DAG GI DŌN KÜN 'DRUB
May I accomplish all purposes in this very life-time.

DE RING LHA LA SANG CHŌ BŪL
Today as I make this offering of purifying smoke to you deities,

'DRE DŌN JUR GEG RANG SAR DENG
Please disperse spirits of disturbance, mishap and obstacle, tuning them back upon themselves.
Cleanse and purify all obscurations and impurities.

Listen — With clouds of purifying offerings of the sweet smelling smoke

Of various sublime medicines that dispel negative emotions

Silk brocade, jewels, incense and aloe wood,

Fragrant red and white sandalwood and cedar wood,

Juniper, dwarf rhododendron, birch and so on,

All the various sweet-smelling and ambrosial trees,

And flour, yoghurt, milk and various sorts of food and drink

We make purifying offering to the glorious root and lineage teachers,
YI DAM DÖR JE NÄL JOR KOR CHE SANG
To the meditation-deity Vajra Yogini and her retinue

TEN SUNG TSO MO YING CHUG CHÖ KYI DRÖL
The leader of all Dharma Protectors, Dharma Saviouress, the Queen of Space

LE KYI K'AN 'DRO YE SHE K'AN 'DRO MA
And the dakinis of activity and of primordial awareness,

DAM TSIG K'AN 'DRO WANG GI K'AN 'DRO MA
Of commitment and power,

ZA JE SÒ JE TROG JE MA SUM SANG
And the three goddesses who devour,

A MA NYING GÜL SOG GI PU DRI DANG
Heart-Shaking Mother and Razor to the Life-Force,

TR'IN LE TR'O MO MAR MO 'KOR DANG CHE
Wrathful Red Mother of Enlightened Activity along with your retinue,

SHA ZA MAR NAG TONG GI TS'OGLAM NAM DANG
The thousandfold host of deep red Shaza flesh-eaters

MA MO K'AN 'DRO MA LÚ TAM CHE SANG
And all mamos and dakinis without exception, to you we make purifying offering.
GANG RI SHEL GYI ZUR PÚ DAM PA NA
To the Auspicious Queen with Power of Life

JO MO TRA SHI TSE YI WANG CH'UG MA
Of the supreme crystal tresses of the Himalaya,

LHA MÁN RIG SHI CHE NGA CHAM DRĀL DANG
To the Four Families of Medicine Goddesses, the Five Sisters

TEN MA CHU NYI 'KOR DANG CHE PA SANG
And Twelve Earth Goddesses along with your entourage, we make purificatory offering.

DAG CHAG DAM DEN NÁL 'JOR DRUB PA PO'
So that the patron deities, the host of protectors,

'GO WA'I LHA DANG GYÚ KI SUNG MA'T TS'OOG
The custodians of the precious teachings of the Kagyü lineage

KA' GYÚ TEN PA RIN CHEN SUNG DZE PAR
And ocean of sworn guardians

SHĀL SHE SUNG MA GYAM TS'O SANG GI CHÖ
Protect us, the oath-keeping yogin practitioners, we make this purifying offering.

LHA DANG DAG LA POG GYUR DAM DRĪB DANG
As it touches the deities and ourselves, the offering smoke purifies the veils of impure samaya.
NYAM DRIB 'KÖN DRIB NÖL DRIB DÖN DRIB NGĀN
Violation of vows; defilement due to discord, vulnerability to evil and demonic possession.

RO BAG JI NĀL DRIB DANG TĀN SHOB SOG
Those stemming from contact with corpses, rape, incest, and burning filthy things,

MI TSANG KYÖN KŪN SANG GI DAG GYUR NE
As well as all other impurities and faults.

DE TAR SANG TRŪ CHO GA ZAB MO YI
Thus, may this profound means for attainment of washing oneself in smoke

LHA SUNG GYE SHING NYAM CHAG SŌ GYUR NE
Please the gods and protectors and repair all impairment and breakage of vows.

BAR CHÖ MI TŪN KYEN KŪN SHI WA DANG
May it pacify all obstructive and negative conditions.

PŪN TS'O G AM PA CHÖ SHIN DRUB PAR SHOG
May we perfectly realise all our aims in full accord with the Dharma.

KYE DE RING LHA SUNG PANG TÔ DO
Please listen — Today I make lofty praise of the gods and protectors,

CHÖ KYI DRÔL MA'I U P'ANG TÔ
Glory to the Dharma Saviouress.
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TEN DZE CH'I NANG SANG WA YI
With these outer, inner and secret ritual substances,

CHÔ KYI DRÔL MA'I U P'ANG TÔ
Glory to the Dharma Saviouress.

CHÔ TRIN 'DO GU NA TSOG KYI
With a cloud of offerings of an infinite variety of objects that are pleasing to the senses,

MÔ GÛ TÔ YANG RÔL MO YI
With the music of devotion-filled songs of praise,

NGAG DÀNG CH'IAG GYA TING 'DZIN GYI
With mantra and mudra and profound meditative concentration,

SI PAT TSE MO LE TO WA
You, who are above the summits of samsara,
CHÖ KYI DRÖL MAI U P'ANG TÖ
Glory to the Dharma Saviouress.

NYI DATI ZI 'Ö LE SÄL WA
Who are more brilliant than the sun and moon,

CHÖ KYI DRÖL MAI U P'ANG TÖ
Glory to the Dharma Saviouress.

YI ZHIN NOR BU TAR GE WA
And as filled with virtue as the wish-granting gem,

CHÖ KYI DRÖL MAI U P'ANG TÖ
Glory to the Dharma Saviouress.

YAR KYI GYAM TS'O TAR GYE PA
Vast as a summer lake,

CHÖ KYI DRÖL MAI U P'ANG TÖ
Glory to the Dharma Saviouress.

GYÄL TEN MI NUB PEL GYE CH'IR
In order to spread the unfailing Doctrine of the Victorious Ones,
JEN 'JUG KYONG SHING DÖN DRUB CHIR
To protect its followers and realise their aims,

CHÖ KYI DRÖL MAI U P'ANG TÖ
Glory to the Dharma Saviouress.

SUNG MA MI DANG MA 'DRĀL SHIG
Protect us and never become separate from us.

'KOR 'DE TEN YO NÖ CHŪ KYI
All the perfect power and blessing, splendor and wealth

TU JIN PĀL YōN PŪN TS'O G KŪN
Of the animate and inanimate universe of samsara and nirvana

DE RING DAG GI YANG DU LEN
I gather today as the manifest power of fortune

CH'A YANG GYAM TS'O SHIN DU KYIL
Like a swirling ocean of auspiciousness and prosperity,

SUNG MA TŪ CHEN KYE NAM KYI
All you powerful protectors,

NYING POI TEN PA RIN CHEN SUNG
Protect the precious quintessential teachings
TEN 'DZIN 'PEL GYE TEN PAR DZÖ
And sustain the development and increase of those who hold it.

DAG CHAG MI NOR 'KOR CHE LA
For ourselves, the unerring practitioners, and all our circle

SHI LA TRA SHI LONG CHÖ PEL
At home fill our dwellings with auspiciousness and spiritual wealth,

JES SU DRA JAG CHOM KÜN DOG
And, when we are abroad, repel all robbers, bandits and predatory highwaymen.

K'A ME GÖ K'A DAB NÖL SÖL
Dispel injurious and damaging talk and energy loss,

TRÄL YÜN DÖN KÜN LHÜN DRUB DZÖ
And, now and in the future, spontaneously bring all our aims to realization.

Then recite prayers of auspiciousness, dedication and aspiration.

Thus this special smoke-offering ritual which bestows all that could be desired to the Queen of Space, protectress of the teachings, was written by the Drigung monk known by the name of Bhadra in the Palace of the Golden Pavilion of the primary monastic seat at Jangchubling in response to a request made by the changeless Lama Tr'înle of T'ang Monastery and accompanied by a pure offering of flowers.
Dedication

GE WA DI YI TU LA TEN
By the power of this virtue,

CHÖ JE DRUB POR GEG ME CHING
May the practitioners of dharma be free of obstacles.

GYA NA TA KI SA TOB NE
Attaining the level of the dakini of primordial awareness,

KOR WA'I GYA TSO KYEM PAR SHOG
May we dry up the ocean of cyclic existence.
'An Offering Request to the Dharma Protectress Achi
That Accomplishes all Auspiciousness and Joy'

NAMO RATNAYE

To the single nature of Dharmakaya, Vajra Yogini,
In Sambhogakaya style, Achi, Lady of Nanam,
As Nirmanakaya, the Dakinis of the four families,
To you, ocean-like host of Dharma Protectresses, I prostrate with devotion.

If any yogin or yogini should wish to supplicate the Dharma Protectress Achi, they should assemble her torma, the 'white torma' for the local deity, various types of unharvested grain, wine or tea and so forth. They should then repeat the following:

AH TONG SÄL NYING JE'TSÄL DANG LE
AH From the radiance of the compassionate dance of clarity and emptiness,

RANG NYI DÖR JE NÄL JOR MA
I arise as Vajrayogini,

CHI WOR NYAM ME RÄT NA SHRI
With the incomparable Lord, Ratnashri, above the crown of my head.
MA DRE CHU DA’I GAR SHIN SĀL
Like the moon reflected in calm waters, I clearly appear dancing,

TUG LE Ŭ TRÔ RAM YAM KHAM
With the syllables RAM YAM KHAM emanating from my heart as rays of light.

BAG TSOG NYE KYÔN SEG TOR TRÛ
These burn up, blow away, and rinse clean all defilements, evil, and wrongdoing.

OM AH HUNG GI DÛ TSIR GYUR
With an OM AH and HUNG they transform into nectar,

HA HOH HRIIH YI KA YING GANG
And with HA HOH HRIIH, fill the entire expanse,

TEN SUNG CHÔ PA’I DZE SU GYUR
Becoming offerings to the dharma protectors.

Cleanse and purify it with RAM YAM KHAM and then recite OM AH HUNG HA HOH HRIIH three times.

RANG DÜN CHU DZIN TRIG PA’I Ŭ
Before me, amidst massing cloud banks,

TEN SUNG CHÔ KYI DRÔL MĀ KAR
Is the white dharma protectress, Dharma Tara,
DAR DANG ZA OG RÂT NE TRE
Adorned with silken scarves, fine brocades and jewel ornaments.

YE PA DA RU YÖN TÖ NOR
With her right hand she holds a damaru, and with the left, a skull cup carrying the wish-fulfilling jewel.

CHÂN SUM SHI TRO'I NYAM DANG DEN
She has three eyes and possesses a peaceful and wrathful demeanour.

CHÂNG SHE CHU TA NGÕN PO LA
On the Water Blue Wisdom Horse,

SER SAB YU TUR DAR GYI GYÄN
With a golden bridle, and turquoise reins adorned with silk,

ZA OG GA TENG DOR TAB SHUG
Upon a saddle of brocade she wrathfully rides.

DÜN DU SHA ZA KAN DRO TING
Before her is the blue, flesh-eating dakini,

YE SU YE SHE KAN DRO SER
To her right, the yellow dakini of primordial awareness,

GYAB TU WANG GI KAN DRO MAR
Behind her, the powerful red dakini,
YON DU DAM TSIG KAN DRO KAR
And to her left, the white dakini of samaya.

CHI KOR TSE RING CHE NGA DANG
In the circles beyond are the Five Tseringma Sisters of Long Life,

TEN MA CHU NYI WANG CHUG MA
The twelve Tenma earth goddesses and the powerful Ishvari mothers.

TAM CHE TIL GANG CHI PA TAR
Like a full measure of sifted sesame seed,

MA DRE JA TSON LONG DU SAL
Each is distinct and unmixed, clearly visualised within a vast expanse of rainbow light.

NE SUM DRI SUM TUG SOG LE
From the three syllables in the three places and from the life-force

O TRÖ OR GYAN DAG PAI SHING
Light streams forth to the pure realm of Uddiyana,

JANG CHUB LING DANG TI DRO’I DRAG
To Jangchubling (Drikung Til) and to the Crag of Tdro,

CHÖ KYI DRÖL MA CHAN DRANG GYUR
To invoke Dharma Tara.
HRIH TEN PA SUNG WAI DAM TSIG CHEN
HRIIH You who are bound with samaya to protect the teachings of the Dharma,

A CHI CHE NGA TSE RING MA
the Five Achi Sisters, the Tseringma Sisters of Long Life,

TEN MA CHUNYI DA KII TSOG
Twelve Tenma Earth Goddesses and all your host of dakinis,

NGôm GYI TUG DAM DIR GONG SHEG
Turn your attention to this place and please come here like you promised.

RIN CHEN PO DRANG DÂN LA SHUG
Please be seated upon the thrones of this bejewelled palace.

DAM LA MA DA GANG CHÔL DRUB
Do not forget your commitment, but accomplish all that has been entrusted you.

OM AH HUNG OM DÔ YÖN KÜN ZANG LONG NE TRÛL
OM Sensory enjoyments emanate from the primordial expanse of Samantabhadri,

AH GAG ME RÔL GYA NÜ TONG DEN
AH of unimpeded enjoyment, endowed with thousands of qualities.

HUNG DHAR MA TA REI GYE KONG GYUR
HUNG Dharma Tara, you who bring about joy,
HRIH CHÖ TOR DI SHE DRA GEG DRÖL
HRIH Please accept this torma offering and liberate all enemies and obstructers.

MA PÄL DEN YING CHUG CHÖ KYI DRÖL
Mother, Glorious Dharma Tara, Queen of Space,

DAG NÄL JOR SHI JE LAM SUM LA
Protect me, the yogin, along three paths, at home and abroad.

ME MA YEL TUG JE Dü KÜN KYONG
Mother, do not forget me. Please guard me at all times with your compassion.

CHÖG TÜN MONG Sid DHI DAG LA TSÖL
Please bestow the ordinary and supreme siddhis.

TSE PÔ TSE OR GYÄN SHING DU TRI
At the time of death, lead me to the pure realm of Uddiyana.

TEN DI CH'I KYAB CHIG CHÖ DRÖL MA
Constant refuge in this and all future lives, Dharma Tara,

KYAB KYOB PAT DAM LE MA DA WAR
In order not to transgress your commitment to protect those under this refuge,

DAG LÜ DANG MI DRÄL GÖN KYOB DZÖ
Protect me and never leave!
DZE BA LING CHÖ TRIN GYAM TSO SHE
Please accept these ocean-like clouds of torma offering.

TUG GYE PAI TÜN DZE NA TSOG KYI
Through these many pleasing and delightful substances,

MA KAN DRO KOR CHE TUG DAM KANG
May samaya with the Dakini Mother and her retinue be fulfilled.

KYEN NYAM CHAG GANG CHI ZÖ PAR SÖL
Please forgive any times that I have breached and defiled my commitments.

DAM LOG PAI DRA GEG JE MA DRÖL
Liberate the enemies, obstructers, and dark sorcerers opposed to these commitments.

DÖN NAM SHI'T TRIN LE GANG CHÖL DRUB
Accomplish all the four types of entrusted enlightened activity.

Thus offering the torma in a clean place, recite prayers of dedication and aspiration. It is extremely important that you practice this as much as you can on the new moon, full moon and eighth days of the month, never missing a session.

May this, ‘Offering Request to the Dharma Protectress Achi That Accomplishes all Auspiciousness and Joy’ swiftly composed by the long-haired yogin, Lho Jedrung, at the express command of Drongpa Lama, Karma Lhundrub, one who has a perfectly pure karmic connection to Jetsön Nyingpo, and written down by the scribe Könchog Dargye, be a cause of virtue!
Ganachakra Feast of Achi Chokyi Drolma
For those who wish to accumulate one hundred Ganachakras

Purify the assembled substances of wisdom and skillful means with a smoke offering.

In the state of emptiness: from YAM comes wind; from RAM, fire; from KAM arises a hearth of three human skulls. Upon this is resting the syllable AH from which arises a vast and spacious skull-cup. Within, the Ganachakra substances become the five meats and five nectars.

Bless it with three recitations of OM AH HUNG HA HO HRIH

From the supreme and sacred realm of Akanishtha,

Come the Kagyu Lamas and retinue.

For you, I offer these Ganachakra and torma offering!

Please grant us blessing, empowerment, and siddhi!
NUB CHOG OR GYĀN DUR TRÖ NE
From the western charnel ground of Uddiyana,

RIG NGA KAN DRO KOR CHE LA
Come the dakinis of the five families and their retinue.

TSOG CHÖ BHA LING CHÖ PA BŪL
For you, I offer these Ganachakra and torma offering!

CHOG DANG TÜN MONG NGÖ DRUB TSŌL
Please grant us the accomplishments, both ordinary and supreme.

KA DANG DAM TSIG SHĀL YE NE
From the celestial palace of oral instruction and commitment

TEN SUNG KAN DRO KOR CHE LA
Come the Dharma guardians and dakinis, with retinue.

DIR SHEG TSOG DANG TOR MA BŪL
Please come! For you, I offer these Ganachakra and torma offering!

SHI GYE WANG DANG NGÓN CHÖ SOG
Please accomplish the peaceful, enriching, magnetising and wrathful activities

NĀL JOR CHÖL WAI TRIN LE DRUB
Entrusted to you by this yogin!
NÔ JE DRA GEG SHI WAR DZÔ
Please subdue all the harmful enemies and obstructors!

Then sprinkle the remainder offering with saliva, and bless it by reciting the A KARÔ² mantra three times.

JHO SHAR NE SHI JE KAR MO DÜN
You seven white goddesses of pacifying from the east,

LHO NE GYE JE SER MO DÜN
Seven yellow goddesses of enrichment from the south,

NUB NE WANG JE MAR MO DÜN
Seven red goddesses of magnetising and attraction from the west,

JANG NE DRAG JE JANG MO DÜN
And seven green goddesses of wrathful activity from the north,

DRUG NI CHÖ KYI YING NA SHUG
[Of each group] six dwell in dharma-hatu, the absolute expanse.

RE RE TAB KYI KU RU SÅL
One appears in skillful form!

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²Sêmg, གཉེན་པོ་ཆོས་ཐོབ་མཐའ་དོན་གསུམ་གྱི་གསར།
OM A KARÔ MUKHAM SARWA DHARMA ADYA NUTPANNATOTTE OM AII HUNG PHAT SOHA
DE TAR RANG DRÄN KOR DANG CHE
Please come with your retinue bearing your likeness!

DIR SHEG TSÖG KYI LHAG MA SHE
Come and accept the remainder of the Ganachakra feast!

NAM SHI LE CHÖL DRUB PAR DZÖ
Please accomplish the four-fold activities entrusted you!

Reciting OM UTSITA BHAKSHAKAPI SOHA, offer it in a clean place.
The Secret Supplication:

Ho / Gong su söl lo
Ho! Please consider me!

Glorious Vajra Guardian Great Black One - [Mahākāla] and Glorious Great Bhairava - Heruka [Chakrasamvara] by nature you are one within dharmatā, in essence you are same within exalted wisdom, in character you are equal in unhindered activity.

Hero who defeats all unfavorable circumstances, you are the foremost lord of all appearance and existence, gods and demons, fierce protector who is the great leader of activity oppressors,
invincible sovereign of radiant splendor, you protect awareness-holding yogins as if they were your own children, and assess the concentration of oath bound practitioners,

and are endowed with the radiance of peace, the splendor of increasing, the power of magnetizing activity, and are swift in activities of liberating savage foes and hindrances;

your mighty skill to protect the teachings is superb, powerful lord Dorje Dragtsalchen, great war-god of yogins, please think of me!
Abiding on the sacred ground of Vajra Heruka’s enlightened body, speech, and mind, I, a yogin, engage in practice to attain unsurpassed enlightenment. Act so as to conquer obstacles to the path of supreme bliss and the dread of the four māras.

Please cause me to encounter the samādhi-escort that will guide me on the true path.

Thus, until I attain enlightenment, help me not to walk on perverted paths with body, speech, and mind, but cause my mind to turn toward freedom and enlightenment.
JIG TEN DIR YANG MI THÜN PEI CHOG THAM CHE LE GYAL TE / TRA SHE DANG DE LEG PHÜN SUM TSHOG PE KHYAB CHING GYE PAR GYUR CHIG

May all unfavorable circumstances in this world be vanquished! May perfect auspiciousness and goodness pervade and increase!

LHA DRE MI SUM WANG DU DU ZHING DÜ DANG NE KAB THAM CHE DU THRIN LE KI [A WA LA SŌL WA JI TAR TAB PA ZHIN DU DRUB PAR GYUR CHIG

May gods, demons, and men be overpowered, and at all times and in every circumstance, may enlightened activities be accomplished according to my supplications!

DRO WA YONG KYI PAL DANG GŌN DU GYUR NE / CHOG DANG THÜN MONG GI NGŌ DRUB THOG PA ME PA DE LAG TU TSŌL WAI THRIN LE DGO CHIG

As you are the glory and the guardian of all beings, please perform activities to grant supreme and common siddhis, unobstructedly and effortlessly.
LOG PAR HLA WAI DRA GEG LA SÖG PA MI THÜN PEI CHOG THAM CHE LE GYAL TE / TRA SHI DANG DE LEG PHÜN SUM TSHOG PE KHYAB CHING GYAL WAR GYUR CHIG
May I vanquish all unfavorable circumstances: the enemies and hindrances with perverted views, and the like, and may perfect auspiciousness and goodness pervade and prevail.

MA HRI / NGÖN GYI MÖN LAM DANG THUG JEI WANG GI / MA CHÖ KYI YING NE KU ZHENG / YE SHE KYI YING NE CHEN GYI ZIG / DZU THRÜL GYI WANG GI THRIN LE KYI KYI KHYOR DI NYI DU JÖN PAR DZE DU SÖL
And MA HRĪ. By the power of compassion and previous aspirations, [Achi Chökyi Drölma] arise from the basic space of phenomena and look upon us from the expanse of exalted wisdom! Miraculously descend upon this activity maṇḍala!

YUM A CHI NA NAM ZA WANG CHUG CHÖ KYI DRÖL MA / YE SHE KYI DRÖL MA / DAM TSHIG GI DRÖL MA / WANG GI HLA MO / SHA ZA LE KYI KHAN DRO MA
Mother Achi, daughter of Nanam, Powerful Lady, Dharma Tārā, Wisdom Tārā, Samaya Tārā, magnetizing goddess, flesh-eating karma ḍākīṇī.
Noble Lady Tashi Tseringma, Miyo Lobzangma, Tekar Drotsangma, Thingi Shalsangma, and Chöpen Drinsangma.¹

protectors of the lineage-forefathers, protectors of frightening hermitages,

protectors with samaya, who pledged to protect the teachings of the Kagyü lineage,

your effulgent wisdom never fades, your compassion never withholds, your blessings are close, and your power unobstructed.

¹ The five Tsering Sisters
KHYE NAM KYI NAL JOR PA DAG CHAG KHOR DANG CHE PA NAM LA KU'I GO NE JIN GYI LAB TU SÔL
All of you, bless us yogins and our retinue with your enlightened body!

SUNG GI GO NE JIN GYI LAB TU SÔL / THUG KYI GO NE JIN GYI LAB TU SÔL
Bless us with your enlightened speech! Bless us with your enlightened mind!

YÖN TEN GYI GO NE JIN GYI LAB TU SÔL / THRIN LE KYI GO NE JIN GYI LAB TU SÔL
Bless us with your enlightened qualities! Bless us with your enlightened activities!

GAL KYEN DÛ ZHI JIG PA LE GYAL WE'I THRIN LE DZÔ CHIG
Act so as to conquer adverse circumstances and the dread of the four māras.

YANG DAG PE'I LAM LA THRI PE'T TING NGE DZIN GYI SÜN MA DANG THRE PAR DZÔ CHIG
Please cause me to encounter the samādhi-escort that will guide me on the true path.
DE TAR JANG CHUB MA THOB KYI BAR BU LÖ NGAG YI SUM LOG PEI LAM DU MI DRO ZHING THAR PA JANG CHUB KYI CHOG SU LÖ DRO WAR DZE DU SÖL

Thus, until I attain enlightenment, help me not to walk on perverted paths with body, speech, and mind, but cause my mind to turn toward freedom and enlightenment.

JIG TEN DIR YANG MI THÜN PEI CHOG THAM CHE LE GYAL TE / TRA SHEI DANG DE LEG PHÜN SUM TSHOG PE KYAB CHING GYE PAR GYUR CHIG

May all unfavorable circumstances in this world be vanquished! May perfect auspiciousness and goodness pervade and increase!

HEA DRE MI SUM WANG DU DU ZHING DÜ DANG NE KAB THAM CHE DU THIN LE KYI JA WA LA SÖL WA JI TAR TAB PA ZHIN DU DRUB PAR GYUR CHIG

May gods, demons, and men be overpowered, and at all times and in every circumstance, may enlightened activities be accomplished according to my supplications!
As you are the glory and the guardian of all beings, please perform activities to grant supreme and common siddhis, unobstructedly and effortlessly.

May I vanquish all unfavorable circumstances: the enemies and hindrances with perverted views, and the like, and may perfect auspiciousness and goodness pervade and prevail.

DZA YA DZA YA / SIDDHI SIDDHI / PHA LA PHA LA
Supplication to the Lineage of Padma Lingpa’s [Terma, the Sadhana of] Peaceful Guru [Rinpoche]

de den zhung gi gön po nang tha ye / chen re zig wang pema jung ne zhah / jo mo tso gyal lha cham pema sal / ter chen pe ling drub thob tse phel zang

[Amitābha,] Boundless Light, Protector of the Blissful Land, Avalokiteśvara, venerated Padmasambhava, noble lady [Yeshe] Tsogyal, Princess Pema Sal, Great Tertön Padma Lingpa, Siddha Tsephel Zang,

gyal wang nam chag chö gyal phin tsog dang / chö kyi drag pa pen chen lhün drub che / trin le zang po dön kün drub pe pal Gyalwang Namchag, Chögyal Phümsog, Chökyi Dragpa, Penchen Lhundrub, Trinley Zangpo, Donkön Drubpé Pal,

ten dzin dro dül lho trül chö kyi gyal / chö kyi ngyi ma peme gyal tsen dang / chö kyi gyal tsen ma ha manjü tsen / ten pe dze gyen chö ngyi nor bu dang Tenzin Drodül, Lhotrub Chökyi Gyal, Chökyi Nyima, Pema Gyaltse, Chökyi Gyaltse, Mahāmātju, Tempé Dzeygen, Chönyi Norbu,

drin chen tsa we la ma yab se la / nying ne söl deb gal kyen bar che sel / chag thin ngö drub/tsö war jin gyi lob kind root lama, master and disciples, I supplicate you from the depths of my heart, please dispel adversities and hindrances. Please bestow your blessings to attain common and supreme accomplishments.
Having accomplished without hindrance all objectives that accord with the dharma, may I seize the royal seat of the dharmakāya, the definitive truth, and may I then progress to the Supreme Pure Land of Great Bliss without taking a samsaric birth again.

As the saying of Rágākū Gélông Kūmchog Phrûndu, this [lineage application] was written down by Ortho Sêna. May it be meaningful.
The Exceedingly Concise Sadhana of Peaceful Guru [Padmasambhava]

la ma dang tsa wa sum la chag tsal lo
Homage to the lama and the three roots!

Although they aspire to and practice the early translations of the Vajrayāna, some may not exhibit most superb intelligence. Others [may] be endowed with intelligence, yet their knowledge [resembles] a lotus flower withered in the frost. They are all incapable of comprehending the various empowerments and sadhanas of peaceful and wrathful Guru [Respoche] deriving from various termas. In order to reverse these flaws, the way of practicing the sadhana of the peaceful guru is here presented in an exceedingly concise manner.

In an isolated place, in the right and left of a peaceful terma adorned with [Padmasambhava's] image, [strange] amrita and nectar, in front arrange offerings and prepare a damaru, a noose, a bell, an activity vase, and so forth. Seated on a comfortable cushion, take refuge:

na mo la ma de sheg dü pe ku / kön chog sum gyi rang zhin la / dag dang dro drug sem chen nam / jang chub bar du kyab su chi

Namo! To the guru, who embodies [all] sugatas and has the nature of the Three Jewels, I and all sentient beings of the six realms take refuge until enlightenment [is reached]. Recite three times.

Arising the mind [set on enlightenment]:

[141]
Having given rise to bodhichitta and accomplished the awakened lama for the sake of all beings, I vow to free all beings of the six realms by [performing] activities to fulfill beings’ needs. Recite three times.

The Seven Póo Antman:

Sem kye dro wa kūn dön du la ma sang gye drub ne ni gang la gang dül thrin le kyi dro drug dral war dam cha-o

Guru yidam and [your] assembly of deities, please come [here] and be seated on this throne of lotus, sun, and moon. I humbly bow with body, speech, and mind, and render outer, inner, and secret offerings.

Nyam chag dig drib thöl zhing shag sang ngag drub la je yi rang min dröl sang ngag chö khor kor nya ngen mi da zhen dön zhug

All impaired and broken vows, evil deeds, and obscurations, I lay bare and openly confess. I rejoice in the accomplishment of Secret Mantra. Please turn the wheel of Secret Mantra Dharma that ripens and releases, and do not pass into nirvāṇa but continue to remain for others’ aims.

Nying po sem chen dön chir ngo yang dag dor je dön tog shog
I dedicate the essence for the sake of sentient beings; may they realize the sublime adamantite truth.
Sprinkle water on the Abundance torma. Cleanse with ॐ आ हिंहन तक्री ता हुम

and purify with ॐ स्वाभवा शुद्धर्म सर्व स्वाभवा शुद्धर्म हुम

From within the state of emptiness [arises] ॐ, which becomes a vast and extensive jeweled vessel. Within it ॐ आ हुम dissolve and an immaculate unhindered torma, endowed with the energy to bring forth extraordinary bliss, [emerges] becoming as vast as the reaches of space.

ॐ आ हुम / ॐ आ करो मु क्षम सर्व धर्मा नम ा द्यानु त्पान त्वा ता ॐ आ हुम पहुँच स्वा हा Recite three sloas.

dे झिंग पा रिन चेंग मांग ला चाग त्साल लो / दे झिंग पा झुग झे झाम पा ला चाग त्साल लो / दे झिंग पा कु जम ले ला चाग त्साल लो / दे झिंग पा झीग पा थाम चे झंग झोग झु झाल वा ला चाग त्साल लो

Homage to the Tathāgata Rinchen-mang! ² Homage to the Tathāgata Sūgdze-dampa! ³ Homage to the Tathāgata Kujamле! ⁴ Homage to the Tathāgata Jigpa-thamche-dang-yong-su-dralwa! ⁵

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³ the Buddha ² Mahājātā ¹ Anukāloka-pravara ⁴ Vajrapāda ⁵
Hung / tsa wa sum gyi kyil khor du / ngö drub bar chö je pe geg
chö jin tor ma di zhe la / ne dir ma dug zhen du cieng

Hūṃ. All hindrances, obstructing the siddhis in the manḍala of the three roots, take this offering-and-giving torna and do not stay here but go to another place!

Om sumbha ni sumbha ni hūṃ hūṃ phat / om gri hana gri hana hūṃ hūṃ phat / gri hana pa ya gri hana pa ya hūṃ hūṃ phat
/ om a na ya hoḥ bha ga vān / vidyā rā ja ya hūṃ hūṃ phat

Establishing the boundaries:

Hung / nga ni ye ne angang gi thro / tsam chö thro wo nam kha gang / geg dül thro mö röl tsam le / su yang da war ma je chig / om vajra ma ha kro dha rakṣa bhrīṃ hūṃ

Hūṃ. I am the Ferocious [Lord] of the primordial continuous nature. The boundaries [are set] by the male Wrathful Ones filling the sky and the play of the female Wrathful Ones who subdue hindrances. No one shall transcend the boundaries!

Om Vajra Mahā Keoḍha Rakṣa Bhrīṃ Hūṃ

The Offerings:

Om Om Hūṃ Hūṃ Phat

Cleanse and purify with ram yam kham
om vajra argham aḥ hum / om vajra pādyam aḥ hum / om vajra puspe aḥ hum / om vajra dhūpe aḥ hum / om vajra aloke aḥ hum / om vajra gandhe aḥ hum / om vajra nevidyam aḥ hum / om vajra shapda aḥ hum

om aḥ hum sarva pañca amṛta hum hṝṭ thāḥ / om aḥ hum maha rakta jva la mandala hum hṝṭ thāḥ / om aḥ hum maha balingta hum hṝṭ thāḥ

Racking each [mantra] three times, bless the torana with amṛta and rakta.

For the shower of blessings born in essence, play instruments, [and chant the following] in ritual melody.

hung / chö-ying ngang le du mar trül / rang tsal la ma yi dam dang / khan dro dam chen gya τsö τsog / thug dam tser gong inj

Hūṃ, emanating myriad [forms] from the continuous dharmadhātu nature, naturally appear the lama, yidam, dākinīs, and an ocean of oath-bound ones. Kindly consider your spiritual pledges and send down great resplendence!

om vajra guru deva dākinī samaya jā na āveshaya aḥ

The main body of the practice, including the three sandalsets and the visualization of the arising stages is as follows:
hung hung / chö nam mig me tong pe ngang / dro la jam dang nying tse gom / gyu yi yi ge hri le ni / e yam ram bam lam sum le
nam kha lung me chu se teng

Hūṃ Hūṃ, within the continuous nature in which all phenomena are void and without reference point, I bring forth kindness,
compassion, and love for [all] wayfaring beings. From the causal syllable Hṛ̤ṣṭ [arise] E, Yām, Rām, Bām, Lām, and Sūm, [which
respectively transform into] space, wind, fire, water, earth,

rin chen le drub ri rab kyi / te war na tsog peme ü / na tsog dor je te wa ru / bhrum le rin chen zhal ye khang / tsen nyi klin
den 6 zer bar

and the supreme mountain made of precious jewels. At its core is a multihued lotus, in the center of which is a crossed vajra. At the
hub [of the vajra] is a Bhrūṃ, [which transforms] into a precious immeasurable palace. Endowed with all characteristics, light rays
flare forth from it.

sung we khor lō kor we nang / na tsog pema nyo de teng / rang rig gyu yi hri yig ni / yong gyur dag nyo pema jung / kar mar ji
pe lang tse chen

Within the surrounding protection sphere, upon a multicolored lotus, sun, and moon, is my own awareness [in the form of] the causal
syllable Hṛ̤ṣṭ. It transforms into myself [appearing] as the Lotus-Born, white [with a tinge of] red, possessing the youthful splendor of
a boy.

chag ye dor je thug kar tō / yön pa te og nyam zhag teng / dung chen dü tsi gang wa nam / u la pe zhu gö dro dang / dar na me
long ü zer thro
My right hand holds a vajra at the heart. The left one, placed in equipoise below the navel, holds a skull cup filled with nectar. My head [is adorned with] a lotus hat, a vulture’s feather, silken strips, and a mirror emanating rays of light.

I am robed in a brocade cloak, red silken dharma robes, and a blue gown. Various golden ornaments adorn my ears, hands, feet, neck, and waist.

I am majestically poised in the vajra position, with a trident held in the crook of my left arm. [I am surrounded by] a host of Thötreng [Tsul’s] four classes, the eight manifestations [of Guru Rinpoche,] spiritual heroes, sky-dancers, servants, dharma guardians, and haughty spirits, gathering like rain clouds [in the sky.] From the body, speech, and mind of the deities visualized in this way, light shines forth and invites the lama, [who is the embodiment of] the three roots, to come from the supreme continent of Cāmara in the southwest. [The lama then] dissolves [into me.]

\[\text{\textsuperscript{5}}\text{ Lit. large horn}\]
Hung / or gyen yül gyi nub jang tsam / pema ge sar dong po la / yam tsen chog gi nghö drub nye / pema jung ne zhe su drag / khor du pa wo khan drö kor / khye kyi je su dag lob chir / jin gyi lab chir sheg su söl / vajra sa ma ja

Hūṃ, in the northwest border of Oddiyana, in the pollen heart of a lotus, you attained the marvelous most excellent accomplishment.

Renowned as the Lotus-Born, you are surrounded by a retinue of male and female sky dancers. As I practice, following in your footsteps, I pray you will come here to bestow your blessings. Vajra Samājā.

Request to remain and paying homage:

hung / zhal ye ji den dze pe ū / gye pe den la zhug su söl / dag chag go sum dang wa yi / dül nye lü trūl chag gyi-o

Hūṃ, please remain on this delightful seat in the center of this resplendent and wondrous palace. Emanating bodies equal to the number of atoms in the world, we pay homage with faithful body, speech, and mind.

samaya tiṣṭha lhan / ati pū hoḥ / prattecha hoḥ

Outer, inner, secret, and mundane offerings:

hung / chö yön zhab sil me tog pū / mar me dri dang zhal ze dang / nga dung röl mō chō pa būl
Hūṃ, I offer water to drink, water to bathe the feet, flowers, incense, oil lamps, scented water, food, and music such as that of drums and conch shells.

tsa gye tong jar men gyi chog / gyu kyen jar we rakta dang / ba ling gyen den chö pa bül
I offer supreme medicine of the eight root and a thousand subsidiary ingredients, rakta formed of causes and conditions, and an embellished torma.

yab yum nyom jug ga de chog / nge dön de tong len chig kye / me jung chö pa zhe su söl
The Yab-Yum union is the greatest bliss, [symbolizing] the absolute truth—inmate bliss and emptiness. Please accept this wondrous offering!

arghaṃ / pādyāṃ / puṣpe / dhūpe / āloke / gandhe / nevidya / shapda pūja hōḥ / pañca amṛta mahā rakta mahā balingta khā hiḥ / amurāgayā mi mahāmudrā pūja hōḥ Thus offer

Praise:

om / nang zhing tong la tong zhing nang / la me ku la chag tsal tö / ah / drag ching tong la tong zhing drag / la me sung la chag tsal tö
Oṃ, homage and praise to the guru’s body, appearing yet void, void yet appearing! Āḥ, homage and praise to the guru’s speech, heard yet void, void yet heard!
Hung tong zhing sal la sal zhing tong / la me thug la chag tsal tö / yön ten thä ye nga wa khyü / thrin le dro wa dül la tö
Hüm, homage and praise to the guru’s mind, void yet clear, clear yet void! Praise to you, who is endowed with infinite attributes and
trains beings with enlightened deeds! This praise.

Enunciation of the Magic Sentence:

Hung hung hung / nang wa tham che la me ku / dö ne drub pa aḥ la la / drag pa tham che la me sung / hung ngag yer me na de yang
Hüm Hüm Hüm, all appearances are the guru’s form, primordially existing; how incredible! All sounds are the guru’s speech;
indivisible wind and mantra is the sound of nāda.

dren tog tham che la me thug / ye ne chö kur ka ne dag / tong sum dzab kyi rang dra drog / trò pe dro we dön je shing / dö ne yum gyi kha la khyil
All thoughts are the guru’s mind, originally pure within primordial dharmakaya. The billion-fold universe proclaims the natural sound
of the mantra. By sending out [rays of light], the purpose of transient beings is accomplished; by gathering it back, it merges with the
space of the mother.

Ma sal bar du kye ching gom / ma drub bar du mi tang ngo
Visualize and practice until clarity is achieved. Do not stop until accomplishment is attained.

6th magical sentence
om ah hum vajra guru padma siddhi hum

Thus recite the mantra and, if you wish, also recite the Threthreng Tsal and Hrīma (mantras).

Threthreng Tsal Mantra

om ah hum vajra guru padma thrö threng tsal vajra
samaya ja siddhi phala hum ah

Hrīma Mantra

om ah hum vajra guru padma thrö threng tsal vajra
samaya ja siddhi phala hum ah
hrīma hari nisa raja hrīya citta hring hring ja jaḥ

hung/rang nyi lha yi thug ka ne / ram yam kham thrö tsog dze jang / om a hung dang ha ho hri / kar mar thing tro dö tsir gyur

Sprinkle amrita and ruma on the heart substances. Hūṃ, I arise as the deity. From my heart, Ram, Yam, and Khāṃ emerge and purify the feast substances. White, red, and blue Om, Ah, Hūṃ and Ha, Hoḥ, Hrīḥ issue forth and transform the substances into nectar.

om ah hum ha ho hriḥ

Recite three times.
First, the offerings of the outer, inner, and secret offerings:

ह्रि / ला मा यि दाम क्हान ध्रो ला / दो येन्स त्सो ग्यि च्हो पा बुल / ची नांग सुंग वे च्हो पा बुल / ग्ये पर झे ला नग्स धुब खस गा ना चक्रा पुआ खा ही

Hri, to the lama, yidam, and dakinis, I make offerings of all that is desirable. I make outer, inner, and secret offerings. Please accept them with delight and bestow siddhis upon me. Gañacakra Pūja Khāhi.

Second, offering (the liberation, flowers):

हुंग / दाग चाङ चो ख्रुब नाल जो ला / नो पे ध्रा घे घिर क्हुग चिङ / निंयिं घे ध्राल वे झा थ्राङ री / तुम्चें ध्राल त्नूल पे छो ला बुल

Hung / dag chag chog drub nal jor la / no pe dra geg dir khug chig / nying je dral we sha thrag riu / tum chen trii pe tsog la bul

Hūṃ, all enemies and obstructers causing harm to us supreme yogic practitioners, draw them in! Delivering them through compassion, we offer their flesh, blood, and bones to the emanated gathering of Great Ferocious Ones.

महामाम सु / रक्त / केन्स नि रि ति / हा सु ता / गो रो ना / चित्ता ला क्हा राम खाह हि

Mahāmām sa / raka / kena ni ritii / ha su ta / go ro na / citta la kha ram khahi

Third, the possession-conception:
Hri, may these marvelous offerings of desired attributes, outer, inner, and secret offerings, and the unifying-liberating offering mend the samayas with the guru, [who embodies] the three roots. I confess all breaches and beseech you to bestow pure siddhis [upon me].

Recite the one hundred-syllable mantra, partake of the feast, gather the remainders, and sprinkle them with curds and raita.

Hüm, the finest selected portion, the feast, and its remainders are offered to the three roots, my dharma brothers and sisters, and the messenger envoys [respectively]. Those deserving of remainders are offered these suitable enjoyments.

Then, the breaking of the samaya:

hung / chö ying ngang le rab zheng pe / la ma yi dam khan dro che / thug dam kül lo thrin le dzö / bar che söl la ngö drub tsöl
om ah hung vajra gu ru de wa dakini sarva siddhi pha la hung
Hūṃ, lama, yidam, and ḍākini, who manifest from the continuous nature of dharmadātu, I invoke your samaya; please enact enlightened activities, dispel hindrances, and bestow accomplishments.

Om Āḥ Hūṃ Vajra Guru Deva ḍākini Sarva Siddhi Phala Hūṃ.

hung / ngon dang bar dang tha me tse / rig dzin gyü pe chen nga ru / khe lung dam che sung me tsog / chö tor zhe la thrin le dzö / om dharma pa la sa pa ri wa ra amri ta ba lingta kha hi

Sprinkle amrita and roika on the small conical torma. Hūṃ, host of protectors, who have given your word in the beginning, in the middle, and in the end before the eyes of the vidyādhara-lineage, accept this offering-torma and carry out enlightened deeds!

Om Dharmapāla S aparivāra Amrita Balingta Khāhi. Thus offer the torma.

hung / tso chen bar we ka gö pe / bö kham kyong wa ten me tsog / dir sheg dū tsi bar wa zhe / thrin le nam zhi drub par dzö / om ḍakini titha sa pa ri wa ra amri ta pu ja kha hi

Clean the torma plate and offer the Torma goddesses, offering them amrita and grains. 1

Hūṃ, assembly of terma goddesses, protectors of Tibet, who are bound by the command of the Great Blazing Master, please come here, enjoy this fiery ambrosia, and accomplish the four enlightened activities.

Om Dakini Tishta S aparivara Amrita Puja Khahi. Thus offer.

om nen / a nen / hung nen / tambha rakṣa ku ru nen

Please fill the plate with amrita and grains.
Hung / theg chog ngag kyi gor zhug kyang / che lhag nong pe dri ma dag / she dang she min gang jung wa / lha tsog nam la zö par söl

Hūṃ, having entered the gates of the supreme mantra vehicle, [in order to] purify stains of omissions, additions, and mistakes, I beseech you, divine assembly, to forbear all errors I am aware of and all those I do not recall. Recite the hundred-yātra mantra.

Hung / rang zhin me pa lhar nang wa / gyu ma ta hū kyīl khor lha / chö ying rang zhin ne su du / zö me lhug nyam ah la la

Hūṃ, the illusory deities of the maṇḍala, divine appearances lacking any real existence, gather back into the natural abode of dharmadhātu. How wondrous is this overwhelming unbound ease! These gather back.

Ho / kūn zang ne zung tsa gyspyi kyi / jin lab la me tra shi shog / yi dam gyal wa zhi thröl tsog / ngö drub nam nyi tra shi shog

Hoḥ, may the auspiciousness of the blessings of the root and lineage lamas all the way back to Samantabhadra prevail! May the auspiciousness of the twofold siddhis of the assembly of peaceful and wrathful victorious yidams prevail!

Ma sing khan dra shug dro che / thrin le drub pe tra shi shog / chö kyong dam chen dreg pe tsog / dra gég tsar chö tra shi shog

May the auspiciousness of the mothers', sisters', dākinīs', and secondary dākinīs' enlightened accomplishments prevail! May the auspiciousness of the annihilation of enemies and obstructers by the host of dharma protectors and oath-bound haughty ones prevail!
Thus, even dedication prayers, and after all activities make the place of practice accessible for others. It is said that even one word is a word, and a hundred words are also nothing but words. Similarly, if a fine teaching contains all intended meanings, then it is perfectly pure, whether it is extensive or concise. Thus, I believe that this practice accords with that. By this virtue may even those with inferior mental capacity, together with all infinite sentient beings, attain the state of the Vajra Holder by relying on the accomplished path of the peaceful and wrathfulgamma. This single statement of the peaceful and wrathfulgamma can be separated out so that either the peaceful or wrathfulgamma may be practiced. In order for those of inferior mental capacity to engage in this practice without much difficulty, this exceedingly concise statement was written by Dharmakirti, the Droltingpa whose vision of the Vajrapāra path is fully revealed. In the first lunar year in the eleventh month on the thirteenth day, at the great palace Prasāti Tang of glorious Dharmapāla.

At the request of H.H. Dalai Lama Garchen Rinpoche this was translated by J. Hickey in 2008 and revised in 2012. Copyright © The Geches Institute 2012. All rights reserved.
Kagyu Lineage Dedication Prayer

DOR-JE CHANG-CHEN TI-LI NA-RO DANG/
MAR-PA MI-LA CHÖ-JE GAM-PO-PA/
PHAG-MO DRU-PA GYAL-WA DRI-KUNG-PA/
KAG-YU LA-MA NAM-KYI TA-SHI SHOG/

Dorje Chang, Tilopa, Naropa,
Marpa, Milarepa, Dharma Lord Gampopa,
Phagmodrupa, and Lord Drikungpa,
Please bestow upon us the most auspicious blessings of all the Kagyu Lamas.

SO-NAM DI-YI THAM-CHE ZIG-PA NYI/
THOB-NE NYE-PAY DRA-NAM PHAM-CHE TE/
KYE-GA NA-CHI BA-LONG TRUG-PA YI/
SI-PAY TSHO-LEY DRO-WA DROL-WAR SHOG/

By this virtue, may I achieve omniscience
By defeating all enemies - confusion.
May all who travel on the waves of birth, old age, sickness and death -
Cross the ocean of samsara.

CHANG-CHUNG SEM-CHOG RIN-PO-CHE/
MA-KYE PA-NAM KYE-GYUR CHIG/
KYE-PA NYAM-PA ME-PAR YANG/
GONG-NE GONG-DU PHEL-WAR SHOG/

Bodhicitta, the excellent and precious mind
Where it is unborn, may it arise,
Where it is born, may it not decline,
But ever increase higher and higher.
I pray that the Lama may have good health.
I pray that the Lama may have long life.
I pray that your Dharma activities spread far and wide.
I pray that I may not be separated from you.

As Manjushri, the warrior, realized the ultimate state,
And as did Samantabhadra,
I will follow in their path
And fully dedicate all the merit for all sentient beings.

By the blessing of the Buddha who attained the three kayas,
By the blessing of the truth of the unchanging Dharma- as-such,
By the blessing of the indivisible Sangha order,
May the merit I share bear fruit.
WELL-KNOWN PRAYER CALLED DAKHORMA

By the virtues collected in the three times
By myself and all beings in samsara and nirvana,
And by the innate root of virtue,
May I and all sentient beings quickly attain
Unsurpassed, perfect, complete, precious Enlightenment.

May the teachings of the Great Drikungpa, Ratnashri,
Who is omniscient, Lord of the Dharma, Master of Inter-dependence,
Continue and increase through study, practice, contemplation and meditation
Until the end of samsara.

Sarva Mangalam
DEDICATION PRAYER
by Lord Jigten Sumgön

Glorious, holy, venerable, precious, kind root and lineage lamas; Divine assembly of yidams and assemblies of Buddhas, bodhisattvas, yogins, yoginis and dakinis dwelling in the ten directions, Please hear my prayer!

May the virtues collected in the three times by myself and all sentient beings in samsara and nirvana and the innate root of virtue,
Not result in the eight worldly concerns, the four causes of samsara, or rebirth as a shravaka or pratyekabuddha.

May all mother sentient beings, especially those enemies who hate me and mine, obstructers who harm, misleading maras, and the hordes of demons,
Experience happiness, be separated from suffering,
And swiftly attain unsurpassed, perfect, complete and precious Buddhahood.

By the power of this vast root of virtue,
May I benefit all beings through my body, speech and mind.

May the afflictions of desire, hatred, ignorance, arrogance and jealousy not arise in my mind.
May attachment to fame, reputation, wealth, honor and concern for this life not arise for even a moment.

May my mind-stream be moistened by loving-kindness, compassion and Bodhicitta, and through that,
May I become a spiritual master with good qualities equal to the infinity of space.
May I gain the supreme attainment of Mahamudra in this very life.

May the torment of suffering not arise even at the time of my death.
May I not die with negative thoughts.
May I not die confused by wrong view.
May I not experience an untimely death.
May I die joyfully and happily in the great luminosity of the mind-as-such and the pervading clarity of Dharmata.

May I, in any case, gain the supreme attainment of Mahamudra at the time of death or in the bardo.
LONG LIFE PRAYERS

HIS HOLINESS TENZIN GYATSO, THE XIV DALAI LAMA

For this realm encircled by snow-covered mountains
You are the source of every benefit and bliss without exception...
Tenzin Gyatso, you who are one with Avalokiteshvara,
May you remain steadfast until samsara’s end!

HIS HOLINESS DRIKUNG KYABGON CHETSANG RINPOCHE

Embodiment of the three precious jewels,
Padmapani, who holds the teachings of the Victorious One,
Seeing the all goodness meaning with the wisdom eye,
May you who are Spontaneously Established Activities live long for hundreds of kalpas!
HIS HOLINESS DRIKUNG KYABGON CHUNGTSANG RINPOCHE

Noble Manjushri, the Lord of Speech,
Who manifests to hold the teachings of the Triple Gem
Who raises the lamp of the Sage’s teachings,
May you who are the Light of the Dharma live long for hundreds of kalpas!

HIS EMINENCE KYABJE GARCHEN TRIPTRUL RINPOCHE

PHAG-PAL YÜL-NA AR-YA DE-VA ZHE/
DO-KHAM CHOK-SU GAR-GYI RIK-SU TRÜL/
JIG-TEN GON-PO THUK-SE CHÖ-DING-PA/
PAL-DEN GAR-CHEN KU-TSE KAL-GYAR-TEN/

NGIG-DÜ GYAL-TEN NYAK-TRE NE-KAB DIR/
THU-TOB DOR-JE TA-BÜ TÜL ZHUK-KYI/
RI-ME TEN-PE KHUR-CHI DAG-GIR ZHE/
TEN-PE-NYI-MA GAR-CHEN ZHAP-TEN SOL/
The one known in the holy land as Aryadeva
Emanated into the Gar clan of eastern Tibet as Chodingpa,
The heart-son of Jigten Sumgön,
May the life of glorious Garchen remain steadfast for hundred aeons!

In this age of strife when the Victor’s teaching faces hardship,
Through his powerful, vajra-like conduct,
He takes on himself the heavy responsibility of the unbiased teaching.
May Garchen, the Sun of the Teachings, live long!