Nyungne Sādhanā of
the Eleven-Faced Noble Lord Avalokiteshvara called,
*The Shower of Auspicious Good Fortune*
Moonlight radiance of all the Victorious Ones’ compassion gathered into one, glory of the blossoming lilies of benefit and happiness from the land of snow,

respectfully bowing to the Lama Avalokiteshvara, may this concise nyungne sadhana be a “Shower of Auspicious Good Fortune”.

Anointing the base of the mandala with saffron water, draw on top of it an eight petalled lotus with the respective primary colors in each of the four directions or arrange nine heaps of grain encircled by offerings. Place [upon your altar] a round shaped torma surrounded by a lotus to represent the Noble One, or if you don’t have a torma, as is suggested by Chagme Raga, you can use butter, or a cake of tsampa and sweet cheese. Prepare white tormas to offer to the local deities and Dharma guardians each afternoon, and place a vase on the shrine for the purpose of dispelling obstructing forces during the long dharani. When taking the sojong vows in the presence of a lama or a representation of the Buddha, at dawn right around the time when the lines of your hand first become visible, wash yourself and do three prostrations. Then:
Lama: Thinking, “I will take up the sojong vows of the Great Vehicle, and I will maintain them perfectly until sunrise tomorrow, so that all sentient beings equal to space may reach the state of Buddhahood,” repeat the following:

If you are [taking the vows] before a representational support, [skipping the part above] recite as follows:

Buddhas and bodhisattvas of the ten directions, please consider me.

Just as the tathāgata conquerors, the completely perfected Buddhas, who like the heavenly steed and the great elephant did the work
and engaged in the activities, put down their burdens, and thereby achieved their own benefit, thoroughly exhausting the entanglement of existence—just as all those perfectly liberated wise ones with utterly purified speech and
totally liberated minds most definitely took up the practice of sojong for the purpose of sentient beings, in order to benefit them and in order to liberate them,
so that they may be without illness or famine, so that they may fully perfect the Dharma directed toward awakening,
ལྡ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ་རྟོགས་པར་བྱ་བའི་ཕྱིར།
གསོ་སྦྱོང་ངེས་པར་བླང་པ་བཞིན་དུ།  བདག་མིང་འདི་ཞེས་བགྱི་བས་ཀྱང་།

so that they may realize unsurpassed, totally pure, completely perfected enlightenment; In the same way, I too, (insert name)

དུས་འདི་ནས་བཟུང་སྟེ།  ཇི་སྲིད་སང་ཉི་མ་མ་ཤར་གྱི་བར་དུ།

from this very moment until sunrise tomorrow definitively take up the observance of sojong. Repeat three Times.

དེང་ནས་སྲོག་གཅོད་མི་བྱ་ཤིང་།  གཞན་གྱི་ནོར་ཡང་བླང་མི་བྱ།  །འཁྲིག་པའི་ཆོས་ཀྱང་
མི་སྤྱད་ཅིང་།  །རྫུན་གྱི་ཚིག་ཀྱང་མི་སྨྲའོ།  །སྐྱོན་ནི་མང་པོ་ཉེར་བརྟེན་པའི།

From this moment, I will not take the life of living beings, I will not steal the wealth of others, I will not engage in sexual activities, nor will I speak false words. I will totally abstain from alcohol which is a gateway for many faults.
chàng ni yong su pang war ja / tri ten che to mi ja zhirng / de zhin dü ma yin pe ze / dri dang treng wa dang ni gyen / gar dang lu sog pang war ja /

I will not use high or luxurious thrones or beds, nor will I eat at inappropriate times. I will not adorn myself with perfumes or jewelry, and I will avoid entertainment such as song and dance.

ji tar dra chom tag tu ni / sog chö la sog mi je tar de tar sog chö la sog pang / la me jang chub nyur tob shog /
Just as the conquerors at all times refrain from the taking of life along with all the other actions, in the same way, abandoning the act of taking life along with all the other actions,

dug ngal mang trug jig ten di / si pe tso le dröol war shog
may I quickly reach the state of unsurpassed awakening. May I be freed from the ocean of existence, this world that is fraught with so many sufferings.

Repeat three times.

Lama: TAB YIN NO / Students response: LEK SO!

If you are taking the vows in the presence of a representational support, there is no need for the “tab yin no, lek so” exchange.
Since the ethical discipline of the vows is flawless, it is totally pure ethical discipline. Through ethical discipline that is free of conceit, may we fully master the transcendent perfection of ethical discipline.

Supplication to the lineage:

I supplicate at the feet of Gelongma Palmo and Lord Avalokiteshvara. I supplicate Sujñana, Chandra Kumāra, Penyapa, Dawa Gyaltsen,
Nyipukpa, Sutön Dorje Gyal, Shaltön Drajig, Khenpo Tsi Dulwa, Dewachenpa, the learned Chuzangpa,
she rab bum pa gyal se tog me shab / nyag chen sö wang sō nam zang po dang / sö nam dar gye sö nam gya tsö zhab
and Sherab Bumpa. I supplicate at the feet of Bodhisattva Asanga, Nyagchen Söwang, Sönam Zangpo, and Sönam Dargyal.
I supplicate at the feet of Sönam Gyatso, Dragpa Sönam, Kūnga Chogdrub, Jamgön Drölchog, Doring Drölwe Gön, and Rinchen Gyatso. I supplicate at the feet of Yeshe Gyatso,
Lodrö Namgyal, Ngagwang Trinle, and Künzang Wangpo.
I supplicate at the feet of Tsewang Norbu, Trinle Shingta, Karma Künkyab,
and Chöpal Zangpo. I supplicate at the feet of Padma Gyaltsen, Mahāmañju, Tukje Nyima, Chönyi Norbu, Palden Garchenpa, Chökyi Lodrō, Shiway Lodrō, and so on.

I supplicate all the root and lineage lamas, may your blessings enter my heart and help me to carry the sojong through to completion.

May this path of mastering the generation and completion stages become the cause leading to liberation and freedom from the ocean of existence for all the multitudes of wandering beings.
The main part of the sādhanā

Refuge:

In the Buddha, the Dharma and Supreme Assembly,
I take refuge until awakening.

Through the merit of my actions of generosity and so on, may I attain Buddhahood in order to benefit beings. Repeat three times.

I vividly appear as the Great Compassionate One. Holding this visualization, focus on the activity vase:

Recite twenty one times.
མཆོད་པ་བྱིན་རླབས་ནི།

Blessing the offerings:

nama sarva buddha bodhisatva hoḥ /
oṃ sarva vidya pūra pūra sura sura abarte bhya svāhā /
oṃ vajra spharanā kham Recite three times.

Accumulation of merit:

dag nyi chen re zig sal we / tug ke hriḥ le ö trò pe /
la ma tug je chen po la

Light emanates from the hriḥ at the heart center of myself, who vividly appears as the Great Compassionate One.
The light summons the Guru of Great Compassion surrounded by the buddhas and bodhisattvas, all of whom come to be seated in the space in front.

I prostrate to all the spiritual teachers, the enlightened forms in whom all buddhas are gathered, the actual essence of Vajradhara, and the root of the Three Jewels.

I prostrate to Chenrezig, compassionate one who watches over all beings, who, unstained by faults, is white in color, and whose head is adorned with the perfected Buddha.

With clear [faith] I prostrate to all the victorious ones together with their children abiding in the ten directions and the three times.
Mentally generating real and imaginary substances, I offer flowers, incense, butter lamps, perfume, food, music and so on. Noble One with your assembly, please enjoy them.

I confess all negativity accrued from time without beginning up to the present moment, the ten non-virtues and five acts of immediate consequence due to a mind overpowered by disturbing emotions.

I rejoice in whatever virtue there is, the merit accumulated in the three times by hearers, solitary realizers, bodhisattvas, ordinary beings, and all others.
Please turn the wheel of Dharma of the two vehicles and their combination, according to the dispositions and likewise the mental capacities of sentient beings.

For however long samsara exists, until it is emptied, please do not pass into parinirvana but with compassion watch over sentient beings engulfed in the ocean of suffering.

May whatever merit I have accumulated all become the cause of awakening and before long may I become a magnificent guide for wandering beings.

ohen amogha shīla sambhara sambhara bhara bhara
mahā shuddha satva padma bibhukita bhudza dhara dhara
dsamanta avalokite hūng phaṭ svāhā
Bodhichitta, 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.

The preceding branches accord with the Nyungne sādhanā, “Ship of Liberation”. In the beginning there is the cleansing and the taking of the sojong vows; then the field of accumulation; the invitation and so forth; the recitation of confessing negativities; and the taking up of pure ethical discipline. To quote Butön Rinchen Drub, “These five branches are the five Dharmas.”

May all sentient beings without exception have happiness. May they be freed from all suffering. At all times may they never be parted from happiness. May they abide with impartial equal regard for all phenomena.
The self generation:

The light gathers back into the hrīḥ and transforms into a glowing golden colored lotus again marked by a hrīḥ.

From that, light emanates once more in the form of hooks and lassos inviting the buddhas and bodhisattvas. The moment they dissolve into the lotus and hrīḥ syllable, I fully transform into Noble Avalokiteshvara.
My body is youthful and white in color with eleven faces. The main face is white. The right is green and the left is red.

Above those, the middle face is green, the right is red, and the left is white. Above those, the middle face is red, the right is white, and the left is green. Above all of these faces which have a peaceful expression is a black wrathful face.

It has three eyes, bared fangs, and a menacing grimace. Above that is a peaceful red face with a crown protrusion, appearing from the neck up and lacking ornamentation.
Of the eight main hands, the first two are folded in prayer at the heart. The second hand on the right holds a mala and the third is in the gesture of supreme generosity, while the forth holds a wheel.

The second hand on the left holds a lotus, the third an anointing vase, and the fourth holds a bow and arrow.

All the other nine hundred and ninety-two hands are in the gesture of supreme generosity, and there is an eye on the palm of each of the one thousand hands.
I am bedecked with ornaments of precious gems and am wearing an upper garment with a deer skin draped over the left breast. The lower garment is made of fabric from Benares, my diadem is tied with beautiful silks, and I emit rays of white light.

At my heart level is a moon topped with a white letter hrīḥ whose light rays travels to the Potāla pure land, inviting Chenrezig and his retinue. Vajra samaja.

oṃ vajra argham āḥ hūṃ / oṃ vajra pādyam āḥ hūṃ
oṃ vajra pushpe āḥ hūṃ / oṃ vajra dhūpe āḥ hūṃ
oṃ vajra aloke āḥ hūṃ / oṃ vajra gandhe āḥ hūṃ
oṃ vajra nevidya āḥ hūṃ / oṃ vajra shapta āḥ hūṃ
With dzah hūng bam ho we become non-dual and my three places are marked with om āḥ hūng. Again light issues forth from the hrīḥ and the empowerment deities of the five families are summoned.

From each of their heart centers emanate the four female Buddha consorts holding primordial wisdom nectar with which they bestow empowerment directly upon me.

The excess water that overflows above transforms into the essence of the guru as Amitābha at the crown, Akshobya above the forehead, Ratnasambava above the right ear, Amoghasiddhi above the left ear, and Vairocana in the back.

Thus I am crowned by the five families.
Touch your hands to your three places while making the lotus mudra:

*om padma utbhawaye svāhā*

*om ārya lokeshvara arhgham pratīccha svāhā /
om ārya lokeshvara pādyam pratīccha svāhā*

*om ārya lokeshvara pushpe pratīccha svāhā /
om ārya lokeshvara dhūpe pratīccha svāhā*

*om ārya lokeshvara aloke pratīccha svāhā /
om ārya lokeshvara gandhe pratīccha svāhā*

*om ārya lokeshvara nevidya pratīccha svāhā /
om ārya lokeshvara shapta pratīccha svāhā*

Extolled by all the buddhas is the treasury of sublime qualities known as Avalokiteshvara. To this ever-loving one I prostrate and offer praise.
Bless the mala with seven repetitions of: **oṃ basumati shrīye svāhā**

At my heart level on a lotus and moon disc, is the essence of the wisdom being, the Great Compassionate One, about one inch in height. With each of his two hands he holds a lotus while making the gesture of the gift-bestowing mudra.

At his heart on a moon disc is the samadhi being, a white hrīḥ syllable, from which light issues forth, purifying the obscurations of wandering beings.

They all transform into the enlightened form of the Great Compassionate One. The light then returns and dissolves back into the hrīḥ.
namo ratna trayāya namo ārya jñāna sāgara berotsana byūha rājaya tāthagatāya ārhave samyaksam buddhaya nama sarva tathāgatabhyāḥ arhatebhyaḥ samyaksam buddhebhyaḥ namaḥ ārya avalokiteshvarāya bodhisatvaya mahāsatvaya mahākaruṇikāya tadyathā
do one hundred recitations of the short dharani and then recite the six syllable mantra as many times as you can.

oṃ padma satva samaya manu pālaya padma satva tenopa tishtha driḍho me bhawa suto kayo me bhawa supo kayo me bhawa anu rakto me bhawa sarva siddhim me prayatsa sarva karma sutsa me tsittam shriyam kuru hūng ha ha ha hoḥ bhagawan sarva tathāgata padma mā me muntsa badzrī bhawa mahā samaya satva ah
Thus reciting makes up for errors of duplications or omissions, and creates stability.

Frontal generation:

*om padmanta krita hūng phaṭ*

*om svabhāva shuddhāḥ sarva dharmāḥ*

svabhāva shuddho haṃ

All phenomena transform into emptiness. From within that state, a *bhrūm* syllable issues forth from the *hrīḥ* at my heart and travels to the space in front.

It then melts, transforming into a celestial palace made of precious jewels. The palace is square with four doors. Inside it is a lotus with eight petals and moon seats in the four directions.
In the center is a magnificent jeweled throne with a lotus and moon topped by the letter hrīḥ which transforms into a white lotus marked with a hrīḥ that sends out light rays accomplishing the two objectives.

The light gathers back, and returning, it fully transforms into the form of the Great Compassionate One who is youthful and white in color. He has eleven faces, the main face is white, the right is green, and the left is red. Above those, the middle face is green, the right is red, and the left is white. Above those, the middle face is red, the right is white, and the left is green. All of them have a peaceful expression. Above them is a black wrathful face, with three eyes, bared fangs, and a grimacing frown.
de yi teng na zhi zhal ni / mar po tsug tor den pa nyi / gyen pang gul che nam par sal

Above that is a peaceful red face with a crown protrusion. It is visible from the neck up and lacking ornamentation.

tsa we chag gye dang po nyi / tug kar tal jar ye nyi pe / drang treng sum pa chog jin dze

Of the eight main hands, the first two are folded in prayer at the heart. The second hand on the right holds a mala and the third is in the gesture of supreme generosity, while the forth holds a wheel.

zhi pe kor lo dzin pa te / yön gyi nyi pe pe ma dang / sum pe chyi lug zhi pa yi / da zhu yong su dzin pa’o

The second hand on the left holds a lotus, the third an anointing vase, and the fourth holds a bow and arrow.

de lhag chag ni gu gya dang / gu chu tsa nyi chog jin dze /
de tar tong trag nam kyi / til du chen re den pa’o

All the other nine hundred and ninety-two hands are in the gesture of supreme generosity and there is an eye on the palm of each of the one thousand hands.
The deity is bedecked with ornaments of precious gems and is wearing an upper garment with a deer skin draped over the left breast. The lower garment is made of fabric from Benares, his diadem is tied with beautiful silks, and he emits rays of white light.

Above him a $hrīḥ$ transforms into red Amitābha with the mudra of meditative absorption.

[In front of him] on the [petal] to the East a $hūṅ$ transforms into blue Akshobhya with the earth touching mudra. On the [petal] to the South a $ṭram$ transforms into yellow Ratnasambava with the mudra of supreme generosity.
On the [petal] to the West an om transforms into white Vairocana with the expression of supreme enlightenment. On the northern [petal] an ah transforms into green Amoghasiddhi with the mudra of granting protection.

All of them vividly appear in the nirmanakaya aspect of the supreme Buddhas together with four vases which appear on each of the petals of the intermediary directions. From om āḥ hūṅg in the three places [of all the five Buddhas together with the main deity], the wisdom beings are summoned and dissolve.

Dzah hūṅg bam hoḥ. They become non-dual. Once again, from the hrīḥ [in the heart of the main deity] light rays stream forth and invoke the empowerment deities who bestow empowerment.
The excess water overflows, forming the crown ornament of Amitābha on the main deity and the crown ornaments particular to each of their families on the four Buddhas.

ཨོཾ་ཨཱརྱ་ལོ་ཀེ་ཤྭ་ར་ས་པ་རི་ཝ་ར་ཨཾ་པྲ་ཏཱིཙྪ་སྭཱ་ཧཱ།

The excess water, lava, and fire are the crown ornaments particular to each of their families on the four Buddhas.
Your thousand arms are the thousand chakravartin kings.
Your thousand eyes are the thousand buddhas of this fortunate era.

I praise and prostrate to Venerable Chenrezig,
who shows whatever is needed to subdue those to be subdued.

Although indivisible from the space-like dharmakaya, like rainbows,
the rupakaya individually manifests.

I praise and prostrate to the sugatas of the five families, who enjoy
the dominion of sublime method and wisdom.
From my own finger, and from the finger of the Great Compassionate One who stands before me in the space in front,
a stream of primordial wisdom nectar flows down. It fills the vase and brings satisfaction to the hungry ghosts.\(^5\)

Recite the long mantra one hundred times and the the six syllables as many times as possible.
After reciting the hundred syllable mantra, visualize:

The vase water which is the exalted essence becomes a purifying ambrosia. Then myself as the wisdom being dissolves into the main deity in front.

With devotion I offer oceans of all the offering substances that exist in the universe in innumerable realms. Noble One with your retinue, please accept them with compassion and act for the purpose of wandering beings.
If you wish to perform the extensive version recite the thirty seven point mandala. Otherwise if doing the concise version:
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. 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.

Above my crown is Gelongma Palmo who supplicates the Noble One on my behalf to ferry mother sentient beings across the ocean of
cyclic existence and lead them to realm of Sukhāvati.

namo mañjushrīye namo sushrīye namo uttamaśrīye svāhā

Recite three times.

Oṃ homage to the guardian of the world, to the teacher of the world, the one honored by the three planes!

Homage to the protector of the three worlds! He is the bearer of a pure enlightened form containing limitless sugatas.
He is the one who has donned the Buddha of Infinite Light as his crown, his right hand, in the mudra of supreme generosity, the one who clears away the thirst and starvation of hungry ghosts.

He is the one beautified with a golden lotus which he holds in his left hand, the one with fragrant garlands of flashing orange matted locks.

He is the beautiful one, each of his faces expansive like the moon, the one with supremely kind and spacious lotus eyes.

He is the one who with a wonderful smell, who is pure white like a conch shell or snow, the one holding a cluster of sunlit stainless pearls.
dze pe ö zer kya reng mar pö gyen pa po /  
pe me tso tar chag ni ngar war che pa po
He is the one clothed in the beautiful red glow of dawn,  
the one who has spread his hands like a lotus filled lake.

tön ke trin gyi dog dang den ching zhön pa po /  
rin chen mang pö pung pa nyi ni gyen pa po
He is the youthful one, the color of autumn clouds,  
the one whose two shoulders are ornamented with many jewels.

lo me chog tar chag til zhön zhing jam pa po /  
ri dag pag pe nu ma yön pe kab pa po
He is the one whose palms are soft and tender like the finest leaves,  
the one with a deer hide draped across his left breast.

nyen cha du bü geg ching gyen nam chang wa po /  
dri ma me pa pe me chog la ne pa po
He is the one bearing ornaments, charmingly beautified by earrings  
and bracelets, the one who is untainted, dwelling on a superb lotus.
He is the one with a navel that is smooth like the petal of a lotus, the one with a magnificent golden sash decorated with precious stones.

He is the one wearing a robe of splendid fabrics wrapped around his hips, who with the superior wisdom of sages has crossed beyond the great ocean.

He is the one who has discovered the most supreme, who has assembled an abundance of merit, the one who dispels sickness and old age and is ever and always the source of happiness.

He is the one bringing the three to an end, who exhibits celestial conduct, the most supreme among beings, who reigns victorious over attacks by mara’s hordes.
He is the one whose lovely feet are jingling with golden anklets, who induces peaceful seclusion through the four Brahma absorptions.

He is the one who moves with the grace of a swan and the dignity of an elephant, who, having gathered the accumulations in their entirety, has taken stewardship of the teachings.

He is the one who liberates from the sea of milk and the ocean of water.

For anyone who regularly rises at dawn, and thinking of Mighty Chenrezig with devotion, clearly recites these excellent praises,
whether they are male or female, all their worldly and spiritual needs will be fulfilled throughout this and all future lives.

Recite twenty one or seven times.

Purifying the supra-mundane torma

From within the state of emptiness appears an *om* that transforms into a jeweled vessel. Inside the vessel are the three syllables which melt producing the torma of undefiled bliss, equal to the expanse of space.
chen re zig wang gyal se tsog la bül
I offer it to the Mighty Avalokiteshvara and the assembly of bodhisattvas.

Recite three times

Reciting three times offer.

Please grant your blessings that the teachings and the holders of the teachings may remain for a long time, that I and all beings training in bodhicitta

may reach the highest samadhi that is the union of calm abiding and insight, and thereby realize the wisdom of omniscience.
Torma for the nagas and dharma protectors

嗔怖礙遮障
oṃ padmanta krita hūng phat

嗔怖障礙遮障
oṃ svabhāva shuddhāḥ sarva dharmāḥ svabhāva shuddho haṃ

Bless with oṃ āḥ hūng

嗔怖障礙遮障
oṃ dākinī shrī dharmapāla idam balingta kha kha khā hi khā hi Three times

嗔怖障礙遮障
oṃ dāsha dīka lokapāla nāga radza waruṇa bhumi pati sapariwāra idam balingta kha kha hi khā hi
Recite three times.

嗔怖障礙遮障
oṃ vajra argham pādyam pushpe dhūpe aloke gandhe nevidya shapta āḥ hūng
sang gye ten sung jig ten kyong / pag pe ka dö lu yi gyal / zhan yang jung po geg rig dang

Dharma guardians and worldly protectors; Naga King, upholder of the Noble One’s command; elemental spirits;

yül zhi ne dag drong dag nam / chö tö tor ma di zhe la / jang chub sem kyi zhi zung te

various classes of hindering forces; local deities, land spirits, and urban ghosts, please partake of this torma, offering, and praise. And having embraced the fundamental mind of awakening,

ten dror pen de lhag sam gyi / yi la dö pa kün drub dzö

act to fulfill all our wishes through the altruistic intent focused on the benefit and welfare of beings and the Buddha’s teachings.

As it says in the “Ship of Liberation,” meditate on the self-generation and recite the essence mantra. Establish the frontal generation and recite the long dharani. Perform the offerings and praise, and offer the torma. This includes the main practice of the six dharmas.
Dedication

By this utterly pure virtue as white as the mountain snow,
may the precious teachings spread throughout the ten directions.
May the world be free of ignorance and misunderstanding,
and may all reach the final wisdom of the buddhas.

Exalted conqueror, please grant us your attention.
Please be patient with any lack of clarity in meditative absorption
while under the influence of mental lethargy and discursiveness, as
well as our deficiency in mantra recitation, insufficient cleanliness,
and so forth.
The cleansing ritual

Inside a delightful bathing chamber near the eastern the door of the mandala reside the gurus, yidams, buddhas, and bodhisattvas.

Just as all the gods performed the bathing ritual following the birth of the Buddha,

In the same way, I too perform the bathing ritual with the pure water of the gods.
oṃ sarva tathāgatā abhishekata samaya shriye hūng

In bathing Lord Avalokiteshvara, the lamp for wandering beings, with streams of sweetly scented ambrosia, may wandering beings’ defilements of the two obscurations be cleared away,

dro we drön me chen re zig gön la /
dri zhim dü tsi gyün gyi trü söl we

and may they have the fortune of achieving the stainless three kayas.

dro we drib nyi dri ma kün sal ne /
dri dral ku sum nye pe tra shi shog

Using immaculate washing towels of unsurpassed quality and excellent aromatic scents, I rub clean his enlightened form.

oṃ hūng tram hrīḥ āḥ kāya bishwa dhanaye svāhā
I offer exceedingly fragrant and magnificent robes of exquisite colors, a variety of the finest soft and lightweight cloths, along with hundreds of the most exceptional pieces of jewelry to the enlightened forms of exalted Samantabhadra, Manjushri, and Avalokiteshvara.

Pour some of the cleansing water from the vase and drink it.
The Noble One together with his retinue comes to the space in front, and streams of white nectar rain down from their enlightened forms. My body is cleansed and my three doors are purified. Take three sips. Think that with the first sip the obscurations of afflicting emotions are purified, with the second the cognitive obscurations are purified, and with the third the unborn meaning is realized.

Although you have dwelt here together with this representation in cyclic existence, please bestow longevity, freedom from disease, power and prosperity, along with the supreme [siddhi]!

oṃ sutra tishta vajraye svāhā / vajra mu
Dissolution

I as the deity dissolve into the hrīḥ at my heart, thereupon I abide within the state of clear light luminosity that transcends the intellect.

Again I vividly appear as the Great Compassionate One, with one face and two arms.

By this virtue may I swiftly accomplish the Great Compassionate One and thereby establish all beings without exception in that state.

Mighty Avalokitesvāra, may others and I become exactly like you in your form, retinue, lifespan, pureland and your noble major marks!
By the power of praising and supplicating you, let illness, evil spirits, poverty and strife be pacified

and let Dharma and auspiciousness increase for myself and others in whichever lands we abide!

By the truth of Three Supreme Ones—the perfected buddhas who embody the three kayas; the sublime Dharma which definitively reveals the good path of benefit and happiness;
and the exalted Sangha who are a field of merit, may all be auspicious, happy, and good.

Embodiment of compassion’s treasury holding a white lotus, by the light rays of your love, may embodied ones be swiftly freed from the ocean of existence and brought to perfect joy. May they be freed from dualistic fixation and thereby dwell in equanimity. May all be auspicious, happy and good!
You should recite any additional prayers of aspiration and auspiciousness. Furthermore as it says in the “Ship of Liberation” nyungne sādhanā, you should recite the dedication and both the request for forbearance and the bathing ritual. There is the asking of the abiding supports to depart, and once completing the activities, there is the dissolution of the mandala. These five are the concluding activities. Likewise during the full moon of Sagadawa and so forth, during any of the four holy days of the Victorious One, or apart from those days, on the full moon, the eighth day, and the new moon of any lunar month, you should go through the full sadhana with both the preliminary sections and the main part three times. Otherwise, it is said that a single pure recitation of the nyungne even without the sojong section will block the passageway to rebirth in inferior states. There are countless ways in which the qualities and benefits of this practice are praised and they can be found by consulting other sources.

This is a clear and abbreviated version that is meant for male and female householders and for the benefit of other students who would not be able to practice in accord with the tradition of the extensive nyungne sādhanā.

Without corrupting the auspicious connection to the enlightened intent put into writing by the Drikung Avalokiteshvara, I have written this using the format of the “Ship of Liberation” as my template, just like with the authentic verses, liturgy, and text of Chagme Raga and Khenchen Mangala. It is, for example, like a clear small mirror, even though it may be small, the mountainous landscape, the environment and its inhabitants appear distinctly in its reflection. Through this composition may the two accumulations and the glory of all that is needed and desired increase! May beings benefit and may the Buddha’s teachings continuously prevail. Sarva Mangalam. Drikung Lamkyen Ratna Shasandare.

Translated by Virginia Blum October 2013 / Revised March 2020 © Chicago Ratna Shri Sangha
Notes

1. Here one visualizes the activity vase as Hayagriva.

2. Amitābha

3. The translation of this prayer was taken from the standard Drikung Kagyu prayer books.

4. The translation of this prayer was taken from the standard Drikung Kagyu prayer books.

5. Here one visualizes that the activity vase on the altar is filled with priordial wisdom nectar. The nectar then flows from the vase and enters the mouths of hungry ghosts, satisfying their hunger and thirst.

6. Here, “oneself as the wisdom being” is referring to the visualization that has been established during the self generation. It dissolves into the main deity in front leaving oneself in one’s ordinary form to make offerings and engage in prostrations.

7. The translation of this prayer was taken from the standard Drikung Kagyu prayer books.

8. According to “A Buddhist Fasting Practice, The Nyungne Method of Thousand Armed Chenrezig,” by Wangchen Rinpoche this is referring to the hair of the wrathful face.

9. The English translation of this prayer was taken from Ari Kiev’s translation of the White Tara sādhanā titled, “Refined Drop of Immortality: A Longevity Mandala Practice of Ārya Tārā, the Wish-Granting Cakra.” Composed by the 7th Garchen Trülku, Trinle Yongkhyab, where the same prayer appears but addressed to “Royal Mother Tara” instead of “Mighty Avalokiteshvara.”

10. Drikung Padme Gyaltsen