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Rangjung Peme Nyingtik

His Holiness Dilgo Khyentse Rinpoche

Restricted text. Please do not distribute.



Introduction

Ask anyone who ever met His Holiness Dilgo Khyentse Rinpoche about his qualities and you will probably get a similar description. He had a most unusual physical presence. His body was grand and stable like a mountain, yet a soft, yielding, and vibrant energy seemed to flow through him unobstructedly, like a river. Most striking was the unceasing quality of his teaching. There was no break in his speech: as he inhaled he taught and as he exhaled he taught. An unending stream of people came to see him each day, yet his compassionate activities and his longing to serve others never diminished. How does someone with so many people under his care generate such deep reservoirs of energy?

For us to truly understand the wonder and mystery of his activity we will have to study and practice the Dharma. His Holiness, without a doubt, embodied all the great traditions of the rime, or non-sectarian, movement and demonstrated this as a living experience, manifesting an example of enlightened activity for all to see. He has, with great kindness, passed many of these teachings on to us either directly or through our own teachers. Now is the time to put them to use.

The prayers in this book have been compiled for the centennial celebrations of His Holiness' birth in the United States. This year Rinpoche graciously returns to us as a promising young man of 17 years. He is full of inquisitiveness and depth. Thanks to the loving guidance of his teacher, Shechen Rabjam Rinpoche, he has many years of training already under his belt.

Included in this prayer book is the practice of the Rangjung Peme Nyingtik. This practice is a terma—an inner discovery of hidden wisdom concealed by the great siddha, Guru Padmasambhava, and intended for future generations of disciples. It was revealed to H.H. in a vision while he was in Tibet with his teacher, Jamyang Khyentse Chökyi Lodro. This terma is particularly profound in that it includes the guru, yidam, and dakini all within one sadhana. How fortunate we are to encounter such a practice in our lifetime!

Elizabeth Mattis Namgyel



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Rangjung Peme Nyingtik

Spontaneously Arisen
Heart Essence of Padma

A Terma by
His Holiness
Dilgo Khyentse Rinpoche



History of the Rangjung Peme Nyingtik

The Rangjung Peme Nyingtik has an inspiring history. Whenever he was in retreat in Tibet, Dilgo Khyentse Rinpoche would recite a prayer composed by Jamyang Khyentse Wangpo based on the Eight Herukas. When Rinpoche was twenty-one, while practicing at dawn, he perceived his body as the yidam deity with the eight herukas abiding in various parts of his body. This experience remained for a long time.

Later, he went to Dzongsar Monastery to receive teachings from one of his main masters, Jamyang Khyentse Chökyi Lodro. While there, a group of people asked Rinpoche for the transmission of Guru Rinpoche's Seven-Chapter Supplication. In the annotations between each chapter are various stories about Guru Rinpoche. As Rinpoche was reading one of these, all of phenomena changed and the place became Samye during Guru Rinpoche's time. Guru Rinpoche's forms in various sizes showered down and dissolved into him. This brought back some visionary experiences he had had while doing retreat on the Eight Herukas. Suddenly, the text and practice containing the Three Roots came clearly and completely into his mind: the Rangjung Peme Nyingtik, with Guru Padmasambhava as the lama, Hayagriva as the yidam, and Vajravarahi as the dakini.

Rinpoche wrote it down and offered it to Chökyi Lodro, who said that the wording was very similar to that used in ancient terma. He said that this practice was supposed to have been revealed by Jamyang Khyentse Wangpo, but circumstances had not allowed it then, so it had come to Dilgo Khyentse Rinpoche. Chökyi Lodro asked to receive the empowerment, and Rinpoche later wrote a daily sadhana. During the Cultural Revolution, a student hid the text in a cave to protect it, but it was destroyed in a fire.

Many years later, when Dilgo Khyentse Rinpoche visited Yanglesho, the sacred cave of Guru Rinpoche in Nepal, he was performing a ganachakra offering with Kyabje Trulshik Rinpoche, when suddenly he realized that this was the cave he had often seen in his childhood dreams. Trulshik Rinpoche did prostrations and insistently requested Rinpoche to write down whatever came into his mind. This is when he wrote down the Rangjung Peme Nyingtik for the second time. Many years later, when Tibet became more open, a monk from Surmang came with copies he had made of the original texts before they had been destroyed. The words were almost identical to the ones Khyentse Rinpoche had written at Yanglesho.

Many people began to request teachings on this terma cycle, and Rinpoche gave the empowerment, reading transmission, and commentary to his close students a number of times. Now we have the opportunity to enter into the enlightened vision of this sadhana and transform our lives.

Shechen Rabjam Rinpoche



Seven-Line Supplication

HUNG

Orgyen yulgyi nubjang tsam

In the northwest region in the land of Oddiyana,

Pema gesar dongpo la

On the pollen bed of a lotus stem,

Yatsen chok gi ngödrub nye

Wondrously endowed with the supreme siddhis,

Pema jung ne zhesu drak

You were renowned as the Lotus Born

Khordu khandro mangpö kor

And surrounded by a retinue of many dakinis.

Khyekyi jesu dakdrub kyi

I will practice following your example;

Jingyi labchir sheksu sol

Please come and grant your blessings!

GURU PADMA SIDDHI HUNG



Rain of Wisdom

Supplication to the Lineage for the Essential
Accomplishment of the Master's Heart Practice
Embodying All Three Roots

From the Rangjung Peme Nyingtik

EMAHO

Yeshe nangsäl zhönnu bumpe ku

Youthful vase body of luminous inner wisdom,

Chokdü gyalwe khyentse nüpe ter

Treasure of wisdom, compassion and power of the Buddhas of all
directions and times,

Lama chöku ö mi gyurwa la

Dharmakaya Master of Unchanging Light, I pray to you;

Solwa debso gong gyü chinlab tsol

Please grant the blessings of the mind lineage of the victorious ones!

Dechen pome ogmin gangchen tso

Unchanging great bliss of Akanistha, Immense Ocean,

Tsangpa ngadra yeshe nyingpö zhing

Pure land of wisdom essence with melodious drum sounds,

Lama longku garwang dorje chö

Sambhogakaya Master Garwang Dorje Chö, I pray to you;

Solwa debso dagyü yeshe por

Increase the wisdom of the symbolic lineage of vidyadharas!

Drodul khakhyab tukje long yang ne

In the vast expanse of all-pervading compassion to subdue beings,

Tsasum kündü sizhi nyertsö dak

Lord of the spiritual life of samsara and nirvana, embodying all the Three Roots,

Lama trulku dorje tötrengtsal

Nirmanakaya Master Dorje Tötrenḡtsal, I pray to you;

Solwa debso nyengyü mindrol tsol

Grant the maturation and liberation of the hearing lineage!

Kusum gyalwa düpa tönkhor tsul

Embodiment of the three kaya Buddhas manifesting as teacher and retinue,

Lekal nöden jebang droksun sok

Noble ones of fortunate karma: king, subjects and friends,

Lama drodul zabchö sokshing la

Master, subduer of beings, life-pillar of the profound teachings, I pray to you;

Solwa debso tuk yi yerme dzö

Let our minds mingle inseparably!

Rabjam sheja künkhyen jampe yang

Manjushri, omniscient in the vast topics of knowledge,

Mikme tuktser yongdzog tendrö gön

Protecting the entire doctrine and all beings with impartial love and compassion,

Lama jigdral nüter do ngak ling

Fearless Master Do-Ngak Lingpa, treasure of power, I pray to you;

Solwa debso kalzang chidrub dzö

Let me attain the enjoyment of good fortune!

Tabkhe tukje palgyur drowe gön

Protector of beings, skilled in the means of glorious compassion,

Zapsang lamtön letro düsu se

Awakening karmic propensities at the right time by showing
the profound secret path,

Terjin lama garwang dechen ling

Treasure revealer, Master Garwang Dechen Lingpa, I pray to you;

Solwa debso ngödrub nyi tob dzö

Let me attain the two siddhis!

Jamgön chöje khyentse yeshe chi

Kind protector, Dharma lord, delight of knowledge, love, and wisdom,

Khakhyab zhingtu tukje trinle tu

The power of your compassionate activities in the all-pervading pure land

Tsungme lama chökyi lodrö la

Is unequaled; Master Chökyi Lodrö, I pray to you;

Solwa debso saptik khakhyab dzö

Let the profound essence pervade like space!

Ku nga tsengye rigdzin gyutrul dra

Vidyadharas of the five kayas and the eight names of the web of illusion,

Chemchok wangchen yidam drubde gye

Powerful Shri Heruka, eight yidam deities of accomplishment,

Yingchuk rik nga palgön maning la

Five space queens, glorious protector Maning,

Solwa debso trinle lhündrub dzö

Spontaneously perform your activities!

Ngejung nyingje delö rangyü dul

Taming my mind through renunciation, compassion, and faith,

Mindrol chükyi kuzhi sawön teb

Establishing the seeds of the four kayas with the potency of maturation and liberation,

Rimnyi tagom chötar rigdzin zhi

Completing view, meditation, and action of the two stages,

Dorje lamdzok lame chok tob shok

May I perfect the vajra path of the four vidyadharas and attain the supreme state of the master!

As an additional practice for the activities was required, at the request of the faithful Orgyen Shenpen, this was written by Pema Do-Ngak Lingpa on the tenth day of the sixth month in the temple of Orgyen Chödzung. May virtue increase!

Translated by Ani Jinba, Dordogne, France, 1996.





The Essence of Siddhis

Sadhana to Accomplish the Mind of the Lama
Union of the Three Roots

From the Rangjung Peme Nyingtik

*I bow down to the spontaneously arisen deities of the Three Roots!
I, Padma Tötrenqtsal,
Perform the activities of all the Buddhas;
And with boundless knowledge, love, and power,
Protect all followers throughout space.*

*Particularly in this degenerate time, when beings in this world suffer,
I can't refuse to grant refuge to those who supplicate me;
And I grant the fruit they prayed for.*

*Through the fierce power of my bodhicitta and prayers,
Temporarily, diseases, famines, wars, and conflicts are pacified.
Life span, prosperity, merit, experiences, and realization are increased
And the prana, mind, and beings are brought under control.
Obstructing and demonic forces as well as obstacles are vanquished;
And, finally, inner paths and bhumis are perfected
And one becomes Buddha inseparable from me.*

*Therefore, I entrust this sadhana of the Lama,
The great secret path of the union of the Three Roots,
The profound heart essence,
To my heart son. Seal! Samaya*

The practice is in three parts: preliminaries, main practice, and conclusion.

Preliminaries

Taking Refuge

NAMO

Lama sangye rinpoche

In the Lama, the precious Buddha,

Kyabne gyatsö yeshe ku

Wisdom body of the myriad refuges,

Khyentse nüpe daknyi la

Who embodies omniscience, love, and power;

Miche depe kyabsu chi

I take refuge with undivided faith.

(recite three times)

Arousing Bodhicitta

Ho

Namkha nyampe semchen nam

All the beings throughout infinite space,

Me nang khorwe chöla zhen

Cling to the appearing, yet empty, samsaric phenomena.

Dukngal tsole dralwe chir

In order to bring them across the ocean of suffering,

Changchub drubpar semkye do

I arouse the intention to accomplish enlightenment.

(recite three times)

Essential Accumulations and Purifications

Lama tsasum lhatsok la

To the Lama and deities of the Three Roots,

Gosum güpe chaktsal lo

I pay homage with devoted body, speech, and mind;

Künzang gyutrul drawe chö

I offer Samantabhadra's net of magical display;

Diktung nyepar chekün shak

I confess all faults, downfalls, and evil actions;

Namdrol gela jeyi rang

I rejoice in the good deeds which lead to total liberation;

Zabgye chökhör korwar kul

I request you to turn the vast and profound wheel of Dharma;

Nya ngen mida zhuksol deb

I pray that you not pass into nirvana but stay among us,

Getsok changchub chenpor ngo

And dedicate all my merits to supreme enlightenment.

Künkyang lame netob shok

May all beings attain the Lama's level!

(recite three times)

Commanding Obstructing Forces

HRI

Nga ni wangchen heruka

I am the supremely powerful Heruka,

Khorde yongkyi chipal yin

The glorious essence of all samsara and nirvana.

Kale danü su yang me

No one ever transgresses my command.

Nyönchik gekdang lokdren tsok

Listen, you obstructing forces and misleading guides,

Khye nam toktrul ngenzhen gyi

Due to your confused thoughts and evil clingings,

Sangchö tawe kalme pe

You do not have the fortune to contemplate secret practices.

Nedir maduk zhentu deng

Do not remain here, go elsewhere!

Döyön torme tsimgyi la

Eat your fill of this torma of desirable objects

Chönyi kyeme yingsu song

And depart into the unoriginated space of dharmata!

Galte kale dache na

If you transgress my command,

Wangchen tröpe tingdzin gyi

The blazing inexhaustible miraculous display

Barwe chotrul mize pe

Of the Supremely Powerful Ones's wrathful samadhi

Duldu lakpar dönmi za

Will grind you to dust, have no doubt!

Command them with the fourfold HUNG mantra and do the projection ritual.

OM SUMBHANI SUMBHANI HUNG

GRIHANA GRIHANA HUNG

GRIHANA PAYA GRIHANA PAYA HUNG

ANAYA HO BHAGAVAN VIDYA RAJA KRODHA HUNG PHAT

Establishing the Protection Boundaries

HRI

Palgyi tukle yeshe ö

From the heart of the Glorious One emanate wisdom lights

Tsöncha nam nge trintu trö

Which takes the shape of clouds of weapons of the five kinds

Choktsam teng ok sungwe kur

Forming a protective tent in every direction, as well as above and below,

Zhomzhik dralwar lhüngyi drub

Spontaneously present and indestructible.

JÑANA VAJRA RAKSHA DROOM

Symbolic Opening of the Door and Homage

Ho

Nangsi lhadang lame dal

The universe and beings are the mandala of the Lama and deities.

Yeshe chakgye go ye we

Opening the door of the wisdom mudra,

Rangrik lame rangzhal jal

I meet self awareness, the very face of the Lama,

Nyime ngangdu chaktsal lo

And pay homage in the state of non-duality.

NAMO NAMA MI



Descent of Great Blessings

Yogis, men and women, visualizing themselves resplendent with hats and brocade cloaks and arousing intense devotion for the Lama and deities, should pray and invoke them with incense, music, and songs:

HUNG HRI

Chöying rangjung künkhyab dalwa che

In the great all-embracing, all-pervasive, spontaneously-arisen dharmadhatu,

Kudang yeshe mize gyengyi trin

Are the myriad inexhaustible ornaments of kayas and wisdom,

Döne dudral mepe long ne zheng

Arising from the primordial expanse beyond union and separation.

Gakme tukje tsalgyi jinpob chik

Rain down the blessings of the unimpeded manifestating power
of your compassion!

Chöku ö mi gyurwa dorje ying

In dharmakaya, unchanging light, indestructible space,

Lhündrub zangtal chenpö yeshe zuk

Are the spontaneously present, unobstructed wisdom forms.

Gyüsum rikdzin lame tsoknam kyi

Host of vidyadhara lamas of the three lineages,

Gongyü powa chenpö jinpob chik

Rain down the blessings of the great transference of the mind transmission!

Dechen gyurwa mepa khajor dūn

Myriad peaceful and wrathful deities of the net of magical display

Gyerol zhitro gyutrul trawe trin

Enjoying the seven qualities of enlightenment, the unchanging great bliss,

Yidam gyüde druk gi lhatsok kyi

Yidams and deities of the six classes of tantras,

Chokdang tūnmong ngödrub jinpob chik

Rain down the blessings of supreme and ordinary siddhis!

Dorje neyul durtrö rabjam ne

From infinite vajra places, lands, and charnel grounds,

Detong rolpa chenpö tulzhuk kyi

You who have mastered the activities of annihilating and guiding

Tsarchö jedzin trinle wang gyur wa

Through the yogic conduct of the great display of bliss-emptiness,

Pawo daki tsokyi jinpob chik

Dakas and dakinis, rain down your blessings!

Jinchen ngotsar sangwa chok gi zhing

In the supreme, amazing secret buddhafiield of great blessings,

Tagong dengkye naljor dungshuk kyi

With intense devotion, the yogins firm in their view and realization,

Nyendrub zhung sang dadang rolmö kul

Request the text of approach and accomplishment with symbolic
gestures and music.

Tsasum lhatsok nedir sheksu sol

Host of deities of the Three Roots, please come to this place!

Khortsok dorje dro gar lam se lam

The retinue of disciples calls you with dazzling vajra dance,

Nyenpö rolmo dalu shukpe bö

Sweet music, symbolic songs, and whistling,

Trizhim pötrin ja ö metok char

Offering endless clouds of fragrant incense, rainbows, and rains of flowers;

Ze mi she pe gosum jingyi lob

Please bless our three doors!

Wangdang jinlab ngödrub nyurdu tsol

Quickly confer empowerments, blessings, and siddhis.

Gekdang lokdren barche yingsu sol

Dispel obstructing forces, misleading guides, and obstacles into primordial space.

Chokdang tünmong ngödrub nyurtsal ne

Swiftly granting the supreme and ordinary siddhis,

Nyime long yang chenpor jingyi lob

Bless us to accomplish the non-dual, immensely vast expanse.

**OM AH HUNG VAJRA GURU PADMA TÖTRENGTSAL DEVA DAKINI DHARMAPALA SAPARIWARA
MANDALA JÑANA ABESHAYA A AH
HRING HRING PHEM PHEM HUNG HUNG HUNG**

Blessing the Universe and Beings

HUNG HRI

Nangsi künzang rolpe zhing

The universe and beings are the display field of Samantabhadra,

Dorje dewa chenpö dal

The splendor of great vajra bliss.

Zakme chöpe trichen po

The great stainless myriad of offerings

Rangzhin nyidu lhüngyi drub

Is spontaneously naturally present.

OM JÑANA SARVA PUJA ARGHAM PADYAM PUSHPE DHUPE ALOKE
GANDHE NAIVEDYA SHABDA AH HUNG

HUNG HRI

Damdze yeshe dütsi chü

The samaya substances are the nectar of wisdom,

Döyön rangshar balingta

The desirable objects are the self-arisen torma.

Detong chakchen rakte gyün

The great bliss-emptiness passion is the flow of rakta.

Ngödrub chok gi dzesu shar

They arise as substances of supreme siddhi.

OM SARVA PAÑCHA AMRITA BALINGTA RAKTA SAMAYA AH HUNG

(recite this mantra three times)



Specific Steps of the Main Practice

Generation with the Three Concentrations

OM

Chöku mingyur dorje sem

The unchanging dharmakaya, the vajra mind,

Khorde küngyi nyingpö sok

Is the heart-life of samsara and nirvana,

Tokta mepe dezhin nyi

Endless and beginningless suchness,

Rangjung künkhyap longdu dal

Self-arising, all-pervading vast expanse.

OM MAHA SHUNYATA JÑANA VAJRA SVABHAVA ATMAKO HANG

AH

Tokdral deyi ngang nyi le

From within this thought-free state,

Ngödzin ranggyü trulpe dro

The radiance of great compassion,

Künkhyap nyingje chenpö dang

Encompassing all deluded beings grasping after solid existence,

Rangjung nyidu sharzhing dal

Arises and pervades everything spontaneously.

AH MAHA KARUNIKA SAMADHI SPARANA AH HUNG

HUNG

Zungjuk rikpe yeshe ni

Their union, the wisdom of awareness,

Sangye rinchen zama tok

The precious basket of buddhahood,

Kyilkhor gyatso jungwe ne

The source of the myriad mandalas,

Tuksok dangme Hri mar shar

Arises as a red letter HRI, the pure life force of Buddha mind.

Trodü ö kyi nöchü jang

It emanates and reabsorbs rays of light, which purify the universe and beings

Kudang yeshe dakpa che

Into the great purity of kayas and wisdoms,

Dechen pema wang gi zhing

The powerful Padma's Buddhafield of Great Bliss,

Rang nang köpa tsele de

A measureless arrangement appeared by itself,

Podrang gyenkö yongdzok pa

A palace with ornaments complete in every way.

Jung nga yumgyi khalong teng

Upon the vast expanse of the five elements—the five yums—

Rirab penyi gyadram ü

Is Mount Meru, a lotus, a sun disc, and a crossed vajra. In its center

Zhalye tsikpar rinchen dzok

Is a measureless mansion with walls perfectly bejeweled,

Yeshe gyenkö sam mi khyab

An inconceivable arrangement of wisdom ornaments.

Dal ü pema dabzhi ter

In the center of this mandala, in the heart of a four-petaled lotus,

Pema nyida düzhi teng

Upon a seat of sun, moon, and four demons,

Hri yik yongyur chomden de

The syllable HRI transforms into the Bhagavan,

Wangchen pema heruka

The supremely powerful Padma Heruka.

Marmuk dechen chakpe nyam

He is maroon in color, with an expression of great bliss and passion,

Trodzum gekzhe gargü rol

Smiling wrathfully, laughing seductively, he displays the nine moods of a heruka.

Chensum chetsik phem dra drok

He has three eyes, bared fangs, and utters PHEM!

Jakdril mara minma ser

He rolls his tongue, with yellow beard and eyebrows,

Rinchen tökam nge u gyen

He wears a crown of five jewels and dried skulls.

Chakye wangdü driguk char

His right hand brandishes the hooked knife that subjugates,

Yönpe bhan mar tukar tö

And his left is holding a red kapala at his heart level.

Zhapnyi kyang kum gargyi gyig

Dancing intrepidly with one leg bent and the other extended,

Zhinglön taksham gökyi lub

Donning a fresh human skin and tiger skin skirt,

Rinchen rüpe chakgye tre

Bedecked with jewel and bone ornaments,

Migö trengwa jidang den

Wearing a garland of human heads and resplendent,

Jorwe yumchok pakmo nak

He is united with the supreme consort, Black Vajravarahi.

Cherbu bhaga numa gye

She is naked with fully bloomed bhaga and breasts,

Trodzum chakpe nyamdang den

And smiles wrathfully with a passionate expression.

Chakye driguk yabgul khyü

Her right arm around the yab's neck holds a hooked knife,

Yönpe töpa trak kang tob

And her left hand is holding a kapala full of blood to the yab's mouth.

Zhapnyi kyang kum gargyi rol

She dances playfully with one leg extended and the other drawn up,

Rüpe chakgya ngadang den

And is adorned with the five bone ornaments.

Yabyum utsuk tazhal dang

The crown of the yab's head is marked with a horse's head

Pak dong ngurdra drokpe tsen

And the yum's with a grunting sow's head;

Yeshe me ö long na zhuk

They stand in an expanse of wisdom fire and light.

OM PADMA SHRI HERUKA MAHA KRODHI KALI SAMAYA AH HUNG

Nangtong nyime kuyi ying

In the vast expanse of the body, appearance and emptiness inseparable,

Tukkar rinchen khorlö ü

In the center of a precious wheel in the heart,

Guru dorje tötrengtsal

Is Guru Vajra Tötrenngtsal.

Tsibzhi buddha ratna dang

On the four spokes are Buddha, Ratna,

Pema karma tötreng nam

Padma and Karma Tötrenngtsal

Yabyum nyime longkü che

In non-dual union and wearing the sambhogakaya dress.

Tingkar sermar jang gü dok

They are blue, white, yellow, red and green in color.

Chak ye dorje khorlo dang

They hold respectively a vajra, wheel, jewel,

Rinchen pema gyadram dzin

Lotus and crossed vajra in their right hands,

Yönpe de kyong kapala

And a bliss-preserving kapala in their left.

Zhabnyi dorje kyiltrung zhuk

They sit with their two legs in vajra posture

Zhigye wangdrak nyamdang den

With expressions of pacifying, enriching, subduing, and annihilating activities respectively.

Nangtong ö nge trinpung trik

Appearing yet empty, they are like a dense gathering of clouds of five-colored light.

Tamdrin chiwor ku dorje

In Hayagriva's crown is the vajra body,

Jampal shinje sernak dok

Yamantaka, dark yellow in color,

Betsön dikdzub yumdang jor

Who holds a club and makes the threatening mudra, in union with his yum.

Drinpar pema wang gi lha

In the throat center is the powerful Padma deity,

Tamdrin marnak töyuk dang

Hayagriva, the vajra speech, dark red,

Peme zhakdeng sung dorje

Brandishing a skull stick and a lotus lasso.

Tukkar yangdak heruka

In the heart center is Yangdak Heruka,

Dorje dungtrak detong jor

Holding a vajra and a kapala full of blood, and in the union of bliss-emptiness.

Tewar chemchok yönten lha

In the navel center is Chemchok, the deity of qualities,

Jangser dütsi bumpa dzin

Yellow-green and holding a vase of amrita.

Sang ne trinle kilaya

In the secret center is Kilaya, the activity,

Jang nak chaknyi purba dril

Dark green; both of his hands roll a phurba.

Te ok eh yi longchen por

Below the navel, in the vast expanse of EH

Ekadzati mamö tso

Is Ekadzati, the queen of mamos,

Ting nak zhing yuk chitta dzin

Dark blue, she holds a corpse stick and a heart.

Norbur drekpa kündul nak

In the jewel is the Black Drekpa Kündul,

Towa zhakdzin yumtang che

Holding a hammer and a lasso and in union with his consort.

Namsu tobden drak ngak gyal

Below the secret center is Tobden, the king of fierce mantras,

Chakyu zhakdeng dro ngam ji

Wrathful, frightening, and splendid, brandishing a hook and a lasso.

Barwa draktung gyüde druk

Thus the blazing Blood Drinkers of the six classes of tantra

Drubpa kagye lharu shar

Arise as the Eight Practice Deities.

Tamdrin chitsuk lama ni

The lama on top of Hayagriva's head

Chöku rangjung sangwa dü

Is Sangwa Düpa, the self-arisen dharmakaya,

Tingsal chensum zhitrö nyam

Luminous blue, with three eyes and a semi-wrathful expression,

Dorje drildzin yumtang jor

Holding vajra and bell and in union with his consort Tsogyal,

Tsogyal karmo dri tö chen

Who is white and holds a hooked knife and a kapala.

Nyika rinchen rüpe gyen

Both are adorned with jewel and bone ornaments.

Dorje peme kyiltrung gi

They are seated respectively in the vajra and padma postures

Ö nge trawe longdu rol

And dwell in a vast lattice of five-colored lights.

Khordu gyüsum lame tsok

They are surrounded by the lamas of the three lineages.

Pendrub rikdzin naljor tsok

All the siddhas, panditas, vidyadharas, and yogins are

Chartrin tib pa zhindu sal

Visualized like a dense gathering of rain clouds.

OM GURU DEVA DAKINI MANDALA SAMAYA AH HUNG

Chokzhi pedab teng nyi du

On the lotus petals in the four directions

Ha ri ni se yige dang

Are the syllables HA RI NI SA

Ra tsa hri ya yongyur le

And RA TSA HRI YA which completely transform

Rikzhi pawo khandro ging

Into daka and dakini gings of the four families

Lezhi drubpe ponye zuk

With forms of messengers performing the four activities.

Rikzhi driguk tötrak dzin

Holding the hooked knife and a blood kapala of the four families,

Yekum yönkyang gargyi rol

They dance with their right legs drawn up and left extended.

HRI MA HA RI NI SA RA TSA HRI YA JÑANA CHAKRA MANDALA DROOM

Nangtong kuni zhing kün khyab

The appearing yet empty forms of deities encompass all buddhafiels.

Zhing kham rabjam kula dzok

The infinite buddhafiels are complete in the deities' bodies.

Rang gi retö lama dang

Visualize distinctly the Lama, our hope,

Tsasum lhatsok madre sal

And all the deities of the Three Roots.

OM SARVA TATHAGATA KAYA VAJRA OM

OM SARVA TATHAGATA VAKA VAJRA AH

OM SARVA TATHAGATA CHITTA VAJRA HUNG

Pung kham nyönmong yeshe nga

The skandhas, elements, and kleshas are the five wisdoms.

Rik nga chakgye kyilkhör du

In the mandala of the mudras of the five families,

Döne lhüngyi drubpar zhuk

They are spontaneously present since the beginning.

Wang gi chokni rangjung dzok

The supreme empowerment is naturally complete.

OM MAHA SHUNYATA JÑANA VAJRA SVABHAVA ATMAKO HANG

OM MAHA ADARSHA JÑANA VAJRA SVABHAVA ATMAKO HANG

OM MAHA SAMATA JÑANA VAJRA SVABHAVA ATMAKO HANG

OM MAHA PRATYA BEKSHANA JÑANA VAJRA SVABHAVA ATMAKO HANG

OM MAHA KRITYA NUKTHANA JÑANA VAJRA SVABHAVA ATMAKO HANG

Inviting the Wisdom Deity

HUNG

Ngön gyi kalpe dangpo la

Long ago, at the beginning of this kalpa,

Orgyen yulgyi nubjang tsam

In the northwest region in the land of Oddiyana,

Pema gesar dongpo la

On the pollen bed of a lotus stem,

Yatsen chok gi ngödrub nye

Wondrously endowed with the supreme siddhis,

Pema jung ne zhesu drak

You were renowned as the Lotus Born

Khordu khandro mangpö kor

And surrounded by a retinue of many dakinis.

Khyekyi jesu dak drub kyi

I will practice following your example;

Jingyi labchir sheksu sol

Please come and grant your blessings!

HRI

Dechen barwa wang gi zhing

From the lotus net of Akanistha

Okmin pema drawa ne

The Powerful Blazing Buddhafield of Great Bliss,

Yidam yongdü tamchok pal

The glorious and supreme Hayagriva, union of all yidams,

Ku sung tuk kyi kyilkhor le

Emanates and reabsorbs peaceful and wrathful tathagatas

Deshek zhitro trozHING du

From the mandalas of his body, speech and mind,

Pawo gyatsö khorgyi kor

Surrounded by a retinue of dakas and dakinis.

Drubpe neditr sheksu sol

Please come to this place of practice!

HRI

Neyul durtrö rabjam ne

From the infinite sacred places, lands and charnel grounds,

Detong nyime khandrö tso

Supreme consort Vajravarahi,

Yumchen dorje pakmo la

Queen of the dakinis, inseparability of bliss and emptiness,

Bumtrak daki tsok dang che

Accompanied by hundreds of thousand of dakinis,

Zhing kün nyulzhing drubchok kyong

Traveling through all buddhafi elds to protect supreme practitioners,

Khor dang chepa sheksu sol

Please come with your retinues!

Tsawa sumgyi lhatsok nam

Deities of the Three Roots,

Kuyi gartab shik se shik

Your bodies swaying in an oscillating dance;

Sung gi dalu kyu ru ru

Your speech whirring with songs in symbolic language;

Yeshe gong nyam lam se lam

Your minds radiant with the experience and realization of wisdom,

Drubpe nedir sheksu sol

Come to this practice place,

Nechok diru chinpob la

Rain down your blessings onto this supreme place,

Drubchok dakla wangzhi kur

Confer the four empowerments on us who perform the supreme practice;

Gekdang lokdren barche sol

Dispel obstructing forces, misleading guides and obstacles,

Chokdang tünmong ngödrub tsol

And grant us the supreme and ordinary siddhis!

OM AH HUNG VAJRA GURU PADMA DEVA DAKINI DHARMAPALA MANDALA SAPARIWARA VAJRA
SAMADZA DZA DZA HUNG BAM HO

Thus invoke the deities with incense, music and yearning song and think that they come in the sky in front of you:

KYE

Lama orgyen rinpoche

Lama Orgyen Rinpoche,

Khyeni sangye kündang nyam

You are equal to all the Buddhas.

Khyentse yeshe sami khyab

Your knowledge, love, and wisdom are inconceivable

Nüpe khanyam drowa dul

And with your power you tame all beings throughout space.

Gyüsum rikdzin lama dang

Supreme Lord of all the vidyadhara lamas of the three transmissions

Yidam zhitrö khyabdak che

And all the peaceful and wrathful yidams,

Nesum khandrö tsowo te

Sovereign of the dakinis of the three places,

Chökyong degye drendu kol

You bind the dharmapalas of the eight classes to your service.

Chokdü kyabne malü pa

Vajra Tötrenghsal, union of all refuges

Kündü dorje tötrenghsal

Of all directions and times,

Dakchak nyikme drowa la

Think lovingly of us decadent beings,

Mikme tukje tser gong ne

With your conceptless compassion.

Jitar ngön gyi zhalzhe zhin

As you promised in the past,

Jinlab taktsen ngösu tön

Show us actual signs and blessings,

Chi nang sangwe barche sol

Dispel outer, inner, and secret obstacles and

Nyamdang tokpe yeshe kye

Cause the wisdom of experience and realization to arise.

Jetsün khyedang nyampar dzö

Precious lord, make me equal to you!

Thus invoke the Guru, praying again and again with the Seven Vajra Lines.

Tsasum lhatsok tamche kyi

From the three centers of all the Three Roots,

Nesum özer karmar ting

Rays of white, red, and blue light emanate

Ku ngak chaktsen dangche pa

Together with forms of deities, mantras, and symbols;

Tröne rang gi nesum tim

Dissolving into your three centers,

Wangdang jinlab ngödrub tob

You receive empowerments, siddhis,

Yeshe yönnten gyepar gyur

And blessings and wisdom and qualities develop within.

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

From time to time chant the Tötrenqtsal mantra, accompanying it with melody and dance. This was the taking of blessings as path by relying upon the Lama. Samaya

If you primarily wish to achieve the accomplishments of pacifying, enriching, subjugating, or destroying, gather the empowerments and blessings of each of the five Tötrenqtsal in the Yidam's heart and learn how to change the visualization. Concentrate on Pema Jungne if you

wish to obtain the supreme siddhi, on Pema Gyalpo to subdue the universe and beings, on Loden Chogtse Tsal to obtain supreme intellectual capacity, on Shakya Senge to spread the teachings, on Padmasambhava to obtain marvelous qualities, on Nyima Öser to have perfect experiences and realizations, on Senge Dradrok to tame demons and obstructing forces, and on Dorje Drolö to vanquish the arrogant ones. Meditate on each of the forms of the Eight Manifestations as family sovereign of the Great Powerful One. Through the emanation and reabsorption of their forms, mantras, and symbols, you will receive their siddhis. Samaya

Dissolving the Wisdom and Meditation Deities Inseparably

HRI

Yeshe rang nang lhatsok nam

The deities, the self-manifestation of wisdom,

Dakdang nyime tenpar zhuk

Remain firmly inseparable from me.

Ku sung tuk kyi jinlob la

Bless me with your body, speech, and mind

Chokdang tünmong ngödrub tsol

And grant me the supreme and ordinary siddhis.

SAMAYA TISHTHA LHEN

Symbolic Reverential Homage

HRI

Tsasum kyilkhör lhatsok nam

The deities of the Three Roots' mandala

Döne rangdang nyime kyang

Are from the very beginning inseparable from me,

Kündzob dedang dungwe lö

Yet, on the relative level, I respectfully pay homage

Güpe tsulgyi chakgyi o

With faith and yearning mind.

ATIPUHO PRATITSHA HO

Offering Section

Outer Offering of Divine Objects

HRI

Künzang gyutrul trawa yi

I offer the great offering mudra

Chöpe chakgya chenpo ni

Of Samantabhadra's net of magical display,

Semkyi yizhin trichen po

A great cloud of offerings that fulfills the mind's wishes:

Yenlak gyeden chöyön dreng

Water possessing the eight qualities,

Drizhim ngedang zhabsil kyil

Fragrant, refreshing water to wash the feet,

Dzeduk metok tsardu ngar

Sweet gardens of beautiful and attractive flowers—

Künkhyab drizhim pötrin tib

All this is pervaded by thick clouds of fragrant incense

Öbar nangsäl khoryuk dal

And surrounded by blazing clear light,

Simje trichab jukpe nyen

A delightful anointment of refreshing perfumes,

Rogye zhalze medu jung

Wonderful food with one hundred flavors,

Nyenji rolmö dra dang che

And the sounds of harmonious and splendid music.

Lama tsasum lhala bul

I offer this to the Lama and deities of the Three Roots.

Zhene choktün ngödrub dang

Accept them and grant me the supreme and ordinary siddhis

Jinlab malü tsaldu sol

And all blessings without exception.

OM AH HUNG VAJRA GURU PADMA DEVA DAKINI DHARMAPALA MANDALA SAPARIWARA ARGHAM
PADYAM PUSHPE DHUPE ALOKE GANDHE NAIVEDYA SHABDA SARVA PUJA SAMAYE AH HUNG

The Inner Charnel Ground Offerings

HRI

Wangdrak rolpa palgyi ging

In this glorious buddhafield, the display of subjugation and fierce activity,

Nyampa dralwe tsok khang dir

In this ganachakra house where samaya breakers are liberated,

Wangpo nam nge metok tra

Here are variegated flowers of the five sense organs,

Zhünchen sekpe dütrin trik

Dense clouds of fumes of burnt human flesh,

Durtrö dzekyi nangsäl tam

Burning lamps made of charnel ground substances,

Tsilchen tripe chukpa gye

Anointments of human fat and bile,

Sha rü zhal ze pungpor pung

Meat and bones piled high in a mountainous heap of food,

Kang gi lingbu tö nga sok

Thighbone trumpets, human skull drums and so forth,

Shaza daki gar dang che

Along with dances of flesh-eating dakinis.

Rikdzin dorje tötrengtsal

I offer these respectfully to the vidyadhara Vajra Tötrenngtsal,

Wangchen pema heruka

To the supremely powerful Padma Heruka,

Pawo khandrö tsok dang che

Along with the host of dakas and dakinis

Tsasum lhala gübul na

And to the deities of the Three Roots.

Gyepa chenpö zhene kyang

Please accept them with great joy,

Wangdrak tulzhuk tarchin te

Perfect the yogic activity of subjugating and destroying

Ngödrub malü tsaldu sol

And grant all siddhis without exception!

OM AH HUNG VAJRA GURU PADMA DEVA DAKINI DHARMAPALA MANDALA SAPARIWARA RUPA
SHABDA GANDHE RASA SPARSHE AH HUNG

The Offering of Amrita Medicine

HRI

Rangjung döne nampar dak

I make this marvelous offering

Nampa rik nga yeshe chü

Of the wisdom nectar of the five families,

Damdze tsagye yenlak tong

Spontaneously arisen and perfectly pure from the beginning,

Medu jungwe chöpa bul

A samaya substance made of eight root and one hundred branch ingredients.

Nangsi dechen rolpa yi

Confer the supreme siddhi of realizing

Ngödrub chenpo tsaldu sol

The universe and beings as the play of great bliss!

OM AH HUNG VAJRA GURU PADMA DEVA DAKINI DHARMAPALA MANDALA SAPARIWARA MAHA
PAÑCHA AMRITA KHAHI

The Offering of the Great Red Rakta

HRI

Pema bhanja changlo chen

The lotus skull with long locks of hair

Gyüdruk dralwe rakte kang

Is filled with the blood of the six kinds of liberated beings.

Margyi balab khala cho

Its red waves soar into space:

Dorje chakpe damtsik dze

I offer this samaya substance of vajra passion

Tsasum kyilkhör lhala bul

To the deities of the mandala of the Three Roots.

Duk nga yeshe longdak ne

Purify the five poisons into the wisdom expanse

Zungdzin rutra drol nü pe

And grant us the great siddhi

Ngödrub chenpo tsaldu sol

Of liberating the rudra of duality!

**OM AH HUNG VAJRA GURU PADMA DEVA DAKINI DHARMAPALA MANDALA SAPARIWARA MAHA
RAKTA KHAHI**

Offering the Torma of Desirable Objects

HRI

Nöchü yongdzok balingta

The whole universe and beings are the balingta,

Zacha dagü riling kö

Food and drinks of all flavors are arranged as mountains and continents

Dütsi menrak zekme dren

And sprinkled with drops of medicinal amrita and rakta.

Wangpo drukla gyekye pe

This offering that delights the six senses,

Tsasum lhatsok tukdam kang

Fulfills the mind samaya of Three Roots deities.

Chokdang tünmong malü pe

Bestow all siddhis without exception,

Ngödrub malü tsaldu sol

Both supreme and ordinary.

OM AH HUNG VAJRA GURU PADMA DEVA DAKINI DHARMAPALA MANDALA SAPARIWARA MAHA
BALINGTA KHAHI

Secret Offering of Union and Liberation

HRI

Dorje pema nyamjor we

Through the magical display of bliss-emptiness

Detong rolpe chotrul le

Of the union of the vajra and lotus,

Dukngal nyönmong yingsu drol

Sufferings and kleshas are liberated into primordial space.

Choktu mingyur yeshe kyi

To all the deities of the mandala

Sangwa chokgi gyepa la

Who are perpetually engaging in the supreme secret joy

Kyilkhör lhatsok takzhuk ne

Of the perfectly unchanging primordial wisdom,

Duk nga nesu dakpa yi

I make the unsurpassable offering

Lana mepe chöpe chö

Of the five poisons purified in their own sphere.

OM AH HUNG VAJRA GURU PADMA DEVA DAKINI DHARMAPALA MANDALA SAPARIWARA TANA GANA
PUJA HO

Offering the Equality of Dharmata

HRI

Döne namdak dalwa che

In the great all-pervading primordially perfect purity,

Khorsum toktsok yingsu zhi

Concepts of subject, object, and action dissolve into primordial space.

Chöja chöje lede pa

I make the unsurpassable secret offering

Lana mepe sangwe chö

Beyond someone offering and something offered.

OM AH HUNG VAJRA GURU PADMA DEVA DAKINI DHARMAPALA MANDALA SAPARIWARA MAHASUKHA
DHARMADHATU PUJA AH HUNG

Praise Through the Vajra Song

HRI

Chöying zakme gongpa khatar khyab

The realization of the stainless dharmadhatu is all-pervading like space,

Yeshe gyutrul köpa sami khyab

The arrangement of the magical wisdom display is inconceivable.

Sizhi güsel dechen choktsol dze

I praise the Vajra Guru, the self-arisen Buddha

Rangjung sangye dorje lamar tö

Who dispels the defects of samsara and nirvana and confers supreme bliss.

Dewa chenpö ngotsar rolpa le

From the wonderful display of great bliss,

Zhitro rabjam köpa chiryang nang

The infinite arrangement of peaceful and wrathful deities appears in
all kinds of forms,

Sangwa mize gyengyi chotrul che

The great magical display of the ornaments of inexhaustible secrets.

Rabjam yidam lhatsok künla tö

I praise all the infinite yidam deities.

Chönyi yingkyi khale made par

Without departing from the vast expanse of dharmadhatu,

Gakme gyutrul trinle namzhi dak

You are the sovereigns of unimpeded magical display of the four activities

Sangchok dorje köpe namgyur chen

Expressing the supremely secret vajra array.

Bumtrak khandro gyatsö tsokla tö

I praise all the myriad dakinis.

Yeshe chenpö yingsu rochik kyang

Though one taste in the great wisdom expanse,

Gangdul ternang namrol chiryang tön

The Lama displays myriad appearances to benefit beings by whatever means is necessary.

Tsasum düpa lame kyilkhör la

To his mandala, the union of the Three Roots,

Miche depe loyi chaktsal tö

I offer praise and pay homage with undivided faith.

The Different Steps of Recitation

Practice According to the Yidam Method

Daknyi wangchen tukaru

I am the powerful Heruka.

Yeshe sempa tötreng gi

My wisdom deity is Tötrengetsal.

Tuk ü pema nyide teng

In the center of his heart, on a lotus and a sun,

Hri la ngak kyi trengwe kor

Is the letter HRI encircled by the mantra garland.

Özer trodü dön nyi je

It emanates and reabsorbs rays of light accomplishing the two purposes.

Nöchü döne namdak pa

The universe and beings, perfectly pure from the beginning,

Pema wang gi zhingdu shar

Arise as the powerful Padma's Buddhafield.

OM AH HUNG VAJRA GURU PADMA KRODHA HAYAGRIVA HUNG

*Recite this 400,000 times with concentration and you will obtain siddhis without a doubt.
This was the stage of recitation taking as support the main yidam.*

If you wish to accomplish each deity and mantra individually, proceed as follows:

Tamchok rolpe tralwa ru

In Hayagriva's forehead,

Khorlö tewar hung gi tar

In the center of a wheel is a HUNG

Ngak treng le jung özer gyi

Surrounded by the mantra garland emanating rays of light

Nöchü lhayi zhingdu gyur

Which transform the universe and beings into the deity's buddhafield.

Chokdü gyalwe ku dorje

The blessings and siddhis of the vajra body

Jinlab ngödrub rangla tim

Of all the Buddhas throughout the ten directions dissolve into me.

Nangtong gyuma tawu yi

I focus my awareness on all the deities

Lhatsok künla rikpa te

Whose forms are empty, yet appearing, like magical illusions.

OM AH HUNG VAJRA GURU YAMANTAKA SARVA SIDDHI HUNG PHAT

Similarly, concentrate on Hayagriva in the throat, Yangdak in the heart and so on, on all the Eight Practice Deities, visualizing that through the emanation and reabsorption of light you receive the siddhis of speech, mind, qualities, and activities.

Tamchok rolpe drinpa ru

In Hayagriva's throat,

Khorlö tewar hung gi tar

In the center of the wheel is a HUNG

Ngak treng le jung özer gyi

Surrounded by the mantra garland emanating rays of light

Nöchü lhayi zhingdu gyur

Which transform the universe and beings into the deity's buddhafield.

Chokdü gyalwe sung dorje

The blessings and siddhis of the vajra speech

Jinlap ngödrub rangla tim

Of all the Buddhas throughout the ten directions dissolve into me.

Nangtong gyüma tawu yi

I focus my awareness on all the deities

Lhatsok künla rikpa te

Whose forms are empty, yet appearing, like magical illusions.

OM AH HUNG VAJRA GURU HAYAGRIVA SARVA SIDDHI HUNG PHAT

Tamchok rolpe tuka ru

In Hayagriva's heart,

Khorlö tewar hung gi tar

In the center of the wheel is a HUNG

Ngak treng le jung özer gyi

Surrounded by the garland of mantras emanating rays of light

Nöchü lhayi zhingdu gyur

Which transform the universe and beings into the deity's buddhafield.

Chokdü gyalwe tuk dorje

The blessings and siddhis of the vajra heart

Jinlap ngödrub rangla tim

Of all the Buddhas throughout the ten directions dissolve into me.

Nangtong gyuma tawu yi

I focus my awareness on all the deities

Lhatsok künla rikpa te

Whose forms are empty, yet appearing, like magical illusions.

OM AH HUNG VAJRA GURU RULU RULU HUNG BHYO HUNG SARVA SIDDHI HUNG PHAT

Tamchok rolpe tewa ru

In Hayagriva's navel,

Khorlö tewar hung gi tar

In the center of the wheel is a HUNG

Ngak treng le jung özer gyi

Surrounded by the mantra garland emanating rays of light

Nöchü lhayi zhingdu gyur

Which transform the universe and beings into the deity's buddhafield.

Chokdü gyalwe yönten gyi

The blessings and siddhis of the qualities

Jinlab ngödrub rangla tim

Of all the Buddhas throughout the ten directions dissolve into me.

Nangtong gyuma tawu yi

I focus my awareness on all the deities

Lhatsok künla rikpa te

Whose forms are empty, yet appearing, like magical illusions.

OM AH HUNG VAJRA GURU MAHA KRODHA SARVA SIDDHI HUNG PHAT

Tamchok rolpe sang ne su

In Hayagriva's secret center,

Khorlö tewar hung gi tar

In the center of the wheel is a HUNG

Ngak treng le jung özer gyi

Surrounded by the mantra garland emanating rays of light

Nöchü lhayi zhingdu gyur

Which transform the universe and beings into the deity's buddhafield.

Chokdü gyalwe trinle kyi

The blessings and siddhis of the activity

Jinlab ngödrub rangla tim

Of all the Buddhas throughout the ten directions dissolve into me.

Nangtong gyuma tawu yi

I focus my awareness on all the deities

Lhatsok künla rikpa te

Whose forms are empty, yet appearing, like magical illusions.

OM AH HUNG VAJRA GURU KARMA KILIKILAYA SARVA SIDDHI HUNG PHAT

Tamchok rolpe te ok tu

Below the navel of Hayagriva,

Khorlö tewar hung gi tar

In the center of the wheel is a HUNG

Ngak treng le jung özer gyi

Surrounded by the mantra garland emanating rays of light

Nöchü lhayi zhingdu gyur

Which transform the universe and beings into the deity's buddhafield.

Chokdü gyalwe detong gi

The blessings and siddhis of the bliss-emptiness

Jinlab ngödrub rangla tim

Of all the Buddhas throughout the ten directions dissolve into me.

Nangtong gyuma tawu yi

I focus my awareness on all the deities

Lhatsok künla rikpa te

Whose forms are empty, yet appearing, like magical illusions.

OM AH HUNG VAJRA GURU MAMA YOGINI KRODHI SARVA SIDDHI HUNG PHAT

Tamchok rolpe norbu ru

In Hayagriva's jewel,

Khorlö tewar hung gi tar

In the center of the wheel is a HUNG

Ngak treng le jung özer gyi

Surrounded by the mantra garland emanating rays of light

Nöchü lhayi zhingdu gyur

Which transform the universe and beings into the deity's buddhafield.

Chokdü gyalwe tutob kyi

The blessings and siddhis of the power

Jinlab ngödrub rangla tim

Of all the Buddhas throughout the ten directions dissolve into me.

Nangtong gyuma tawu yi

I focus my awareness on all the deities

Lhatsok künla rikpa te

Whose forms are empty, yet appearing, like magical illusions.

OM AH HUNG VAJRA GURU VAJRA CHANDA SARVA SIDDHI HUNG PHAT

Tamchok rolpe namlok su

Below the secret center of Hayagriva,

Khorlö tewar hung gi tar

In the center of the wheel is a HUNG

Ngak treng le jung özer gyi

Surrounded by the mantra garland emanating rays of light

Nöchü lhayi zhingdu gyur

Which transform the universe and beings into the deity's buddhafield.

Chokdü gyalwe draktsal gyi

The blessings and siddhis of the wrathful power

Jinlab ngödrub rangla tim

Of all the Buddhas throughout the ten directions dissolve into me.

Nangtong gyuma tabu yi

I focus my awareness on all the deities

Lhatsok künla rikpa te

Whose forms are empty, yet appearing, like magical illusions.

OM AH HUNG VAJRA GURU KRODHA MAHABALA SARVA SIDDHI HUNG PHAT

Recite 400,000 of each mantra or however many are necessary for signs to arise. This was the accomplishment of siddhis by using the Eight Practice Deities as yidams. Samaya

Recitation for the Activity Dakini

Yumchok pakmö tukaru

In the heart of the supreme yum Vajravarahi

Gakhyil yönkor bam gyi tsen

Is a spiral of joy turning counterclockwise and marked with a BAM.

Khukpar ha ri ni sa sal

In the crescents, I visualize the syllables HA RI NI SA.

Wangchen yabkyi tukaru

In the heart of the yab, the Powerful One,

Sawön hri le jungwe ö

Is the seed syllable HRI from which light emanates

Kuyi yingyü jortsam ne

And moves along the body down to the point of union,

Yumgyi tuksok sawön la

And up to the essential life syllable in the yum's heart.

Pokpe zöme dewa yö

When it contacts it, unbearable bliss is generated.

Bam le jungwe özer treng

A garland of light comes out from the syllable BAM,

Yabyum zhalgyü tukar tim

Passes through the yab and yum's mouths and dissolves into the yab's heart.

Galme tawur khorwa le

Revolving like a whirling firebrand,

Ö nge nangwe küntu khyab

It emits five-colored lights which pervade everywhere,

Rik nga khandro drangme pe

And countless dakinis of the five families

Zhigye wangdrak chok ngö kyi

Spontaneously accomplish the activities

Trinle lhüngyi drubpar gyur

Of pacifying, increasing, subjugating, annihilating, and supreme siddhi.

OM AH HUNG VAJRA GURU PADMA DEVA DAKINI VAM HA RI NI SA

SARVA KARMA SIDDHI HUNG AH

If you recite this 400,000 times, be assured you will accomplish any of the infinite activities you need. This was the accomplishment of the four activities by taking the support of the dakini. Samaya

Accomplishing the Dharma Protectors

Wangchen tukle palgyi zhing

From the heart of the Powerful One

Maning nakpo ponyar trö

Emanates the powerful ging, Maning Nagpo, the messenger.

Te ök tsandalir ne pe

He unites nondually with Ekadzati

Ekadzatir nyime jor

Who dwells in the Chandali below the navel.

Dorje drakshul barwe tsal

Blazing-Power-of-Fierce-Vajra-Wrath deities

Yabyum kule barme trö

Emanate uninterruptedly from the two deities in union

Gyüsum drekpa lela kol

And bind the three kinds of arrogant ones to service.

Jitar döpe trinle kyi

Think that they perform the tasks of annihilating and guiding

Tsarchö jedzin ledrub sam

Through whatever activity you wish.

**OM AH HUNG VAJRA GURU PADMA DEVA DAKINI SHRI MAHAKALA GANA GUHYA RAM MAMA
EKADZATI SARVA KARMA SIDDHI HUNG BHYO DZA**

If you recite this 10,000 times you will accomplish all activities. These were the pith instructions on the activities by taking the support of the protectors. Samaya

Whether you practice approach, accomplishment, or enactment, arouse fierce devotion, thinking that the essence of the Three Roots is the wisdom of the Lama and in whatever form you practice, they will grant you siddhis through the display of deities, mantras, and wisdom.

Pray with fully confident faith. Performing the concentration as taught in the text, apply one-pointedly the mantras and visualizations, and experience all that with the unwavering confidence of the realization of dharmata.

Accomplishments will be at hand and blessings quickly achieved. You will attain siddhis without obstacles. Progressing through the four vidyadhara levels, you will without a doubt attain the siddhi of becoming inseparable from me, Padma. Samaya

Concluding Activities

Ganachakra Offering

On the tenth day of the waxing or waning moon, in a charnel ground or other solitary place, yogis and yoginis, observing your samaya, don the heruka dress, adorn yourself with ashes, fat, rakta, and bone ornaments; sit on humans' or ferocious animals' skins; arrange meat, beer, and nutritious food; sprinkle them with amrita, and hold damaru and bell.

Blessing the Ganachakra Substances

HRI

Daknyi palgyi tuka ne

I am the Glorious One and from my heart a letter RAM appears

Ram le tummö metrö pe

Emitting a fierce fire which burns up

Nyinang tsenme ngökün sek

All dualistic phenomena to which we ascribe characteristics.

Yam le yeshe lung jung we

From YAM emanates a wisdom wind,

Nöchü tsenme bakchak tor

Blowing away habitual clinging to characteristics of the universe and beings.

Kham le ham yik dütsi gyün

From KHAM appears the syllable HAM and a stream of amrita,

Karmar dangden yeshe chü

A wisdom nectar white with a red tinge,

Tsokzhong pema bhanjar kyil

Which swirls into the lotus plate containing the ganachakra.

Om kar ökyi madak jang

The white light of OM cleanses it of all impurities;

Rik nge damtsik lana me

It becomes unsurpassable samaya substances of the five families.

Ah mar ökyi mize pel

The red light of AH makes the tsok blaze inexhaustibly;

Döyön rolpa sami khyab

It turns into an inconceivable display of desirable objects.

Hung ting sangye tamche kyi

The blue light of HUNG transforms the ganachakra

Tokdul damtsik dzesu gyur

Into all the Buddhas' samaya substances that tame thoughts.

RAM YAM KHAM OM AH HUNG

Inviting the Field of Merit

With vajra song, sacred dance, incense, and music invoke the mind samaya.

HUNG HRI

Jetsün lama tötrengtsal

Jetsun Lama Tötrenḡtsal,

Dungwa drakpö chendren na

We invite you with intense devotion.

Ngayab palgyi riwo ne

Come from the Glorious Mountain of Chamara

Rikdzin tsombu chete chön

With a host of vidyadhara!

Yidam wangchen heruka

Supremely Powerful Yidam Heruka,

Okmin pema drawa ne

Come with your retinue of myriad tantric deities

Gyüde gyatsö khordang che

From the Lotus Net of Akanistha,

Ngödrub chardu babchir chön

And shower down a rain of siddhis!

Neyul durtrö rabjam ne

Dakini Vajra Varahi,

Khandro dorje pakmo la

Come with hundreds of thousands of dakas and dakinis,

Bumtrak pawo khandro che

From the infinite secret places, hidden lands, and charnel grounds,

Lezhi trinle drubchir chön

And accomplish the four activities!

Sangchen rolpe durtrö ne

Ekadzati, protectress of the Mantras,

Ngak sung ekadzati la

Come with your retinue of myriad Dharma protectors,

Chösung gyatsö khordang che

From the charnel ground of Great Secret Display

Sangye tenpa kyongchir chön

And protect the Buddhas' teachings!

HUNG HRI

Tsawa sumgyi lhatsok nam

Deities of the Three Roots,

Kuyi gartab shik se shik

Your innumerable forms moving in a dance,

Gyendang chöpen pu ru ru

Your ornaments and tassels fluttering,

Dorje lutro lam se lam

Come here to this place of samaya ganachakra

Yeshe gong nyam ta la la

With splendid vajra songs and dance,

Ngotsar takdang tsenma che

Luminous wisdom experiences and realization

Damtsik tsok kyi nedir shek

And wondrous signs and marks.

Naljor nyamtok riktsal por

Kindling the yogins' experiences, realization, and awareness' creative power,

Barche dügek yingsu drol

Liberating obstacles, demons, and obstructing forces into the primordial expanse,

Choktün ngödrub küntsol we

And granting all supreme and ordinary siddhis,

Gyepe tsuldu zhuksu sol

Take your place here joyfully!

OM AH HUNG VAJRA GURU PADMA DEVA DAKINI DHARMAPALA SARVA SAMAYA DZA DZA
HRING HRING PHEM PHEM E A RALLI HO

Offering the First Portion of the Ganachakra

HUNG HRI

Chinö jung nge bhanja ru

The skull of the five elements, the outer universe

Nangchü pungkham dütsi tam

Is filled with the inner essence, the *amrita* of aggregates and inner elements.

Rikdzin lame tsokla bul

I offer it to all the vidyadhara lamas.

Jinlab wangdang ngödrub tsol

Grant us blessings, empowerments, and siddhis.

Dorje lükyi bhanja ru

The skull of the vajra body

Tsa lung tikle dütsi tam

Is filled with the amrita of the channels, energies, and essences.

Yidam zhitrö tsokla bul

I offer it to all the peaceful and wrathful deities;

Chokdang tünmong ngödrub tsol

Grant us the supreme and ordinary siddhis.

Kyeme yingkyi bhanja ru

The skull of the unborn primordial expanse

Gakme yeshe dütsi tam

Is filled with the amrita of unimpeded primordial wisdom.

Khandro gyatsö tsokla bul

I offer it to the myriad dakinis.

Trinle rabjam tokme drub

Perform infinite activities without obstruction.

Tongchen nyukme bhanja ru

The skull of the immutable supreme emptiness,

Ösal khyabdal dütsi tam

Is filled with the amrita of all-pervasive luminosity.

Dorje chösong gyatsor bul

I offer it to the myriad vajra Dharma protectors;

Tsarchö jedzin lekün dzö

Carry out all annihilating and guiding activities.

Tsenden dorje bhanja ru

The authentic vajra skull

Zacha tungwe dütsi tam

Is filled with the elixir of foods and drinks:

Tsasum gyatsö tsokla bul

I offer it to the myriad Three Roots.

Chokdang tünmong ngödrub tsol

Grant us supreme and ordinary siddhis.

OM AH HUNG VAJRA GURU PADMA DEVA DAKINI DHARMAPALA
GANACHAKRA PUJA SAMAYA HO

Turn to “Perfect Bestowal of the Two Attainments” (p. 177).

The Confession of Degenerations and Breaches of Samaya

Ho

Tsawa sumgyi lhatsok nam

Host of deities of the Three Roots,

Yeshe tsewe dakla gong

Consider us with your love and wisdom.

Galtrul nyepar chöpe nong

All transgressions, mistakes, and negative deeds,

Damdze tsok kyi chöpe shak

I confess by offering this ganachakra of samaya substances.

Nangwa lharu mashe par

Unaware that appearances are deities,

Nöchü tamal zhenpa yi

I conceived attachment to the universe and beings perceiving them as ordinary.

Kuyi damtsik nyampa shak

I confess these degenerations of the body samaya.

Dakpa chenpö ngödrub tsol

Grant us the siddhi of great purity.

Draktong ngaksu mashe par

Unaware that empty sound is mantra,

Dratsik tamal longtam gyi

I blindly spoke ordinary words.

Sung gi damtsik nyampa shak

I confess these degenerations of the speech samaya.

Zhomme tsangpe ngödrub tsol

Grant us the siddhi of indestructible Brahma speech.

Drentok tuksu mashe par

Unaware that thoughts are the wisdom mind,

Zungdzin tamal zhenpa yi

I had ordinary clinging to subject and object.

Tuk kyi damtsik nyampa shak

I confess these degenerations of the mind samaya.

Yeshe chok gi ngödrub tsol

Grant us the supreme siddhi of wisdom.

Nangchö tamal zhenpa yi

Through ordinary clinging to appearances and actions,

Toktrul nyamchak jinye pa

I engaged in deluded thoughts, I broke the samayas and allowed them to degenerate.

Yeshe tsokyi chöpe shak

I confess all these by offering a wisdom ganachakra.

Nyime nyampar kong gyür chik

May the samaya be fulfilled in nondual sameness.

SAMAYA SHUDDHA AH

Recite the 100 syllable mantra.

Performing the Liberation and Feeding the Deities

HRI

Wangchen pema heruka

Supremely powerful Padma Heruka,

Ngamdrak tumpe rangzhin le

Naturally frightening, fierce and wild,

Yaksha mebal kartar truk

You are accompanied by blazing yakshas numerous as stars

Lekyi trowö tongsum kang

And wrathful activity deities filling the billionfold universe.

Yepe dorje purpa dril

Rolling a vajra phurba in your right hand,

Yönpe chak kyu zhakpa tok

And holding a hook and lasso in your left,

Khukchik pobchik lhadang che

Summon them, pull them down, separate them from their deities,

Nyorchuk tsönche charchen pob

Make them insane, throw down a huge rain of weapons!

Drolje lekyl kilaya

Kilayas performing the liberating activities,

Kutö trowo jikpa la

The upper part of your bodies wrathful and terrifying,

Kume purpe baldang den

And the lower part forming a burning phurba,

Drilzhing tabpe lhayang guk

Rolling and stabbing, summon even gods

Nyampe nying gi kyildu ya

And hit the heart centers of samaya breakers!

Tsesö dangma dakla tim

The best part of their life span and merit dissolves into us,

Namshe gyalwe sesu po

Their consciousnesses are transferred as sons of the victorious ones,

Sha trak rüpe pungpo kün

And the heaps of meat, blood, and bones

Tsasum lhala tabwo zhe

Are fed to the deities of the Three Roots.

Lokdren dragek drolwar dzö

Accept them and liberate misleading guides, enemies, and obstructing forces!

SARVA SHATRUN MARAYA PHAT MAHA MAMSA RAKTA KIM NIRITI KHARAM KHAHI

HUNG HRI

Tukdam chenpö düla bab

The time has come for the great mind samaya—

Jetsün pema tötrengtsal

Jetsun Padma Tötrenngsal, come to this place

Yeshe yingle nedir shek

From the expanse of primordial wisdom,

Riktsal gongpe wangchen kur

And grant the great empowerment of the realization of awareness' creative power!

Palchen tamchok rolpa tsal

Great Glorious Supreme Horse Displaying Power,

Yidam gyatsö tsokdang che

Come to this place with dense light of blessing

Jin ö tibse nedir shek

Along with your retinue of myriad yidams,

Tulzhuk detong rolpar dzö

And display the yogic conduct of bliss-emptiness!

Dorje pakmo tröma nak

Vajravarahi, Black Wrathful One,

Bumtrak khandrö khordang che

Come with your retinue of hundreds of thousands of dakinis

Durtrö rolpe nedir shek

To this place, the display of charnel ground,

Sangchok dorje trinle dzö

And carry out the supremely secret vajra activities!

Yumchen ekadzati ma

Great mother Ekadzati,

Gyüsum chösung gyatso che

With myriad Dharma guardians of the three families,

Palgyi tsok khang diru shek

Come to this glorious ganachakra house,

Tokpa mepe trinle dzö

And perform activities unimpededly!

Wangdrak rolpe zhalme khang

Measureless mansion of the display of subjugation and destruction,

Rakte gyatso chi li li

With boiling lakes of rakta,

Zhingchen lhudum nyi li li

Swarming shreds of human corpse,

Ging nam rutsön lhab se lhab

And gings' war flags flapping in the wind,

Dadang shukpe bö lak na

When we call you by signs and whistling,

Künkyang dorje lela zheng

All of you engage in vajra activity!

Dechen zijin ya la la

With blazing radiance and great bliss,

Gazhi nyam nyong bün ne bün

And experiences of the four joys surging up,

Tokdrel draktung heruke

Carry out the great samaya activity

Damtsik chenpö ledzö chik

Of the concept-free blood drinking herukas!

Nyinang trultok bakchak drol

Liberate dualistic perceptions, deluded thoughts, and habitual tendencies,

Rangjung yeshe khorlo ru

Make enlightenment happen beyond duality

Nyisu mepar changchub dzö

In the mandala of self-appeared wisdom!

After this invocation, enjoy the samaya substances, making no distinction between pure and impure. In the expanse of the four chakras inside the body, Chandali melts the syllable HAM into a stream (of nectar), pleasing and fulfilling the deities and making them blaze with splendor. Thus make the inner and secret ganachakra offering.

Offering the Remainder

HRI

Pema wang gi kanyen pa

You who obey the commands of powerful Padma—

Pawo gingdang langke tsok

Dakas, gings, and lankas,

Khandro shukdroma dang sing

Dakinis, shukdromas, mamos, and singmos,

Kyilkhör muren kyongwa kün

All the protectors of the mandala boundaries—

Yeshe dütsi lhakma di

Take these remainders of wisdom amrita,

Zhela ngöngyi tatsik zhin

And in accordance with your previous promises,

Nyampa drolzhing naljor gyi

Liberate samaya breakers and be the close friends of the yogis,

Lekün drubpe dongdrok dzö

Carrying out all their activities.

OM UTSHITA BALINGTA KHAHI

Tsasum lhayi kyilkhor du

In the mandala of the deities of the Three Roots,

Chi nang sangwe tsok kyi chö

I offer the outer, inner, and secret ganachakra.

Nyamchak galtrul malü dak

All samaya degenerations, breaches, transgressions, and mistakes are purified

Dechen nangwa gyepar gyur

And the experience of great bliss unfolds.

Invoking the Mind Samaya

HRI

Chöying dewa chenpo ne

From the great blissful dharmadhatu,

Gakme tukje rolpa ni

The unceasing display of compassion

Gangdul gyutrul drawe ku

Are the forms of the net of magical display that tame according to one's specific needs.

Tsasum lhatsok ying ne zheng

Deities of the Three Roots, arise from the primordial expanse!

Daktok nyidzin trulpa yi

When we experience suffering

Dukngal gyudre chöpe tse

As a result of the deluded concept of a self and duality,

Nangdrak yeshe nangwa yi

Ease us into the supreme level

Gopang chokla uk jin dzö

Where appearances and sounds are wisdom manifestations.

Nedön barchö yingsu zhi

Dispel obstacle-makers and disease-creating forces into primordial space.

Tsepel yeshe nangwa gye

Increase life span, prosperity, and wisdom experience.

Khamsum lungsem wangdu dü

Bring under control the three worlds, energy, and mind.

Dön gek zungdzin tabkyi drol

Skillfully liberate negative forces and obstacle-makers, the duality of subject and object.

Gosum dorje sumdu min

Ripen our three doors into the three vajras.

Nang gi salam yongdzok ne

Make us totally perfect the inner paths and levels

Namzhi rikdzin gopang cher
And reach without difficulty
Kawa mepar chinpar dzö
The four supreme vidyadhara levels!

Proclaiming the Promise

HUNG HRI

Ngöntse dedü kalpe dangpo la
Long ago, at the beginning of this kalpa,
Rangjung sangye öngang taye kyi
When the self-arisen Buddha Amitabha
Yeshe rolpa dakpe khortsok la
Taught the tantras to a pure retinue—
Tönkhor gongpa chikpe gyüten tse
Teacher and disciples at one in the same display of wisdom—

Rikpe rangtsal kasung ponya yi
You, the messenger guardians of the sacred commands who are the self-manifesting
power of awareness,

Yeshe gyengyi tatsik zhalzhe zhin
Gave your sacred promises, the ornaments of wisdom.

Trülpa zhila dakpe trinle dzö
In accordance with these, perform your activity of purifying delusion on the
primordial ground!

Bardu rang nang pema drawe zhing
In intermediate times, in the spontaneously-arisen Buddhafield of Lotus Net,

Sangdzin dorje wangchen heruke

When the heruka, the great Vajradhara, Holder of the Secret,

Dechen zi ö barwe chöten tse

Taught the splendid, radiant Dharma of great bliss;

Nyile mizhen rang nang kasung gi

You, the self-appearing guardians of the teaching, who are not different from him,

Zhom me dorje gyükyi nyerdzin pö

The custodians of the undefeated vajra tantras,

Dorje yardam zhindu trinle dzö

Took a sacred vajra vow; perform activities accordingly!

Tama dzamling lechen dakpe ngor

Finally, for those of pure karma in this world,

Dorje kunye pema sambhawe

When the time had come to tame beings of all times and directions,

Chokdü dulja dulje dübab tse

Padmasambhava, who attained the vajra body

Dorje tekpe mindrol chöten kab

Taught the Dharma of Vajrayana that matures and liberates.

Kayi ponya chösong malü pe

All of you, the messenger guardians of his teachings,

Trinle tsulzhin drubpar damche zhin

Who vowed at that time to accomplish activities accordingly,

Tatsik manyel cholwe le dzö chik

Do not forget your sacred words—carry out the tasks you were entrusted with!

Dengdū mönlam dübab rikdzin la

When the vidyadharas whose prayers have now come to fruition

Gongpe wangkur dayi gyükol ne

Have received the mind empowerment and their minds have been freed by symbols,

Zablam ngödrub tobpe kalden tse

And they have the fortune to attain the siddhis of this profound path;

Kanyen tersung damchen gyatso yi

You, myriad faithful terma protectors who obey his sacred commands,

Döyön dütsi torma di zhe la

Take this amrita torma of desirable objects

Zapsang tenpa gyepe trinle dzö

And perform the activity of spreading the profound secret teachings.

SHRI DHARMAPALA BALINGTA PUJA KHAHI

Offering Rinsing Water to the Tenmas

HRI

Chitar sang ngak kayi sungma che

Externally, you are the great protectors of the Secret Mantrayana teachings,

Zhing kyong daki tenma chunyi nam

The Ksetrapala-dakinis, the twelve tenmas.

Palgyi pampab torma di zhe la

Accept the torma gift of the Glorious Heruka,

Tayi sokha sungla lalo dok

Guard the outer boundaries and turn back barbarians!

Nangdu dorje lükyi tsa tik lung

Internally, you arose from the pure interdependent links of the cyclic steps and transfer

Düjor powa dakpe tendrel le

Of the prana, nadis, and bindus of the vajra body.

Dendön yenlak tenme tsoknam kün

All of you, the tenmas of the branches of the absolute meaning,

Zhude shalchu zhela zungdzin drol

Accept this rinsing water of melting bliss and liberate subject and object duality!

Zhendu riktsal yingsu düpe tse

Also, when awareness' creative power dissolves into the primordial expanse,

Drultok zhila dakpe tenma nam

You are the tenmas of the purification of deluded thoughts upon the primordial ground.

Rang nang dütsi torma di zhe la

Accept this self-arisen amrita torma

Zhidrol tensi zinpe le dzö chik

And perform the activity of seizing the citadel of liberation upon the primordial ground!

MAMA HRING HRING BALINGTA KHAHI

Burying (Negative Forces) with the Horse Dance

HRI

Wangchen pema heruka

Supremely powerful Padma Heruka

Mamo khandrö khordang che

You and your retinue of mamos and dakinis,

Palgyi tadro chem se chem

Swaying in the Glorious Horse dance,

Trowö drukdra di ri ri

Roaring with the wrathful sound of thunder,

Wang gi take tse re re

Ejaculating the subjugating horse's neigh,

Yeshe rolpe drodung pe

Through the dance of your wisdom display,

Dü dang lokdren barche dral

Liberate demons, misleading guides, and obstructing forces;

Damsi jungpo talwar lak

Grind samaya-breaking spirits to dust,

Bardu chöpe de tamche

Perform the activity of burying all obstacle-makers

Dangme nenpe le dzö chik

So that they never rise again!

OM LAM HUNG LAM STAMBHAYA NAN

Receiving the Siddhis

HRI

Dewa chenpo ömi gyurwe zhing

In the great blissful Buddhafield of Unchanging Light,

Köpa tseme tsasum lhatsok che

You the boundless array of deities of the Three Roots,

Khyentse nüpe yeshe tsal kye la

Arouse the power of omniscient, loving, and powerful wisdom,

Wangtang jinlab ngödrub tsaldu sol

And grant us empowerments, blessings, and siddhis!

Nangtong gyuma kuyi kyilkhör ne

From the mandala of the illusion-like body, appearing yet empty,

Gyurme deshek bumpe wangkur tsol

Grant us the vase empowerment of the immutable Sugatas.

Draktong gakme sung gi kyilkhör ne

From the mandala of unimpeded speech, resounding yet void,

Machak pema sung gi wangkur tsol

Grant us the speech empowerment of the lotus of non-attachment.

Detong nyime tuk kyi kyilkhör ne

From the mind mandala of nondual bliss and emptiness,

Pome dorje sherye ngödrub tsol

Grant us the siddhi of unchanging vajra wisdom.

Künkhyab yeshe chenpö kyilkhör ne

From the mandala of all-pervasive supreme wisdom,

Döndam zhipe wangkur tsaldu sol

Grant us the fourth empowerment of absolute meaning.

Lezhi lhüngyi drubpe kyilkhör ne

From the mandala of the four spontaneously accomplished activities,

Tünmong ngödrub malü tsaldu sol

Grant us all ordinary siddhis without exception.

Tsasum kündü döngyi kyilkhör ne

From the absolute mandala embodying all the Three Roots,

Khyepar chok gi ngödrub tsaldu sol

Grant us the extraordinary supreme siddhi.

Dönyi lhundrub milob dorje sar

In the vajra level beyond learning where the two aims are spontaneously accomplished,

Mindrol yongdzok ngödrub tsaldu sol

Grant us the siddhi of total maturation and liberation!

**OM AH HUNG VAJRA GURU PADMA TÖTRENGTSAL DEVA DAKINI DHARMAPALA SAPARIWARA
KAYA ABHISHINDZA OM VAKA ABHISHINDZA AH CHITTA ABHISHINDZA HUNG SARVA
ABHISHINDZA HRI**

Saying this, place the support of your practice on your three places and taste the remainder of the amrita and tormā.

Confessing One's Faults

Ho

Dakchak mishe mongpa yi

Through ignorance and confusion,

Zungdzin trulpe le sak te

I accumulated karma through the delusion of duality.

Galtrul nongpa chi chi pa

Whatever transgressions, mistakes and faults I have done,

Tsasum lhatsok chengar shak

I confess them all before the deities of the Three Roots.

Recite the 100 syllable mantra three times.

Dissolving the Deity's Appearance into Absolute Expanse and Arising in Post-Meditation as the Deity's Illusory Form

AH

Nöchü nangwa lhe khor lo

The universe and beings—the deity's mandala—

Ösal nyukme yingsu tim

Dissolve into the immutable luminous expanse.

Döne kyegak ne dral we

They are totally pure in the one wisdom

Yeshe chiktu nampar dak

Which is free from birth, cessation, and dwelling since the beginning.

A A AH

Nangwa magak yeshe lha

Unceasing appearances are the wisdom deity,

Jinye drakün dorje ngak

All sounds are the indestructible mantra,

Nyukme semni ösal tuk

The ever-present mind is the luminous heart,

Yeshe chenpor dudral me

In the great wisdom, they are not separate from us.

OM AH HUNG

Sealing with Dedication and Aspirations

Dak gi lhachok drubla sok

The merit of practicing the supreme deity

Düsum tsoknyi chisak pa

And all other merit of the two kinds accumulated through the three times,

Khakhyab drowa malü kün

I dedicate to all beings throughout space,

Tsasum gopang tobchir ngo

So they may attain the level of the Three Roots.

Deng ne changchub nyingpö bar

From now until attaining the essence of enlightenment,

Lama chokdang midral zhing

May I never be separate from the supreme Guru,

Yidam lhayi jesu zung

May the yidam deities guide me,

Khandrö salam drokdze ne

May the dakinis be my companions on the paths and levels,

Ngödrub kawa mepar tob

And may I attain siddhis without difficulty or hardship.

Dönyi lhüngyi drubpa yi

Through spontaneously perfecting the two aims,

Gyalwe tenpa gyeje ching

May I spread the teachings of the victorious ones

Taktu drowe dönnü shok

And always have the power to benefit beings.

Auspicious Words

Om

Yeshe gongpa khatar dak

Your wisdom mind is pure like the sky,

Drodul tukje medu jung

Your compassion benefiting all beings is marvelous,

Gyalwa küngyi trinle dzin

And you perform the activities of all the Buddhas—

Rikdzin lame trashi shok

Vidyadhara gurus, may your blessings be perfect!

Dechen chik gi rolpa le

From the display of the one great bliss,

Gyutrul köpa yingsu nyam

The array of your magical display is infinite like space.

Tadak ngödrub küntsol dze

You are those who grant all siddhis—

Yidam lhayi trashi shok

Yidam deities, may your blessings be perfect!

Döngyi salam yongdzok kyang

Though you have totally perfected the absolute paths and levels,

Lekyi trinle rolpa yi

Through the display of your four activities,

Tsarchö jedzin tenpa sung

You protect the teachings by guiding and destroying—

Khandro chökyong trashi shok

Dakinis and dharmapalas, may your blessings be perfect!

Nekap dögü palgyi jor

Temporarily, may we receive whatever we wish.

Tartuk ku nga yongdzok pa

Ultimately, may we attain all the five kayas.

Tsasum lhadang yerme pe

May we reach the supreme level

Gopang choknye trashi shok

Inseparable from the deities of the Three Roots!

Turn to “Chokchu Düzhi Aspiration Prayer” (p. 275), which will be followed by “Guru Rinpoche Supplication” (p. 300), and “Dedication of Merit from the Bodhisattvacharyavatara.” (p. 301).

Samaya!
Ema! I, Tötrengtsal,
Have attained the realization of dharmata.
My activity to help beings is as vast as space.
I am the holder of the secret of all the victorious ones.
In particular, I am loving to the people of Tibet
And more specifically, I subdue beings of the decadent age.
My loving affection for them never ceases;
It never fades nor vanishes.
But the beings of these evil degenerate times
Are destroyed by their own actions.

When there is no instant of happiness
And people are tortured by the sufferings
Of the ages of disease, famine, and wars,
Those who possess favorable karma
Should pray to me, Padma.
Recite the essential recitation as if it were your breath,
Have trust, devotion, and faith.
Think, "Whatever Orgyen does, he knows";
Have total confidence in me.
It is certain that I shall bless you.
Happiness, like the sun emerging from the clouds, might even occur.

Therefore this wonderful Dharma,
This secret path to accomplish the heart,
This essence of the Three Roots,
Will be transferred as a mind terma,
When the times are extremely degenerate,
To a being blessed by Vimalamitra,
And embodying the prayer of the mighty ancestor,
A vidyadhara with the right karma
And endowed with the five characteristics.
Revealing it, he will make it meaningful.
Samaya! Gya! Gya! The symbols vanish!

This Essence of the Siddhis, Sadhana to Accomplish the Heart of the Lama, Union of the Three Roots, taken from the Rangjung Peme Nyingtik, was found when, at the age of thirty six, I had the great fortune to receive the entire ripening empowerments and liberating explanations of the Rinchen Terdzö from the Lord of all Families, Jamgön Lama Yeshe Dorje. I was then giving the reading transmission of the Prayer to Guru Rinpoche in Seven Chapters to a few devoted disciples, when the story contained in the small writings caused this sadhana to suddenly and clearly arise in my mind, and I wrote it down.

I showed it to my Lama, who was very pleased and stated that, for the most part, the words were the same as those of an ancient terma.

He immediately received the maturing (empowerments) and the liberating (instructions), in a one-to-one lineage. He further said that the meaning was identical to that of Tsasum Chigdril, a spontaneous vajra song composed by the omniscient and all-seeing Lord Manju (Jamyang Khyentse Wangpo).

I and a few others did a little nyenpa and drubpa practice on it; but due to changing times, the continuity of the writing vanished into space and for some time nothing was done about it.

Later on, as the designs of karma, prayers, and interdependent arisings are impossible to erase, at a time when I was in the vajra place of Yangleshö, in Nepal, one who is the beautiful ornament of the early translation school's teachings of the Luminous Vajra Essence, Shade'u Trulshik Choktrul Rinpoche, Gyurme Ngawang Chökyi Lodrö, renowned as the emanation of the great lotsawa Bairotsana, insisted that I should put into definite form everything that would arise in my mind regarding the profound terma teaching. He asked insistently, offering one thousand ganachakras to the Three Roots and a mandala composed of all kinds of precious substances.

Consequently, the present text came clearly to my mind, with the words and meaning almost identical to the first Accomplishment of the Lama I had written.

In the past, the omniscient lama Manjugosha Dharmamati had repeatedly requested me, accompanying his request with offerings, not to let my profound termas endowed with crucial meanings disappear, but to write them down and publish them so they would benefit the teachings and beings and be meaningful.

In order to obey his vajra commands, I, Pema Garwang Dechen Ösel Do-Ngak Lingpa,

wrote down this text in a definite form on the offering date of the tenth day of the waning moon, when the dakinis gather, in the third month of the Earth Bird year (1969), in that very vajra place (of Yangleshö). The scribe was Orgyen Shenpen, someone with very clear faith and total confidence in the profound teachings.

By the power of truth of the marvelous bodhicitta and aspiration of Orgyen Dorje Tötrenqtsal, who is the essence of all the Three Roots, may this be a medicine for all the teachings and beings impartially, and especially for the future disciples of Tibet.

Translated in 1988-1989 in Nepal and completed in France with the kind and constant help of His Holiness Khyentse Rinpoche, by O.K. Dorje.
“Give it to those who need it,” were His Holiness’ final words.





Perfect Bestowal of the Two Attainments

Fulfillment for the Essential Accomplishment
of the Master's Heart Practice
Embodying All Three Roots

From the Rangjung Peme Nyingtik

HUNG HRI

Chinang jungwa yum nge kha

By the miraculous activities of bliss and voidness

Detong gyutrul jele kyi

In the womb of the five consorts, the outer and inner elements,

Nöchü pema drawe zhing

The universe and its inhabitants manifest as the lotus-formed pure land,

Yeshe dögü chotrul dzok

A display of wisdom perfecting all desires.

Dechen künzang chöpe trin

With a Samantabhadra offering cloud of great bliss,

Chichö nyerchö kartar tra

Outer offerings of flowers, incense, lamps, perfume, and food, vivid like stars,

Sizhi gelek trashi tak

Samsaric and nirvanic excellences, auspicious signs,

Dzegye nyewe rinpoche

The eight precious substances,

Gyalsi dündang djö wa

The seven emblems of state, cows giving milk at pleasure,

Paksam shingtsal tergyi bum

Groves of wish-fulfilling trees, treasure vases,

Dütsi trüdzing norbü trin

Washing ponds with nectar, clouds of gems,

Zakme yeshe longchö ni

An unconditioned abundance of wisdom,

Mize gyengyi khorlö trin

Clouds of never-ending adornment wheels

Peldrib mepe chöying khyön

Filling the expanse of the dharmadhatu, beyond increase or decrease,

Gengdi sizhi cholwe lha

May the wishes of the deities entrusted to samsara and nirvana,

Wangdrak rolpe tumpo che

A fierce display of enchantment and destruction

Yeshe long gü palchen dang

Inseparable from the great glorious ones

Nyisu mepar tukdam kang

Of the nine wisdom spaces, be fulfilled.

HUNG HRI

Dorje pungpo nang gi dal

Within the inner state of the vajra body,

Rangjung tsa lung tikle kham

The self-existing channels, energy, and essences,

Ku sung tuk sum miche pe

The oneness of the infallible wisdom

Yeshe chiknyi dumar shar

Of body, speech, and mind, appears as many.

Desal mitog yeshe dze

With wisdom substances of bliss, clarity, and non-thought,

Durtrö chenpö longchö ni

Sensual enjoyments of the great cemeteries,

Wang nge metok traktso kheb

Flowers of the five sense organs, an ocean of blood,

Zhünchen marme surtrin tsub

Lamps of human fat, clouds of smoke,

Sharü chaltram chenzen ngur

Scattered flesh and bones, grunting wild animals,

Rolang göching kang gi ling

Walking dead that laugh, human thigh bones,

Shaze shuk lu naljor dang

Yogis singing high-pitched melodies for flesh-eating spirits,

Daki töpe ngayang trol

Dakinis playing skull drums,

Dukchü charbeb dorje tog

Poisonous rainfall, vajra thunder,

Müntrin trikdang men tor rak

Dense dark clouds, amrita, torma, and rakta,

Sang ngak nang gi damdze ni

The inner sacred substances of the secret mantra,

Jikshing kyipung jepa yi

Terrifying and frightening in order

Khamsum drekpa zilnön chir

To subjugate haughty spirits of the three worlds,

Wangdrak tum ngam marnak gi

May the wishes of the nine principal mandala deities,

Kyilkhör tso gü tukdam kang

Dark red, magnetizing, destroying, and ferocious, be fulfilled.

HUNG HRI

Namtar gosum tongchen gyi

In the vajra expanse directing the wisdom

Yeshe gyüdren dorje ying

Of great voidness of the three doors of liberation,

Nam me lhenkye tsünmö chi

The delight of the formless coemergent queen,

Namche gazhi ponya mo

Consort of the manifest four joys,

Rikchen nam nge detong gi

The unity of bliss and void of the five families

Gyutsal miktrul tar yo we

Moves like a magical mirage.

Zakme gade mejung wa

As it causes utmost unchanging samadhi experiences

Choktu migyur tingdzin nyam

Of wondrous unconditioned joy and bliss in one's being,

Gyüla drenpe tukdam kang

May your wishes be fulfilled.

Rangjung shuk gyi tukje trö

With self-existing inherent compassionate wrath,

Duk nga rangtsen tarje tsön

The sword to eradicate the specific five poisons,

Yeshe trogyal ngowö ying

In the essential space of the wrathful wisdom king,

Sizhi lede nyampa nyi

Equality beyond samsara and nirvana

Nyinang kadak chenpö tsön

Indicating the primordial purity of dualistic perception,

Mishik dorje kingka re

Indestructible vajra attendants

Nyampa dündang dralzhing chu

Eradicate the seven corruptions and the ten killing fields,

Tarje khamsum zesu za

Eating the three worlds as food.

Dükyi drachen heruka

Great cosmic enemy herukas,

Dukpe damsi rutra che

Vicious violation-spirits and demons,

Lhakme jompe tsok chen pö

With the great ganachakra conquering them all,

Tukdam nyenpo yingsu kang

May your sacred wishes be fulfilled.

HUNG HRI

Ngowo kadak küntuzang

Samantabhadra, primordially pure nature,

Ö nang taye dezhin shek

Tathagata Amithaba,

Dechen trinle tsole kye

Lotus-born One of great bliss activities,

Dorje senglam tarsön pe

Your achievement of the secret vajra path,

Zakme jalü dorje ku

The unconditioned vajra rainbow body,

Yeshe yingsu drakpor trö

Wrathfully manifests in wisdom space,

Tum ngam mize gargü zuk

An unbearably wrathful ferocious form with nine moods.

Barwa chenpo dorje ying

Concerning the self-manifesting pleasing enjoyment

Rang nang gyepe longchö ni

In the totally radiant vajra space,

Ngönsum chönyi tawe khar

The mansion of the view of direct realization of dharmata,

Gongpel nyamnang zer tik tra

Vivid light rays of increase in experience,

Longku rik nga tsepeb pe

The perfection of the five sambhogakaya Buddhas reaching fullness,

Kün nyön trulpa yingsu ze

Illusory emotions being exhausted in the expanse,

Zakme ö kyi kuru yal

And vanishing into a stainless light body,

Gyuwa yeshe ying tim pe

By the power of appeasing with offerings the four types of confidence

Dengzhi chöpe gye kang tū

Of the movements dissolving into wisdom space,

Ngowo kadak küntuzang

May the wishes of Samantabhadra, the primordially pure nature,

Ö mi gyurwe tukdam kang

And Amithaba, be fulfilled.

Rangzhin lhündrub kangchen tso

May the wishes of the inherent spontaneously present Immense Ocean,

Rik nga zhitrö tukdam kang

The peaceful and wrathful deities of the five families, be fulfilled.

Rangzhin tukje yeshe tsal

May the wishes of Dorje Trolö,

Dorje drolö tukdam kang

The wisdom expression of inherent compassion, be fulfilled.

Kham sum sagu döngyi ying

May the wishes of the nine wisdom spaces,

Yeshe long gü tukdam kang

The absolute expanse of the three worlds and the nine stages, be fulfilled.

Sisum kusum chotrul dzok

May the wishes of the glorious messengers,

Palgyi ponye tukdam kang

Perfecting the display of the three existences and three kayas, be fulfilled.

Kang ngo kang ngo yene kang

May they be appeased, may they be fulfilled and atoned from the very beginning.

Nyamchak galtrul yingsu shak

I confess violations and mistakes in the expanse,

Dakching tsangpar dzedu sol

Please purify them!

HUNG HRI

Nangsi lama lhayi dal

With phenomenal existence in the state of masters and deities

Rangjung gyutrul drawe tsul

As the self-existing web of illusion,

Rik kün khyabdak küntu chang

May the wishes of the all-pervading lord of all families,

Tokme gönpo tukdam kang

Kuntu Chang, the primordial protector, be fulfilled.

Künkhyab yeshe nga yi zuk

May the wishes of the five Tötrens,

Tötrenge de nge tukdam kang

The forms of the all-pervading five wisdoms, be fulfilled.

Tsokgye dakpe paklam zuk

May the wishes of the eight nirmanakaya aspects,

Trultsen gyekyi tukdam kang

The forms of the eight collections of the pure exalted path, be fulfilled.

Rangjung gyutrul gyengyi gar

May the wishes of the forty secondary emanations,

Trultsen zhibchü tukdam kang

The self-existing display of ornamented dance, be fulfilled.

Tseme tukje chenpo trin

May the wishes of the teachers of sutra and mantra,

Do ngak tönpe tukdam kang

Clouds of boundless great compassion, be fulfilled.

Chi nang sangwe barche sel

May the wishes of the twelve emanations

Namtrul chunyi tukdam kang

Who remove outer, inner, and secret obstacles, be fulfilled.

Dögü ngöjo yizhin nor

May the wishes of the thirteen masters,

Guru chusum tukdam kang

Wish-fulfilling gems who grant all desires, be fulfilled.

Sangwa mize gyen gyi trin

May the wishes of the twenty-five disciples, king, and subjects,

Jebang nyer nge tukdam kang

An adornment cloud of inexhaustible secrets, be fulfilled.

Mönlam letrö tenpa kyong

May the wishes of the hundred and eight treasure revealers

Tertön gyatse tukdam kang

Who hold the doctrine through prayers and karmic residue, be fulfilled.

Tubten shingta khedrub gyal

May the wishes of Khyentse Wangpo, the greatest scholar and siddha

Khyentse wangpö tukdam kang

Of the Buddhist doctrine, be fulfilled.

Zabsang dzödzin sangwe dak

May the wishes of Tennyi Lingpa, lord of secrets,

Tennyi lingpe tukdam kang

Holder of the profound secret treasures, be fulfilled.

Peme gyaltsab drowa dul

May the wishes of Chokgyur Lingpa,

Chokgyur lingpe tukdam kang

Regent of Padma, subduer of beings, be fulfilled.

Yeshe gyutrul sangdzö dzin

May the wishes of Pema Lingpa (the secret name of the all-knowing Dharma Mati),

Pema lingpe tukdam kang

Holder of the secret treasures of wisdom display, be fulfilled.

Tuktik kabab damzab dzin

May the wishes of Do-Ngak Lingpa, holder of the profound teachings,

Do ngak lingpe tukdam kang

The transmissions of the heart essence, be fulfilled.

Lemön kalpa chok gi rik

May the wishes of the supreme ones who hold the teachings

Chödak namkyi tukdam kang

Through karma, prayers, and good fortune, be fulfilled.

Pome detong gyume gar

May the wishes of the powerful Padma,

Wangchen peme tukdam kang

Magical dancer of unchanging bliss and voidness, be fulfilled.

Ku sung tuk yön trinle dak

May the wishes of the eight principal mahayoga yidams,

Drubpa kagye tukdam kang

Lords of body, speech, mind, qualities, and activities, be fulfilled.

Lhenkye yumchen namzhalma

May the wishes of Vajravarahi,

Dorje pakmö tukdam kang

The coemergent great sky consort, be fulfilled.

Dorje zhi yi chotrul che

May the wishes of the four dakinis who play the drum,

Khandro gingzhi tukdam kang

The great display of the four vajras, be fulfilled.

Trinle zhiyi jedzin dze

May the wishes of the four types of dakas

Pawo rikzhi tukdam kang

Who accomplish the four activities, be fulfilled.

Tsasum rabjam düpe ying

May the wishes of the vast assembly of the Three Root mandala deities

Kyilkhör lhatsok tukdam kang

Gathered in the expanse, be fulfilled.

Tukdam nyenkang nyamchak shak

Fulfilling your sacred wishes and confessing violations,

Lhadang lama zang ngen te

I confess discrimination between the deity and the master,

Nyendrub yelzhing sangwa drak

Laziness in recitation practice, proclaiming what is secret, and

Chöla wangzö domsum gyi

All fabricated and inherent transgressions

Chedang rangzhin galkün shak

Against the Dharma and the three vows;

Zöpar zhela tsangpa tsol

Please forgive and purify them.

Tünmong zhigye wangdrak le

Actualizing the common peaceful, increasing, magnetizing, and wrathful activities,

Khyepar rikdzin zhi sa lam

In particular the gradual path of the four vidyadharas,

Lame yeshe gongpe deng

Through confidence in the view of unsurpassed wisdom,

Ngön gyur dönnyi lhündrub shok

May I spontaneously accomplish the two aims.

Required for the offering of a hundred thousand ganachakras, this was written in the Monkey month of the "fierce vajra life-holding" Iron Monkey year at Samdrup Dorje Keutsang in Paro, Bhutan, by the renunciate Pema Garwang Do-Ngak Lingpa.

May whoever has a connection with it have the fortune to attain supreme accomplishment.

Return to "The Confession of Degenerations and Breaches of Samaya" (p. 131)



APPENDIX ONE

RANGJUNG PEME NYINGTIK INSERTS

NARAK KONGSHAK
203

MARME MÖNLAM
259

CHOKCHU DÜZHI ASPIRATION PRAYER
275



Narak Kongshak

Lama rigdzin gyalwa zhitrö kyilkhor gyi lhatsok tamche düngyi namkhar
vajra sama dza

All the hosts of vidyadhara gurus and the peaceful and wrathful mandala
deities are invited to remain in the sky before me.

Practitioner, imagine that the gurus and all the peaceful and wrathful sugatas, in their entirety, are seated in the sky before you upon thrones of lotus flowers with sun and moon discs. They are vividly present, as if directly seen by your own eyes. In front of these deities emanate forms of your own body as numerous as all the dust motes in existence. With your voice, utter the apology, and with your mind feel sincere remorse. Thus, you should offer confessions throughout. At the end, remind yourself of the view and concentrate on keeping your samayas and you shall quickly attain accomplishment.

E MA HO

Chokchu düzhi küngyi daknyi che

Great lords of the ten directions and the four times,

Lama gyalwa zhitro yongdzok gong

Gurus, all peaceful and wrathful victorious ones, pay heed to me!

Dirshek nyida peme denla zhuk

Come here and be seated on these thrones of sun, moon, and lotus flowers.

Nyamchak narak jangchir chakchö zhe

In order to purify violations, breaches and (the deepest hell of) Narak, please
accept these prostrations and offerings.

Yönten püntsok lama namla chaktsal lo

To all the masters of perfect qualities, I bow down.

Mikme trödrel chökyi kula chaktsal lo

To the dharmakaya of nonconceptual simplicity, I bow down.

Dechen longchö dzokpe kula chaktsal lo

To the sambhogakaya of great bliss, I bow down.

Drogön chiryang trülpe kula chaktsal lo

To the nirmanakayas, the lords of beings manifest in all possible ways, I bow down.

Neluk mingyur dorje kula chaktsal lo

To the vajrakaya of the unchanging natural state, I bow down.

Yangdak ngönpar changchub kula chaktsal lo

To the abhisambodhikaya of total purity, I bow down.

Nyönmong zhi dze zhiwe lhala chaktsal lo

To the peaceful deities who pacify disturbing emotions, I bow down.

Lokta tsarchö trowö kula chaktsal lo

To the wrathful forms who annihilate wrong views, I bow down.

Tabgön tsedak jampal kula chaktsal lo

To Manjushri Body, lord of skillful means and owner of life, I bow down.

Kyön dral dra drok pema sungla chaktsal lo

To Padma Speech, flawless proclamation of sound, I bow down.

Yangdak dönden benza tukla chaktsal lo

To Vajra Mind, possessor of the pure nature, I bow down.

Duknge nesel dütsi menla chaktsal lo

To Amrita Medicine, dispeller of the sickness of the five poisons, I bow down.

Drekpa jomdze purpe lhala chaktsal lo

To the Kilaya deities, conquerors of haughty spirits, I bow down.

Jungwe ngadak mamö tsokla chaktsal lo

To the hosts of Mamo, sovereigns of the elements, I bow down.

Sadang lamdzok rigdzin tsokla chaktsal lo

To the vidyadharas who have perfected all the paths and levels, I bow down.

Tenpa sungdze damchen namla chaktsal lo

To the samaya-holders who guard the teachings, I bow down.

Dragek duldze ngakdak tsokla chaktsal lo

To the lords of Mantra, tamers of enmity and obstructers, I bow down.

HUNG

Rangrig rangshe trülpa dral

Self-aware natural wakefulness is devoid of confusion.

Nyamnyi ngangle yeshe shar

From this state of equality wisdom manifests.

Küntu zangpo yabyum la

To Samantabhadra and consort,

Yichö dakchir chaktsal lo

I bow down in order to purify both mind and phenomena.

Mitok yerme gongpa la

Within the undivided realization free from concepts

Yeshe nga yi ödang sal

You manifest as the radiance of the five wisdoms.

Rignga dewar shekpa la

To the five families of sugatas

Nyönmong dakchir chaktsal lo

I bow down in order to purify disturbing emotions.

Yingkyi ngangle kyepe gyü

Causes of creation in the state of dharmadhatu,

Yeshe nga yi drokshar wa

You manifest as the partners of the five wisdoms.

Yingkyi yumchen nga nam la

To the five great mothers of dharmadhatu

Jungwa dakchir chaktsal lo

I bow down in order to purify the elements.

Yeshe trulpa mangpö tsok

Hosts of myriad wisdom emanations,

Drowe döndu rangshar we

You naturally manifest for the benefit of beings.

Changchub sempa gye nam la

To the eight Bodhisattvas

Namshe dakchir chaktsal lo

I bow down in order to purify the cognitions.

Yeshe ngangle yön ten dzok

Perfect qualities within the state of wisdom,

Chidö ngödrub chartar beb

You shower a rain of desired siddhis.

Chöpe lhamo gyenam la

To the eight offering goddesses

Yuldü dakchir chaktsal lo

I bow down in order to purify objects and time.

Dukpa duldze pawö ku

Daka forms who subdue the incorrigible ones,

Daktu dzinpe kyöndang dral

Free from the defects of fixating on a self.

Takrit gowa zhinam la

To the four Takrit gate keepers,

Lokta dakchir chaktsal lo

I bow down in order to purify wrong views.

Jamdang nyingje gawa dang

You accomplish the benefit of beings

Tangnyom zhiyi drodön dze

Through love, compassion, joy, and impartiality.

Go kyong tromo zhinam la

To the four wrathful female gate keepers,

Dakche dakchir chaktsal lo

I bow down in order to purify eternalism and nihilism.

Tokpa drukle khorwa druk

The six realms of samsara arise

Marig wang gi jungwa nam

Through ignorance of the six types of thought.

Tukje düldze tubdruk la

To the six Munis who tame through compassion,

Trülpa dakchir chaktsal lo

I bow down in order to purify confusion.

HUNG

Küntu zangpo rigpe tsal

Awareness expression, Samantabhadra,

Chemchok tsola chaktsal lo

Chief figure, Chemchok, to you I bow down.

Duknga mapang tarchin pe

Perfection of the five poisons, without abandonment,

Heruka la chaktsal lo

Herukas, to you I bow down.

Yingle kurzheng tabshe jor

Manifest forms from dharmadhatu, united means and knowledge,

Tromo yumla chaktsal lo

Wrathful consorts, to you I bow down.

Tukle trülpe sangchen mo

Ladies of the great secret, emanations of compassion,

Tromo gye la chaktsal lo

Eight wrathful ladies, to you I bow down.

Zaje cheshok ponya mo

Emissary Eaters, Fangs and Wings,

Tramen gyela chaktsal lo

Eight Tramen goddesses, to you I bow down.

Gukdren chingdom gye dze ma

Ladies who summon, bind, shackle, and delight,

Goma zhila chaktsal lo

Four female gate keepers, to you I bow down.

Jikten chaluk trulpa mo

Emanated ladies in mundane attires,

Wangchuk mala chaktsal lo

Ishvaris, to you I bow down.

HUNG

Yamantaka shinje she

Yamantaka, slayer of the lord of death,

Ngamji drekpe khorgyi khor

Encircled by your retinue of awesome haughty ones,

Jampal kula chaktsal lo

Manjushri Body, to you I bow down.

HUNG

Tamdrin gyalpo wang gi lha

Hayagriva, kingly divinity of magnetizing,

Wangdrak tabkyi khorgyi kor

Encircled by your retinue of powerful wrathful dakas,

Pema sungla chaktsal lo

Lotus Speech, to you I bow down.

HUNG

Palchen benza heruka

Great and glorious Vajra Heruka,

Rangnang salwe khorgyi kor

Encircled by your retinue of radiant self-display,

Yangdak tukla chaktsal lo

Vishuddha Mind, to you I bow down.

HUNG

Chomden chemchok heruka

Blessed Chemchok Heruka

Zhitro rabjam lha yi khor

Encircled by the all-encompassing peaceful and wrathful deities,

Yönten gyela chaktsal lo

Perfected Qualities, to you I bow down.

HUNG

Dorje zhönnu trinle ku

Vajra Kumara, body of activity,

Trochu barwe khorgyi kor

Encircled by your retinue of ten blazing wrathful ones,

Trinle dzela chaktsal lo

Performer of activity, to you I bow down.

HUNG

Ngöndzok gyalpo heruka

Heruka Truly Perfected King,

Jungwa ngale drubpe khor

With a retinue composed of the five elements,

Mamö tsokla chaktsal lo

Hosts of Mamos, to you I bow down.

HUNG

Rigdzin dorje drakpo tsal

Knowledge holder, Powerful Vajra Wrath,

Sadang lamla nepe khor

With a retinue of those who abide on the paths and bhumis,

Rigdzin tsokla chaktsal lo

Hosts of vidyadharas, to you I bow down.

HUNG

Sangwe dakpo gö ngön chen

Lord of Secrets, Blue Robe Wearer,

Jikten drekpa namkyi kor

Encircled by mundane haughty ones,

Tenpa kyongla chaktsal lo

Guardians of the teachings, to you I bow down.

HUNG

Tobden nakpo tutsal chen

Black Powerful One, possessor of magical strength,

Drakngak dakpo mangpö kor

Encircled by numerous lords of subjugating mantras,

Dragek düla chaktsal lo

Tamers of enmity and obstructers, to you I bow down.

Detar gyalwa zhitro lha

Whoever hears the names or pays homage

Gang gi tsentö chaktsal na

To these victorious peaceful and wrathful deities,

Damtsik nyamchak künjang ne

Will have purified all violations and breaches of samaya

Tsamme nga yi dikpa dak

And clear away the evil of the five misdeeds with immediate result.

Narak nekyang dongtruk te

Even Narak will be overturned from its depth

Rigdzin gyalwe zhingdu drak

And proclaimed to be the buddhafield of the knowledge holders.

Lekyi nampar minpe kyön

The defects of the ripening of karma,

Ngaktu tolla yiki shak

I verbally repent and mentally regret.

Me ngak tönla dungwe jang

These will be purified as I cry out with deep remorse and melodious tones.

Möpe talmo nying gar jar

Full of devotion, I join my palms at the heart

Depe kyangchak dabte tsal

And make full prostrations,

Zhi trö lhatsok tsenne jö

While calling upon the peaceful and wrathful deities by name.

Jesu lü ngak tsukche te

I now compose my body and voice,

Dorje sempa chiwor gom

And, visualizing Vajrasattva above the crown of my head,

Narak dongtruk nyingpo de

I recite the essence mantra to overturn Narak from its depths.

OM VAJRASATVA SAMAYAMANUPALAYA VAJRASATVA TENOPA TISHTA DRIDHO ME
BHAVA SUTOSHAYO ME BHAVA SUPOSHAYO ME BHAVA ANURAKTO ME BHAVA SARVA
SIDDHIM ME PRAYACCHA SARVA KARMASU CHA ME CITTAM SHREYAH KURU HUNG HA
HA HA HA HOH BHAGAVAN SARVA TATHAGATA VAJRA MA ME MUNCA VAJRI BHAVA
MAHA SAMAYASATVA AH

If you correctly recite this without distraction, 108 times a session, you shall be reborn as a child of the victorious ones of the three times.

Ho

Zhitro rabjam gongsu sol

All-encompassing peaceful and wrathful ones, listen to me!

Gyalwe kadang lame lung

I have failed to train, and transgressed or mistaken

Jizhin maje galzhing trül

The words of the victorious ones and the command of the Guru.

Dorje lobjön drinchen la

I have denounced or held wrong views

Shekur tabdang tawa lok

Towards the kind vajra master.

Zungma chedang chamdräl la

I have held ill will, used harsh words, and been biased

Ngensem tsiksub chakdang je

Towards his consort, and my Dharma brothers and sisters.

Dektsok nöpa ngösu shor

I have actually strayed into hitting and beating them.

Kuyi damtsik nyampa nam

I apologize for all these violations of the samaya of body

Zhitrö lhatsok chen ngar shak

In the presence of the peaceful and wrathful deities.

Yidam lhadang khorma sal

I have failed to visualize the yidam and the retinue,

Dzab dang dejö madak chak

And both corrupted and broken off the recitation and chanting.

Sung gi damtsik nyampa nam

I apologize for all these violations of the samaya of speech,

Rig nga zhitrö chen ngar shak

In the presence of the five families of peaceful and wrathful ones.

Sangchü nyerte damche pa

I was entrusted with the ten secrets and pledged to keep them

Künla drakshing damdze ten

But have proclaimed them to everyone and divulged the substance of samaya.

Tuk kyi damtsik nyampa nam

I apologize for all these violations of the samaya of mind

Gyalwa zhitrö chen ngar shak

In the presence of the peaceful and wrathful victorious ones.

Shepar jawe damtsik nga

I failed to recognize the five samayas to be acknowledged

Rikngar mashe lokpar te

As being the five Buddha families and regarded them mistakenly.

Mipang wayi damtsik nga

Due to ignorance the five samayas not to be abandoned

Marig wang gi dukngar gol

Strayed into the five poisons.

Dangdu langwe damtsik nga

I have regarded the five samayas to be adopted

Tsangmer te dang bakme che

As clean or unclean and carelessly indulged in them.

Drubpar jawe damtsik nga

By not acknowledging that they are intrinsic to myself

Rangla nepar mashe lok

I have perverted the five samayas to be practiced.

Chepar jawe damtsik nga

I failed to distinguish the five samayas to be carried out

Yesal mashe lokpar che

And so performed them incorrectly.

Yenlak damtsik nyampa nam

I apologize for all these branch samayas which I have violated,

Yidam lhayi chen ngar shak

In the presence of the yidam deity.

Nyenpa drubpe tingdzin yel

I have neglected the samadhis of approach and accomplishment,

Nyatong düdruk chöpa chak

Omitted practicing on the six occasions such as new and full moon,

Lelo yengwa nyikyü muk

Been lazy, distracted, obscured by sleep.

Sokjog serne gyü kyen chung

At times I have hoarded, amassed, and had few articles because of being stingy.

Tsok kyi changki khatsor shor

Having strayed into being a “jackal of the feast,”

Pünyam lhakma triwa dang

I have violated the pure first part, diminished the remainder,

Bakme chöpa tsingpa yi

And acted frivolously and crudely.

Tsordang matsor nyampe kyön

For having committed these faults, either knowingly or unknowingly,

Khandro damchen chen ngar shak

I apologize in the presence of the dakinis and vow-holding protectors

Yiki dam nyam tawe shak

And by maintaining the view I apologize for all violations of the mental samayas.

De yang künzhi changchub sem

I realize the all-ground of awakened mind,

Yinpa mepe tawa tok

With the view of nonexistence.

Minpa mepe gom nyam len

I practice with the meditation of no nonexistence,

Yinmin mepe chöpa tok

And understand with the action of neither existence nor nonexistence.

Redok mepe changchub sem

For this awakened mind, beyond hope and fear,

Tsawa yenlak tamche kyi

All the root and branch samayas

Chaknyam majung makye pa

That I have broken or violated are unborn and unoriginated.

Shakja shakje nyime drol

Liberated, they are free from something to apologize for and someone to apologize for them.

HUNG

Chökyi yingnyi tröpa mepa la

When dharmadhatu is devoid of mental constructs,

Yöme nyisu tawa tangre che

How tiring to hold a dualistic view of existence and nonexistence.

Ngöpo tsenmar dzinpa nyönre mong

How dreary to fixate on concrete attributes.

Tröme dechen longdu shakpar gyi

I apologize for this in the expanse of great bliss free from fabrications.

Küntu zangpo zangngen mepa la

When Samantabhadra is beyond good and evil,

Tsangdang mewar tawa tangre che

How tiring to hold him as pure or impure.

Zang ngen nyisu dzinpa nyönre mong

How dreary to regard him as duality like good and bad.

Künzang dechen longdu shakpar gyi

I apologize for this in the expanse of the great bliss of Samantabhadra.

Nyampa nyila chechung mepe la

When the equality is beyond being big or small,

Dakdang zhendu tawa tangre che

How tiring to hold the view of self and other.

Chechung nyisu dzinpa nyönre mong

How dreary to fixate on the duality of big and small.

Nyamnyi dechen longdu shakpar gyi

I apologize for this in the expanse of the great bliss of equality.

Changchub semla kyeshi mepa la

When bodhichitta is devoid of birth and death,

Didang chima tawa tangre che

How tiring to regard it as being now and later.

Kyeshi nyisu dzinpa nyönre mong

How dreary to hold it as being born or dying.

Chime yungdrung longdu shakpar gyi

I apologize for this in the expanse of unchanging immortality.

Tikle chenpo drazur mepa la

When the great sphere is devoid of sides and corners,

Zukdang dzesu tawa tangre che

How tiring to regard it as having form and substance.

Drazur yingsu dzinpa nyönre mong

How dreary to hold it as the duality of sides and corners.

Künne dumpo tikle longdu shak

I apologize for this in the ever-circular great sphere.

Düsum gyurwa mepa ngang nyi le

When the innate state is unchanging throughout the three times,

Tokma tamar tawa tangre che

How tiring to regard it as having beginning and end.

Pogyur nyisu dzinpa nyönre mong

How dreary to hold it as the duality of transformation and change.

Düsum gyurwa mepe longdu shak

I apologize for this in the sphere that is unchanging throughout the three times.

Rangjung yeshe tsöldrub dralwa la

When the self-existing wisdom is not to be sought for or accomplished,

Gyu dre nyisu tawa tangre che

How tiring to regard it as the duality of cause and effect.

Tsöl drub nyisu dzinpa nyönre mong

How dreary to hold the duality of effort and attainment.

Rangjung tsolme longdu shakpar gyi

I apologize for this in the self-existing expanse of effortlessness.

Rigpa yeshe tagche dralwa la

When awareness wisdom is devoid of permanence and interruption,

Zungdzin tawa tangre che

How tiring to regard it as the duality of perceiver and perceived.

Tagche nyisu dzinpa nyönre mong

How deluded to view it as permanence and interruption.

Rigpa yeshe longdu shakpar gyi

I apologize for this in the expanse of awareness wisdom space.

Chönyi namdak tröpa mepa la

When the pure dharmata is devoid of mental constructs,

Zukngu nyisu tawa tangre che

How tiring to hold the duality of misery.

Ta ü nyisu dzinpa nyönre mong

How dreary to hold it as having center or edge.

Chönyi namdak longdu shakpar gyi

I apologize for this in the expanse of pure dharmata.

Zhalye khangla yangdok mepa la

When the celestial palace is devoid of being wide or narrow,

Chidang nangdu tawa tangre che

How tiring to regard it as having outside and inside.

Yangdok nyisu dzinpa nyönre mong

How dreary to hold it as the duality of being wide or narrow.

Zhalye yangdok mepe longdu shak

I apologize for this in the expanse of the celestial palace free from
being wide or narrow.

Yumkyi kha ying tomen mepa la

When the space of the mother is devoid of high and low,

Tengdang oktu tawa tangre che

How tiring to regard it as the duality of above and below.

Tomen nyisu dzinpa nyönre mong

How dreary to hold the duality of high and low.

Bhaga yangdok mepe longdu shak

I apologize for this in the expanse of the bhaga free from being wide and narrow.

Chökyi kula nyisu mepa la

When dharmakaya is devoid of duality,

Chidang nangdu tawa tangre che

How tiring to regard it as outside or inside.

Nöchü nyisu dzinpa nyönre mong

How dreary to hold the duality of world and beings.

Chöku gyurwa mepe longdu shak

I apologize for this in the expanse of unchanging dharmakaya.

Marig trulpe semchen nyingre je

How pitiful are such ignorant and deluded sentient beings!

Zukme chöla ngöpo tsenmar dzin

They perceive the formless phenomena as concrete and having attributes.

Gangzak trülpe semni yongre gol

How erroneous is the mind of the mistaken individual.

Kyeme chöla nga dang daktu tok

It apprehends the nonarising phenomena as ego and self.

Nangsi gyuma yinpar mashe te

Without understanding that appearance and existence are illusory,

Zangzing norla semkyi chakpa kye

It gives rise to attachment to material things and wealth.

Khorwa rangzhin mepar mashe pe

Not understanding that samsara is devoid of a self-nature,

Nyenshe trülpe drokla takpar dzin

One apprehends companions of illusory friends and relatives as being permanent.

Mishe kyewö lodi yongre gol

The mind of an ignorant person is so deluded!

Denpe dönbor mige lela tsön

It abandons the true nature and endeavors in unvirtuous actions.

Tönpe kawor michö yengwe lü

Discarding the Buddha's words, it is deceived by mundane distractions.

Rangrig dönme yengwe lela tsön

It abandons the self-cognizant nature and endeavors in distracted actions.

Didre dönme semchen nyingre je

How pitiful is such a meaningless sentient being!

Yesi mepe longdu shakpar gyi

I openly apologize for this in the space free from approaching or keeping distance.

Recite the 100 syllable mantra.

In this way, you should perform the apology of the view.

HUNG

Machö rangjung chenpö dze

Primordially pure and thus beyond being clean or unclean,

Döne dakpe tsangme dral

With eight major and a thousand subsidiary ingredients,

Tsawa gye la yenlak tong

The great unfabricated and self-existing materials

Rik nga gyalwa drubpe dze

Are the articles for accomplishing the five Buddha families.

Damtsik kongwe menchen di

By means of this great elixir for mending samaya,

Okmin dal khyab chenpo ne

With the Buddhas dwelling in the innate nature,

Rangzhin zhukpe sangye nam

The all-encompassing great Akanistha;

Yeshe nga yi ökyi kang

May they be mended by the lights of the five wisdoms.

Künzang chöpe trin gyi kang

May the samayas be mended by the offering cloud of Samantabhadra.

Tuk kyi gongpa dzokpa dang

May their intentions be fulfilled,

Tukje trülpe rikdruk drol

And may the six classes of beings be liberated by compassionate emanations.

Tokme sangye ö mi gyur

May the samaya with Samantabhadra,

Küntu zangpö tukdam kang

The primordial Buddha Changeless Light, be mended.

Rangla yeshe sharwe ku

May the samaya with the wisdom forms manifest from within me,

Zhitro rabjam lhatsok kang

The all-encompassing peaceful and wrathful deities, be mended.

Tukje trulpe drodön dze

May the samaya with the compassionate emanations acting for the welfare
of beings,

Dorje changne rimpar jön

Gradually appearing from Vajradhara,

Drowa drenpa tamche kyi

All those who guide sentient beings,

Kudang zhingkhams chöpe kang

Be mended by the offerings of kayas and buddhafi elds

Tuk kyi gongpa dzok gyur chik

May the intentions of their hearts be fulfilled

Damtsik nyamchak shakpar gyi

I apologize for all violations and breaches of the samayas.

Recite the 100 syllable mantra.

HUNG

Chönyi len gyi yeshe chu

The water of wisdom saturated with the innate nature,

Tukje chakpe khadok mar

With the red color of passionate kindness,

Sipa kyepa gyu yi trak

The blood that is the basic substance for generating existence,

Pema rakta rangjung trak

The lotus blood that is self-existing blood.

Zhingchu dralwa sok gi trak

The life blood from liberating the ten objects,

Tsichü marpo jungwe trak

The blood of the elements from red plant extracts,

Tamche dakpa wang gi dze

Are all in purity the material of mastery

Madak khamsum khorwe gyu

And when impure the basic substance of the three realms of samsara.

Heruka yi gongpa yi

Through the realization of the heruka,

Sisum khorwe bakchak dral

The habitual tendencies of the three worlds of samsara are liberated.

Chöpe dzesu jinlab te

Consecrated as offering articles,

Yumchen küntu zangmo la

I offer them to the great mother, Samantabhadri,

Yeshe charwe dönchir bul

For the sake of letting wisdom arise.

Traktung trowö tsoknam la

To all the assemblies of wrathful herukas

Tukje kulwe chöpar bul

I present it as an offering for invoking compassion.

Mamo khandro tamche la

To all the mammo dakinis

Damtsik sowe dzesu bul

I present it as the substance for mending the samayas.

Chö kyong kasung tamche la

To all the Dharma protectors and guardians of the teachings

Trinle dzepe dönchir bul

I offer it for the sake of fulfilling the activities.

Damtsik kangla ngödrub tsol

May the samayas be mended and accomplishment be bestowed!

Recite the 100 syllable mantra.

HUNG

Khamsum sowe ze kyi gyu

I offer the basic substance of nourishment to sustain the three realms:

Dru dang shingtok rodrük ze

Grains, fruits, and the foods with the six different tastes,

Zhingchu dralwe pungpö sha

As well as the flesh of the bodies of the ten liberated objects,

Dzage pawo dru yi chü

And the dzage extract of grains for the dakas.

Zhelze døyön natsok su

With devotion I imagine

Möpe samte chöpar bul

An entire variety of food and sense pleasures,

Chökyi yingsu möpe bul

Humbly presenting it in dharmadhatu,

Zhiwe lhala dzepar bul

Thus making a sumptuous offering to the peaceful deities.

Trowö lhala jipar bul

To the wrathful deities it makes a magnificent offering,

Lama namla nyepar bul

It pleases all the masters,

Khandro namla gyepar bul

Delights all the dakinis,

Kasung namla tsimpar bul

And gratifies all the guardians of the teachings.

Damtsik kangwe tendu bul

Thus it is offered as the support for mending the samayas.

Recite the 100 syllable mantra.

HUNG

Dzekyi kongbu gyatsa ru

In one hundred vessels of samaya substance,

Tsangme dongbu gyatsa tsuk

I implant one hundred pure wicks,

Jungwe chümar zhün gyi kang

Fill them up with the purified oil of the elements,

Salwe marme gyapar ne

And kindle one hundred radiant lamps.

Damtsik nyamchak kangwe chir

In order to mend the violations and breaches of samaya,

Möpe gyalwa namla bul

I offer them with devotion to all the victorious ones.

Okmin chöying podrang ne

In the dharmadhatu palace of Akanishtha,

Yeshe ö nga trakdang den

You are endowed with the effulgence of the five wisdom lights.

Zhitro rabjam tukdam kang

May the samaya with the all-encompassing peaceful and wrathful ones
be mended.

Nying ga chökyi podrang na

In the Dharma palace of the heart center,

Yeshe sawön tige sal

The wisdom seed of the bindu is radiant.

Rangjung zhiwe tukdam kang

May the samaya with the self-existing peaceful ones be mended.

Lewa dungkhang podrang na

In the bone mansion of the palace in the head.

Rangtsal drökyi özer bar

The natural expression of warm beams of light shine forth.

Rangjung trowö tukdam kang

May the samaya with the self-existing wrathful one be mended.

Mögü depe nangwa la

In the experience of devotion and faith,

Rigpa rangjung gakme sal

Self-existing awareness radiates unceasingly.

Dorje lobjön tukdam kang

May the samaya with the vajra master be mended.

Tsa lung tikle dangpa la

In the pure essences of the nadis, pranas, and bindus,

Shepa rangjung saler ne

Self-existing knowledge is vividly present.

Mamo khandrö tukdam kang

May the samaya with the mamo dakinis be mended.

Jikten sipa yangpa la

In the tremendous mundane world,

Zakar ökyi tikle sal

The circles of light of the planets and stars shine forth.

Chiyi damchen tukdam kang

May the samaya with the outer samaya-holders be mended.

Damtsik nyamchak tamche kün

May all violations and breaches of the samayas

Tukdam wang gi dakpar dzö

Be purified by the power of your aspirations.

Chokdang tünmong ngödrub tsol

Bestow upon us the supreme and common siddhis.

Recite the 100 syllable mantra.

THE CONDENSED MEANING

HUNG

Kasang medu jungwe kyilkhör du

Within the wondrous mandala of the secret teaching:

Lama yidam lhatsok yongdzok la

To all the masters and yidam deities,

Rangjung chökyi ying kyi kongbu ru

I present the self-existing vessel of dharmadhatu

Rigpa yeshe marme tamte bul

Filled with the lamp of awareness-wisdom.

Tsagye yenlag tongjar amrita

I present amrita composed of eight major and a thousand subsidiary ingredients.

Ku nga yeshe yongdzok chöpar bul

As the perfect offering of the five kayas and wisdoms.

Torzhong namdak palgyi torme tam

I present the pure tormas plate filled with the splendid tormas

Döyön yongsu dzokpe chöpar bul

As the perfect offering of sense pleasures.

Khamsum khorwa yongdrol khalong du

In the space of fully liberating the three realms of samsara,

Chakme rakta margyi nyechö bul

I present the pleasing red offering of the rakta of nonattachment.

Druchü tongla jarwa pawö dze

While the thousand types of grain extracts concocted with the daka materials,

Zijin kyechir dzage chöpar bul

I present as the dzage offering to generate majestic splendor.

A lala te gye par zhesu sol

A la la! Accept it with delight!

Thus was taught the condensed offering and mending.

SAMAYA, SEAL, SEAL, SEAL.

The Narak Apology and Mending, arranged by combining the two (termas) — Zhitro Sangwa Yongdzok and Rangshar — into one, was composed out of pure motivation by someone with the name Padma in a virtuous place and without adulterating it with any interpolations.

This “King of Confessing all Obscurations of Breaches and Misdeeds which Churns the Depth of the Deepest Hell,” revealed by Guru Chöwang and Nyang Ral Nyima Özer with arrangement by Jamyang Khyentse Wangpo, is known in Tibetan as Narak Kongshak or Narak Dongdruk. It is widely practiced by all lineages in the Nyingma and Kagyü traditions. These two termas — Zhitro Sangwa Yongdzok and Rangshar — contain the Eight Sadhana Teachings (Drubpa Kabgye). Translated by Erik Pema Kunsang. Edited by Michael Tweed.



Marme Mönlam: The Lamp Offering Prayer

In front of the vaira master are the “suitable disciples,” wearing ornaments and holding kapalas with amrita. The vajra brothers and sisters each hold a lamp and stick of incense in their hands. Without any doubt in your mind, consider you are actually in the presence of the Vajra Sovereigns and their consorts, and the Noble One Who Dispels the Darkness of Ignorance; and arousing deep devotion, recite this in a melodious tune:

HUNG

Düsum gyalwa tamche zhukpe ne

You who embody all the Buddhas of the past, present, and future,

Marik munsel pakpe lhatsok dang

Noble One Who Dispels the Darkness of Ignorance, with all your deities,

Tönpa dorje gyalpo yabyum nam

Master, vajra sovereigns, and your consorts

Che dang chamdral düpa gyatsö tsok

Vast, ocean-like gathering of brothers and sisters:

Malü tamche dakla tsergong ne

All of you, without exception, look upon us with your love, and

Changchub chokgi kyilkhör dirzhuk te

Remaining here in this mandala of supreme enlightenment,

Dakgi mönlam drubpe pangpor dzö

Bear witness to the accomplishment of our aspirations and prayers!

Dorje gyalpo sangye düpe pal

Vajra sovereigns, glorious embodiments of all Buddhas,

Gyalwe yumchok gyalwa kyepe yum

Supreme consorts of the Buddhas, the mothers who give birth to the Buddhas,

Tukrül gyalse changsem tenpe tse

Emanations of their wisdom mind, heirs of the Buddhas, holders of the teaching
of the awakened mind of bodhichitta,

Checham damtsik chikpe rigdzin tsok

Brothers and sisters, gathering of vidyadharas who share one and
the same samaya,

De ne zungte changchub matob bar

From now on, until enlightenment is realized,

Midral chitsuk gyendu drokpar shok

Without ever separating, remain as the jewel ornament on the crown of my head!

Dakgi dü sum kuntu go sum yul

When all past, present, and future perceptions of my body, speech, and mind,

Tana milam nyi du trengpe tse
Even those of dream and sleep, arise

Lama yabyum checham tongwar shok
May I see them as the Guru and consort in union, and vajra brothers and sisters!

Kusung tuk kyi gyepa kündrub ching
May I please your body, speech, and mind,

Degü dungwe sizhü tenpar shok
And serve you with the deepest devotion and respect!

Tsedi nangwa nub par gyurpe tse
When perceptions of this life fade away, and

Chiwa dangpo ösal chökyi ku
At the moment of death, when first the dharmakaya luminosity dawns,

Ngoshe tsaldzok tenpa tobne kyang
Having received the instruction on how to perfect the skill of its recognition,

Chöku öpak medang yerme par
By not separating from the “limitless light” of dharmakaya, Amitabha,

Kadak chökü yingsu drolwar shok
May I be liberated into the dharmakaya space of primordial purity!

Rangrig chökur rangtsal madzok ne

When my rigpa has not perfected its own arisings into dharmakaya,

Bardö nangshe rangnang lharshar na

And perceptions and awareness of the bardo arise as self-appearing deities,

Rangsem dakpe tsaldu ngotrö de

Introducing my own mind to its own pure energy,

Dra özer sumdang den rangdrar che

And manifesting as sound, color, light, and radiance, with its own self-sound,

Ngaden longkü zhingdu drolwar shok

May I be liberated into the pure sambhogakaya realm complete with its
five certainties!

Detar rangrig tsela mapeb ne

So, when my rigpa does not mature into its fullness,

Sipa bardö trülpe yeng gyur na

And I am distracted by the delusory appearances of the bardo of becoming,

Dorje gyalpo yabyum jedren te

By remembering the Vajra Sovereign and his consort,

Nangsal marme diyi gyüten ne

And by virtue of this lamp of appearance and luminosity,

Pawo khandrö tsokkyi yongkor te

Completely surrounded by a gathering of pawos and dakinis,

Khachö dakpe nesu drolwar shok

May I be liberated into the pure celestial domain.

Lekyi wang gi rikdruk yultong zhing

While I see the realms of the six classes of beings dominated by their past karma,

Bakchak wang gi khorwa dirkhyam kyang

And I wander in this samsara, driven by habitual tendencies,

Kyiedzok zabmö diyi tsamjar ne

Through practicing together these profound generation and completion phases,

Daljor chogye denpe lütop te

I have obtained a free and well-favored human body;

Kyilkhör chiktu tsokpe tendrel dang

Through the auspicious tendrel of gathering in this one mandala,

Marme chikla tepe tingdzin gyi

And through the samadhi of focusing on this one lamp,

Midral tsombu chiktu tsokpar shok

May we all unite in the one mandala gathering, and never separate!

Detse pakchok yidam lhargyur zhing

At that time, transforming into the noble, supreme yidam deity,

Dorje lobjön jampe kudrin gyi

And through the loving kindness of the Vajra Master,

Tösam gomsum yangdak rang gyü den

May my mindstream be penetrated by perfect hearing, contemplation, and meditation, and

Tsülzhin chöla nyertse künzhi zhing

Pacifying all harm and dangers, through practicing according to the Dharma,

Drubpe drebu tarchin drubpar shok

May I realize the ultimate fruition of accomplishment!

Ngödrub namnyi chokgi norchang zhing

As one who holds the supreme jewel of the two siddhis,

Madak drowa drukgi khamnam su

In the realms of the six classes of impure beings,

Gyalrik jeurik mangrik dramze rik

Whether as a warrior, merchant, low caste, or priest,

Dolpa büme khyeu gejong dang

Laborer, woman, child, or shramana,

Kuntu gyu dang labne rigje khen

A sage, expert in all kinds of learning,

Rikkyi kurwa dangni makur wa

Born in a family of honor or disrepute,

Me dang tö dang nepa chöma dang
Low or high, invalid or teacher of Buddhadharma,

Ja dang ridak drongkhyer longmo wa
Bird or beast or beggar in the city,

Gangla gangdul dela dertün du
Teaching each and every being in whichever way they need,

Natsok zukkyi drowa dulwar shok
May I take on different forms in order to train beings!

Jin dang nyenma döntün dönchö sok
Generosity, pleasing speech, the right message, and beneficial behavior:

Duwa nampa zhi yi pungdrok che
Keeping to these four ways of attracting disciples,

Tabla khepe namdrang pakme kyi
And skilled in an immeasurable number of methods,

Rangkal gangden chökyi charbeb shing
May I pour down a rain of Dharma, according to the needs of others,

Pama drodruk khorwa ledrol zhing
Liberate the six classes of beings, my fathers and mothers, from samsara,

Marig münpe drönme jepar shok
And be a lamp to dispel the darkness of ignorance!

Nangsi khorde chöying yene long

Since all that appears and exists, samsara and nirvana, is from the very beginning perfectly contained within the expanse of dharmadhatu,

Marig dakpa rangjung dorje chang

And ignorance when purified is the naturally arisen Supreme Vajra,

Jatsol mepar drokün chamchik tu

May all beings, effortlessly, as one,

Rikdak yidam lhadang nyime par

Be indivisible from the yidam, the lord of Buddha families,

Nyisu mepe drebu tobpar shok

And obtain the fruition of nonduality!

Marme Mönlam Aspiration

Namkhe tartuk taye semchen nam

Sentient beings are as limitless as the whole of space.

Mabe zhindu kusum ngön gyur te

May each effortlessly realize the three kayas,

Pama drodruk semchen malü pa

And may every single being of the six realms, my mothers,

Chamchik döme sala chinpar shok

Attain all together the ground of primordial perfection.



Chokchu Düzhi Aspiration Prayer

NAMO GURU

On the tenth day of the monkey month in the monkey year, Orgyen uttered this aspiration on the occasion of revealing the vajradhatu mandala in the turquoise covered middle chamber of Samye. Thereafter, the king and the disciples made it their daily practice. All future generations should wholeheartedly take it up as their practice as well.

Chokchu düzhi gyalwa sedang che

Victorious ones and your heirs in the ten directions and four times,

Lama yidam khandro chökyong tsok

Assemblies of gurus, yidams, dakinis and Dharma protectors,

Malü zhing gi dülnye sheksu sol

Please come here all of you, numerous as dust motes in the world

Düngyi namkhar pede denla zhuk

And be seated on the lotus and moon seats in the sky before me.

Lü ngak yi sum güpe chaktsal lo

With respectful body, speech, and mind I bow down

Chinang sangwa dezhin nyikyi chö

And present to you outer, inner, secret, and suchness offerings.

Tenchok deshek namkyi chen nga ru
In the presence of you sugatas, the supreme objects of worship,

Ngöngyi dikpe tsokla daknö zhing
I feel shame for the gatherings of my past evil actions

Tade mige gyöpe rabtu shak
And regretfully confess my present nonvirtues.

Chinche dele dokchir dakgi dom
I shall restrain myself and turn away from them in the future.

Sönam getsok künla yirang ngo
I rejoice in all the gatherings of merit and virtue

Gyalwe tsoknam nya ngen mida war
And ask you, victorious ones, not to pass away into nirvana,

De nö sumdang lame chökhör kor
But to turn the Dharma Wheel of the Tripitaka and the unexcelled teachings.

Getsok malü drowe gyüla ngo
All accumulations of virtue I dedicate to the minds of beings,

Dronam lame tarpe sarchin shok
So they may reach unsurpassable liberation.

Sangye seche dakla gongsu sol
Buddhas and your heirs, please listen to me!

Dakgi tsampe mönlam rabzang di
This excellent aspiration which I have here begun—

Gyalwa küntu zangdang dese dang
Like victorious Samantabhadra, his heirs,

Pakpa jampal yang kyi khyenpa tar
And the wisdom of noble Manjushri—

Dedak kün gyi jesu daklob shok
May it be expressed in accordance with their example.

Tenpe palgyur lama rinchen nam
May all the precious masters, the splendor of the doctrine,

Namkha zhindu künla khyabpar shok
Reach everywhere like the sky.

Nyida zhindu künla salwar shok
May they shine on everyone like the sun and moon,

Riwo zhindu taktu tenpar shok
And may their lives be firm like mountains.

Tenpe zhima gendün rinpo che
May the precious Sangha, the foundation of the doctrine,

Tuktün trimtsang labsum gyi chuk shok
Be in harmony, keep pure vows, and be wealthy in the three trainings.

Tenpe nyingpo sang ngak drubpe de
May the practitioners of Mantrayana, the essence of the doctrine,

Damtsik denzhing kyedzok tarchin shok
Keep their samaya and perfect the development and completion stages.

Tenpe chindak chö kyong gyalpo yang
May the ruler who supports the Dharma, the patron of the doctrine,

Chabsi gyeshing tenla menpar shok
Expand his dominion and aid the Buddhist teachings.

Tenpe zhabdek gyalrik lönpo yang
May the nobility and chieftains, the servants of the doctrine,

Lodró rappel tsaldang denpar shok
Increase their intelligence and be endowed with resourcefulness.

Tenpe söje khyimdak jorden nam
May all rich householders, the sponsors of the doctrine,

Longchö denzhing nyertse mepar shok
Have wealth and enjoyments and be free from harm.

Tenla depe yangpe gyalkham kün
May all free countries with faith in the doctrine

Dekyi denzhing barche zhiwar shok
Have peace and happiness and be free from obstacles.

Lamla nepe naljor daknyi kyang
May I, a yogin on the path,

Damtsik mi nyam sampa drubpar shok
Have flawless samaya and fulfillment of my wishes.

Dakla zang ngen lekyi drelgyur gang
May anyone connected with me through good or evil karma,

Nekab tartuk gyalwe jedzin shok
Both now and ultimately, be cherished by the victorious ones.

Dronam lame tekpe gorzhuk ne
May all beings enter the gate of the unexcelled vehicle

Künzang gyalsi chenpo tobpar shok
And attain the vast kingdom of Samantabhadra.

*Exert yourself in this aspiration during the six sessions.
Samaya. Gya.*

The great treasure revealer Chokgyur Lingpa, emanation of Prince Murub, revealed this treasure among a crowd of people. He took it from underneath the upper part of Piled Jewels Rock Mountain situated on the right slope of the most sacred place, Sengchen Namtrak. The silk paper, made from the robe of Vairocana with Tibetan shurma letters written by Tsogyal, was then immediately transcribed correctly by Padma Garwang Lodrö Thaye. May virtuous goodness increase.



Guru Rinpoche Supplication

E MA HO

On the magnificent Copper-colored Mountain—
A place of great beauty and peace—
Is a celestial palace of light.
In this palace, seated upon a lion throne,
Rests Mahaguru Pema Thötrenge Tsal,
Emanating from the kindness of all the buddhas of the three times.
He is surrounded by one-hundred million vidyadhara,
And possesses the youth and splendor of a boy in his prime.
You who are free of birth, old age, death and decay,
Consider me!

Having accrued little merit, the beings of this degenerate time,
Have been born at the very decline of Noble Shakyamuni's teachings.
Unlike the great disciples of the past who were able to see his face,
We do not have the good fortune of liberating deluded mind
Through the diligent study of the Three Baskets.
But through the light rays of your compassion, which pervades all space,
Having heard your name, I call upon you, Mahaguru,
And with great longing and pure intent I supplicate.

For myself and others, from this life until enlightenment,
With the support of your compassion,
May I turn away from hindrances and diversions on the path.
May all disturbing emotions, war, disease, and poverty be pacified.
May all outer, inner, and secret obstacles be subdued.
May I meet my own inner wisdom guru
Through the essential practice of your guru yoga,
And with loving-kindness show the path of benefit and happiness to all.
May I become an excellent noble friend to all beings.

When the appearances of this life dissolve,
May I, with ease and great happiness,
Let go of all attachments to this life,
As a son or daughter returning home.
And at that time may you, Guru and Dakini, receive me,
And guide me to the glorious Copper-colored Mountain. With great desire and single-pointed trust,
I supplicate you.

*This supplication was written with one-pointed devotion by Kongtrül Jigmé while on
the Mangala Shri Bhuti sangha pilgrimage in India (in 1993).*