

NYINGMA KATHOK BUDDHIST CENTRE

VAJRASATTVA PRACTICE

VERSES OF SUPPLICATION FOR AUSPICIOUSNESS TO THE GROUP OF EIGHT ARYANS

When starting whatever activity, by reciting these verses of auspiciousness, the activity will be accomplish smoothly and in accordance with one's wishes.

OM NANG SID NAM DAG RANG ZHIN LHUN DRUB PI
TA SHI CHHOG CHUI ZHING NA ZHUG PA YI
SANG GYE CHHO TANG GEN DUN PHAG PI TSHOG
KUN LA CHHAN TSHAL DAG CHAG TA SHI SHOG

DRON MI GYAL PO TSAL TEN THON DRUB GONG
JAM PI GYEN PAL GE THRAG PAL DAM PA
KUN LA GONG PA GYA CHHER THRAG PA CHEN

*Om, To the Buddhas, the Dharmas and the Aryan Sanghas
Who dwell in the auspicious realms in the ten directions
Where karmic appearances and existences are pure, and naturally and spontaneously existent
I prostrate to them all. May it be auspicious for us all.*

*King Of The Lamp, Enlightened Mind Of Stable Power Accomplishing Aims,
Glorious Adornment Of Love, Glorious Sacred One Whose Virtues Are Renowned,
Vastly Renowned For Giving Attention To All,*

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LHUN PO TAR PHAG TSAL THRAG PAL TANG NI
SEM CHEN THAM CHE LA GONG THRAG PI PAL
YID TSHIM DZED PA TSAL RAB THRAG PAL TE
TSHEN TSAM THO PE TA SHI PAL PHEL WA
DE WAR SHEG PA GYED LA CHHAN TSHAL LO

JAM PAL ZHON NU PAL DEN DOR JE DZIN
CHEN RE ZIG WANG GOEN PO JAM PI PAL
SA YI NYING PO DRIB PA NAM PAR SEL
NAM KHAI NYING PO PHAG CHHOG KUN TU ZANG
UTPAL DOR JE PE KAR LU SHING TANG
NOR BU DA WA RAL THRI NYI MA YI

*Glorious One Renowned As Strong And Exalted Like Sumeru,
Glorious One Renowned For Giving Attention To All Sentient Beings,
Glorious One Renowned As Strong And Exalted Who Satisfies Beings' Minds,
Merely hearing your names increases auspiciousness and success,
Homage to the eight Sugatas.*

Glorious Gentle Youth (Manjushri), Glorious Vajra Holder (Vajrapani),

*Lord Who Watches Over The Worlds (Avalokiteshvara), Glorious Loving And Kindly Protector (Maitreya),
Essence Of Earth (Kshitigarbha), Obscuration Completely Cleared (Sarvanivaranviskambhin),
Essence Of Space (Akashagarbha), and, supremely exalted one - Good Throughout (Samantabhadra),
Utpala, vajra, white Lotus, naga tree,
(Wish-fulfilling) jewel, moon, sword, and sun,*

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CHHAG TSHEN LEG NAM TA SHI PAL GYI CHHOG
JANG CHUB SEM PA GYED LA CHHAN TSHAL LO

RINCHHEN DUG CHHOG TA SHI SER GYI NYA
DOD JUNG BUM ZANG YID ONG KA MA LA
NYEN THRAG THUNG TANG PHUN TSHOG PAL BE-U
MI NUB GYAM TSHEN WANG GYUR KHOR LO TE
RIN CHHEN TAG CHHOG GYED KYI CHHAN TSHEN CHEN
CHYOG TU GYAL WA CHHOE CHING GYE KYE MA
GEG SOG NGO WO THREN PE PAL PEL WI
TA SHI LHA MO GYED LA CHHAN TSHAL LO

TSHANG PA CHHEN PO DE JUNG SE ME WU

*Holders of these fine emblems, the supreme glory of goodness,
Homage to the eight Bodhisattvas.*

*Precious umbrella, auspicious golden fish,
Excellent wish-fulfilling vase, delightful kamala (a flower)
Renowned conch, wonderfully complete endless knot,
Always-flying banner of victory, and wheel of dominion,
You ladies, creators of delight, who offer these symbols
Of eight precious supreme insignia to the Victorious Ones in the ten directions
Recollecting your charming essence increases (one's) splendour
Homage to the eight auspicious goddesses.*

Great Pure One (Brahma), Source Of Happiness (Shiva), Son Of No Craving (Vishnu)

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MIG TONG DEN TANG GYAL PO YUL KHOR SUNG
PHAG KYE PO TANG LU WANG MIG MI ZANG
NAM THO SE TE LHA DZE KHOR LO TANG
TRI SHU LA TANG DUNG THUNG DOR JE CHEN
PI WAM RAL THRI CHHO TEN GYAM TSHEN DZIN
SA SUM NE SU GE LEG TA SHI PEL
JIG TEN KYONG WA GYED LA CHHAN TSHAL LO

DAG CHAG THENG DIR JA WA TSOM PA LA
GEG TANG NYE WAR TSHE WA KUN ZHI NE

DOD DON PAL PHEL SAM DON YID ZHIN DRUB
TA SHI DE LEG PHUN SUM TSHOG PAR SHOG

*Thousand-eyed (Indra), the king Defender Of The Area (Dhritarashtra),
Noble Birth (Virudhaka), naga king Ugly Eyes (Virupaksha),
Son Of He Who Heard Many Things (Vaisravana), holding correspondingly the wheel,
Trident, short spear, vajra,
Vina, sword, stupa and victory banner,
You increase all that is good and auspicious in the three levels of existence,
Homage to the eight guardians of the world.*

*May this work that we are commencing to embark on
With obstacles and impending harm pacified
Be splendidly fulfilled and accomplished according to our wishes
With good fortune and happiness, perfectly and excellently complete.*

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If you recite this at dawn, you will accomplish your objective that day. If you recite this at night, you will have good dreams. If recited in war times, you will be victorious in all directions. If you recite it before starting a task, your desire will be fulfilled. If you recite it regularly, you will have a good life, reputation and wealth. And you will have good fortune and happiness, perfectly and excellently complete. Evil and obscuration will be purified, and you will arrive at the elevated position of definite goodness (i.e. liberation and omniscience). All your aims will be accomplished, so said the sublime Victorious One. This great crystal jewel arose from the oceanic mind of Jampal Gyepi Dorje, in the third day, third month of the fire monkey year, the 15th year of rabjung, at a time when the constellations were favourable.

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**PRELIMINARY PRACTICES OF LONGSAL DORJE NYING PO
ON THE EXCELLENT PATH OF COMPLETE LIBERATION
- A RECITATION TEXT CUM AIDE MEMOIRE -**

*Namo Guru
Unchanging and empty of an entity, the treasury of great expanse,
The teaching on the luminous nature shining like the sun,
Manifesting the heart of all-pervading compassion,
I bow to the universal lord of all families, the One victorious in all directions.*

Here is the essence of all dharma, the profound meaning of all tantras, the short path of vajrayana, the intention of the Victorious Ones of the three times - the short clarifier "The recitation text of the guide to the preliminary practices of Dorje Nyingpo" that brings forth buddhahood in one lifetime.

In this regard, a fortunate person who wishes to gain experience in these instructions of Dorje Nyingpo, having recognized that the nature of samsara is suffering, should give rise to a certainty of the desire for emancipation. Longsal said: "Snowy mountain regions, unpopulated valleys, mountain peaks and cemeteries, very isolated clean and lofty places - these are places for a fortunate person to practice in.

In an isolated place suitable for concentration, on a comfortable cushion, sit in the seven point posture of Vairochana [points of the body], use the set of nine to eliminate stale air [points of the speech], and, isolate the mind from concepts in a natural disposition of not constructing anything and undistractedly settling into its own place [points of the mind].

Then feel in your heart as follows: Sentient beings who have been my extremely kind parents are so numerous as to pervade all of space. In order to free them from the suffering of samsara and in this life to quickly manifest in the fundamental expanse, the self-abiding primordial ground, complete buddhahood, I will quickly gain experience in the profound path.

With this motivation, visualize as follows while making the request prayer to the lama: In the space in front, in a sphere of rainbow-colour light, the core essence being the root lama possessing the three kindness, the appearance being that of the Great Orgyen, the body having the special marks, the speech having a divine quality, the mind having omniscience, kindness and power, and looking at you. See this directly, unmistakably. Then with great yearning, palms joined, tears flowing, and body hairs trembling, recite the request prayer to the lama. The prayer should be heartfelt and not be merely mouthed.

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THU SUM SANG GYE THAM CHE KYI NGO WO LA MA RIN PO CHHE KHYEN
NO

DAG GI GYUD JIN GYI LAB TU SOL

DAG GI LO CHHO SU DRO WAR JIN GYI LAB TU SOL

CHHO LAM TU DRO WAR JIN GYI LAB TU SOL

The precious lama who is the embodiment of the all Buddhas of the three times, think of me.

Please bless my continuum.

Please bless my intellectual mind to incline towards the Dharma.

Please bless (me) to travel the path of the Dharma.

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LAM GYI THRUL PA ZHI WAR JIN GYI LAB TU SOL

THRUL NANG YE SHE SU CHHAR WAR JIN GYI LAB TU SOL (3X)

Please bless so that confusion of the path eases away.

Please bless so that out of the confusion, wisdom emerges. (3x)

Recite thus.

The preliminary practice comprises three common and two uncommon.

First, direct the mind towards the Dharma by the four reversals of the mind.

(1) [precious human body:] This precious human body with 18 freedoms and endowments, when analysed via cause, similitude and numbers can be understood as hard to obtain. Now that such a body is obtained, in order not to waste this human body and have nothing to show for the freedoms and endowments, why not practise the pure Dharma wholeheartedly? Reflect thus and recite:

KYE MA RIG THRUG NANG NE THA JOR NYE KA ZHING

MI LU NANG NE CHHO TANG THRED PAR KA

KA ZHING NYE PI NOR BU RIN CHHEN DI

YAL WAR MI DOR DRUB PI NYING POR JE

O! Within the six realms, it is difficult to obtain (the right) freedom and (karmic) connection, and in this human body it is difficult to meet with the Dharma.

Having this difficult-to-obtain precious human body,

Do not let it dissipate without bringing about the core accomplishments.

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(2) [impermanence:] Our seemingly solid world will be in the end be destroyed by seven fire and one flood. Beings born in this world, once born, immediately move closer and closer to death. Indeed, one cannot be really confident that one will not die tomorrow. Reflect thus and recite:

KYE PI GYU LU CHHI WI RANG ZHING CHEN

KYE BUI TSHE DRO RI ZAR BAB CHHU DRA

CHHI KYEN LEG NYE KHANG GI MA JE ME

THE CHHIR TAN TA NYI TU SAM TEN GOM

*This illusion of a body that has arisen has death as its innate nature.
The passage of the life of this body is like a waterfall over a cliff face.
As death can come from either good or bad conditions,
Therefore one should cultivate meditative absorption from now on.*

(3) [ripening of karma is unfailing:] The fruits of virtue and evil are not fraudulent. The white and black fruits, like seeds, will not be wasted in that only the doer will experience the fruit of his action. Therefore shouldn't one perform even the slightest of virtue and reject committing even the slightest of evil? Reflect thus and recite.

SID SUM DE DUG KAR NAG LE KYI DRE
LU MED SAG PI LE NI CHHUD MI ZA
MA JE PA TANG MI THRED KAL GYA YANG

*Happiness and suffering in three existences are the fruits of white and black karma
It is not a deception - karma accumulated will not go to waste
Even if for a hundred eons (kalpa) (a karma) is not activated or met with*

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NYAM MED TSHOG SHING DU BAB NGON TU GYUR

The accumulated karma does not degenerate and will manifest when the time arrives.

(4) [samsara is suffering:] Evil deeds propel us into bad transmigration and we experience the suffering of suffering such as being cooked or burned. Contaminated virtuous deeds while causing us to be reborn in the higher levels such as the god realms cannot transcend the suffering of change. The all-pervasive suffering of composite nature is everywhere and in everything, just like being in a fire pit or in a Yaksha realm. Therefore, shouldn't we from now onwards do whatever is necessary to release ourselves from this entrapment? Reflect thus and recite.

NYAL WA TSHA THRANG YI DAG TRE KOM TANG
DUD DRO LUN MONG THO RI GYUR WA CHEN
RIG THRUG DUG NGAL KYOB PI KYAB DRUB TE
RANG GYUD THAG PI NGO DRUB THOB PAR SHOG

*The suffering of heat and cold of hell beings, the suffering of hunger and thirst of pretas
The suffering of stupidity of animals, the suffering of change of the gods
Having taken the refuge that protects from the suffering of the six realms
May my continuum be purified and accomplish the siddhis.*

The above shloka or verse was added by the all-seeing Situ Rinpoche.

Secondly, traversing the path according to the Dharma.

(1) [Going for refuge (the foundation stone for traversing the Dharma path):] Visualize as follows: From the state of emptiness, (there appears) in the sky in front a throne (upheld by) fearless lions. On top of that are seats of lotus, sun and moon (in that order), arising by themselves from wisdom that is free from the faults of samsara. On top of that is the root lama, the combined core essence of the Three Jewels, appearing as the master Lotus Born. The colour of his body is white with a tinge of red, the colour of passion free from the faults of samsara and with an intoxicating sheen. He has one face symbolising the single sphere of dharmakaya, and two hands symbolising the union of skilful means and wisdom. His legs are in the full lotus position symbolising non-abiding in the two extremes (of permanence and nihilism). His right hand holds a vajra symbolising knowledge and emptiness, at the heart with the fingers in a threatening gesture. His left hand in the equipoise position and holding a

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skullcup, symbolising the non-dual bliss-emptiness, with a life vase filled with nectar of immortality. He wears a white undergarment, on top of which, he has a layer of red dung-ma (tight sleeves) garment. That is followed by a deep blue phodchen, the three dharma robes with flower patterns of gold threads, and a brocade maroon cloak. He wears a lotus hat ornamented with a vajra and feathers. In the crook of his left elbow is his consort Mandarava in the secret form of a three-prong khatvanga (trident) ornamented with mirror, bell and so forth. He is bedecked with various precious ornaments representing the nine vehicles, the four empowerments and qualities spontaneously accomplished without abandonment of samsara. A five-colour rainbow net fills the ten directions. Above his head are the lineage lamas, densely arrayed up to Samantabhadra. In front of him is a throne (upheld by) elephants. On it are the various Yidam deities. On his right, on a throne (upheld by) the finest horses is the Buddha Jewel (comprising Buddhas of the ten directions and three times, including the 1002 Buddhas of this fortunate eon). Behind him on a throne (upheld by) peacocks is the Dharma Jewel (comprising the 84,000 Dharma doors of the tripitakas and the 640,000 tantras). On his left, on a throne (upheld by) shang-shangs (mythical birds like peacocks whose upper-half body is human-like), is the Sangha Jewel (comprising Bodhisattvas, Arahats and the ordained). Forming the outer circle are the dakinis and dharmapalas, appearing yet without any nature, radiant and transparent. All of them facing you and looking at you with compassionate intent to guide and lead you (to liberation) like a ship captain. Maintain this thought and the visualization. Then visualize your father and mother to your right and left, your enemies and demons to your front and surrounding you all are all sentient beings, all of you, with the body, making prostrations; with the speech, going for refuge; and with the mind, taking the Buddha as guide, Dharma as path and Sangha as travelling companion. In this life, future life and the in-between state there is no other hope for refuge than this. So offer your body, possessions, and merits accumulated over the three times (to the refuge field) and know that (the refuge field) sees all your happiness, suffering, good deeds and bad deeds. Then recite the following:

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JIG RUNG NGEN DROI YANG SA YA NGA WE
 TEN GYI CHHOG GYUR KON CHHOG LHA LA KYAB
 MAR GYUR NAM KHAI THA KHYAB SEM CHEN NAM
 CHHOG SUM THUG JE MA DOR TSE WE ZUNG (3X)

*Knowing the scary cliff of frightening bad transmigration,
 Take refuge in Three Jewel deity, the most excellent of support.
 Mother sentient beings pervading all of space,
 The compassionate Three Jewels do not abandon but take hold with love.*

Then visualize your body emanating countless similar bodies. Join your palms together in the shape of a lotus that is about to open, and touch the three places (top of the head, throat and heart) and think that at the same time that the three doors are cleansed of obscuration. When the five points of your body touch the ground, think that obscuration of the five poisons are cleansed and receive the blessings of the five buddha bodies (essence, dharma, wisdom, enjoyment and emanation bodies). In this way, do the fourfold taking of refuge (in Guru, Buddha, Dharma and Sangha) 100,000 times. Make a commitment to do 100 repetitions daily as a cause for going for refuge. Lastly, light rays emanate from the refuge field to you and others. As a result, the three obscurations are removed and wisdom increased. Your mind becomes the dharmakaya, whilst your body becomes the deity, attaining enlightenment, thereby passing into the field of purity. Then the retinue dissolves into the main deity. Samantabhadra and the lineage lamas above your head descend and abide in the centre of your heart in a state where their minds and yours are indivisibly mixed, uncontrived and self-settled, the actual going for refuge.

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(2) [Generating the mind to rescue (beings) from the lower path:] We cannot be certain that any one of the boundless number of sentient beings is definitely our enemy or relative but knowing that all have been our mother, we should remember their kindness and establish them in buddhahood to repay that kindness. To do that, we should train the mind in equalizing oneself with others, exchange oneself with others and hold others dearer than oneself. Then train in aspirational bodhicitta, i.e. in having the wish to attain buddhahood to benefit sentient beings, a wish that encompass the two benefits of oneself and others. On account of that, one courses in the profound path of bodhicitta. This would be the common engaging bodhicitta.. Diligently practising the actual basis, the Great Completion of the ultimate would be the generation of actual bodhicitta. In this way, enter into the practice today.

LA MED THEG CHHEN NYUR LAM NYING PI CHHO
 DAG WE ZHEN CHE GOM PI JANG CHUB SEM
 TOG PAR JA CHHIR MON JUG THON DAM LA
 THE RING NYID TU JUG PE TEN TSHAL LO (3X)

*The essential Dharma of the unsurpassed Mahayana's quick path
Is the bodhicitta meditation of holding others dearer than oneself
Realizing that, from today onwards, practise and rely on
Aspirational, engaging and ultimate (bodhicitta).*

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While practising the mind training above, visualize the merit field (i.e. the refuge field) in front. At the end of your practice, the merit field dissolves into you, and the ultimate bodhicitta in their mindstreams is born and arise in your mindstream. Abiding evenly in that state without grasping is the arousing of absolute bodhicitta.

(3) [Purifying adverse conditions, evils and obscuration with the Vajrasattva meditation and recitation:]

To purify evils and obscuration in the manner of outer mantra, meditate as follows: While abiding ordinarily, about 45 cm (1.5ft) above your head is an eight-petal lotus with a moon disc. At the centre is the root lama Vajrasattva visualized as the "embodiment of gems" for the purpose of instantaneous blessings. He is white, radiant, tranquil, smiling and possessing the major and minor marks. His right hand holds a vajra at his heart. His left hand holds a bell and rests on his thigh. His left leg is drawn in, his right slightly extended. His hair is tight into a top knot with the excess hair hanging freely. He is adorned with the eight ornaments - crown, earrings, choker necklace, wristlets, anklets, sash, long necklace that reaches the navel, necklace that reaches the breast. He is attired in the five silk Dharma garments- upper coverlet of white silk, multi-colour pantaloons, silk ribbons of deep blue silk with white dots hanging as excess from both sides of the headband, multi-colour silk ribbon around the body and hanging down on the left and right, short sleeves upper garment of red and deep blue silk. Visualize him abiding in the tranquil nine-mode.

KHANG LA NYON MONG SHE JI DRIB PA NAM

Vajrasattva is able to purify whatever afflictions and

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DAG JED SEM KYED DZED PI DOR JE SEM
DAG GI CHI WOI CHUG TU E MA HO
THUG KAR YIG GYAI NGAG THRENG DUD TSI GYUN
DAG GI DRIB SOG JONG WI PAL TU SHAR

OM BENZA SATO SAMAYA / MANU PALAYA / BENZA SATO TENOPA TITHA /
DRIDHO ME BHAWA / SUTO KHAYO ME BHAWA / SUPO KHAYO ME BHAWA /
ANU RAKTO ME BHAWA / SARWA SIDDHI MEM TRA YAT TSHA / SARWA
KARMA SU TSA ME / TSIT TAM SHRI YAM / KURU HUNG / HA HA HA HA HO /
BHAGAWAN / SARWA TATHAGATA BENZA MA ME MUN TSA / BENZI BHAWA
MAHA SAMAYA SATO AH

Obscuration of knowables - generating that Deity

On top of one's head, E MA HO!

At the heart is the 100-syllable mantra garland from which streams of amrita

Gloriously arise and purify one's obscurations, etc.

*Om Benza Sato Samaya / Manu Palaya / Benza Sato Tenopa Titha / Dridho Me Bhawa / Suto
Khayo Me Bhawa / Supo Khayo Me Bhawa / Anu Rakto Me Bhawa / Sarwa Siddhi Mem Tra Yat
Tsha / Sarwa Karma Su Tsa Me / Tsit Tam Shri Yam / Kuru Hung / Ha Ha Ha Ha Ho / Bhagawan /
Sarwa Tathagata Benza Ma Me MunTsa / Benzi Bhawa Maha Samaya Sato Ah*

At the heart, on top of a moon disc, is a vajra with a white HUNG in the centre. On the edge of the disc, the hundred-syllable mantra revolves like a snake with three coils. This is the force of the support. Giving rise to regrets over the evils done in the past is the force of rejection. In this way, make the request prayer to Vajrasattva for the immediate and complete purification

of all your evils and downfalls by reciting the 100-syllable mantra. Visualize the letters as very thin, like hair, revolving vigorously clockwise, with amrita flowing out from the right toe of Vajrasattva and down into the Brahma hole at the top of your head. Similarly visualize the amrita flowing into the heads of the other sentient beings. Diseases in the form of pus and blood, evil spirits in the form of small creatures such as insects,

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spiders, scorpions, frogs and snakes, and negativities and obscurity in the form of bad smoke and dirty fluids exit from the pores of your skin and the lower orifices and down into fissures and crevices in the ground beneath your feet, and down into the wide open mouths of Yamaraja (the lord of death) and the karmic creditors around him. Having thus satisfied and made contented Yamaraja and karmic creditors, untimely death is cheated. Think that the gaps in the ground close. In this manner, accumulate one million recitations. Reciting daily 100 times is the force of thorough application of the antidote. Making a commitment not to do repeat the faults is the force of turning away from repeating the fault. Lastly, recite the following with strong reverence:

GON PO DAG NI MI SHE MONG PA YI
THAM TSHIG LE NI GAL ZHING NYAM
LA MA GON PO KYOB DZOD CHIG
TSO WO DOR JE DZIN PA TE
THUG JE CHHEN PI DAG NYID CHEN

*Protector! Due to my not knowing and unawareness
I have violated and impaired my samaya
Protector lama, please provide refuge.
The main deity, Vajrasattva
Embodiment of great compassion*

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DRO WI TSO LA DAG KYAM CHHI

KU SUNG THUG TSA WA TANG YEN LAG GI THAM TSHIG NYAM CHHAG
THAM CHED THOL ZHING SHAG SO DIG DRIB NYE TUNG THRI MI TSHOG
THAM CHED JANG ZHING DAG PAR DZAD TU SOL

Sovereign of transmigrating beings I go for refuge.

All root and branch samaya of Body, Speech and Mind that are damaged, I openly admit and confess. Evil, obscurity, offences and downfalls and accumulated stains are all cleansed and reverted to purity.

Then visualize that Lama Vajrasattva smiles at you and utters the benediction "All your evils and obscurity are purified." In order to mature your continuum and to tame other sentient beings, meditate and recite with Vajrasattva at your heart in the manner of inner tantra: your body is clear and empty. In the central channel (uma) are four chakras that have spokes like that of an umbrella: 64 spokes at the navel facing upwards, 8 spokes at the heart facing downwards, 16 spokes at the throat facing upwards and 32 spokes at the crown facing downwards.

LHA KHYOD U MAI LAM NE NYING KAR JON

The deity enters your heart via the central channel.

Then visualize that at the heart of Vajrasattva in your heart, is a moon disc. On top of that is a five-pronged vajra with a deep blue HUNG, with a white OM in front, a yellow BENZA to the right, a red SA behind, a green TVA to the left. Around these letters are the 100 syllabi arranged in a coil of three layers like shields of cane and revolving. With this visualization, recite the 100-syllable and 6-syllable mantras. At the same time, visualize five-colour lights radiate out with attractive and charming

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goddesses bearing offerings. The offerings are received in the ten directions by the Victorious Ones and their sons. The accumulations are completed and obscuration purified. Blessings of the body, speech and mind of the enlightened ones are gathered and dissolved into the mantra garland. As a result, amrita- light emanates from the mantra garland and fill up the four chakras. The four empowerments are received, the four obscuration purified, and the four wisdoms of joy arise. Your continuum abides in the exalted state of the four Buddha bodies. The four vidhyadhara paths and the exalted state of unity, the fruit of no more learning, are manifested. (Thus) will the recitation set up the dependent relationships of the dharmakaya that will benefit oneself. Then the five-colour lights radiate out and strike sentient beings in the six realms, purifying them of evils and obscuration like sunlight dispelling darkness, and are then gathered back and dissolved into the mantra garland. Think in this way while doing the recitation. Then emanate lights again and the external world manifests as a delightful realm. The inhabitants of the world become Vajrasattvas of the five families, emitting the humming sound of their mantra all around. This is the setting up of the dependent relationship of the rupakaya for the benefit of others.

This is the bringing to the path the non-duality of the Deity and your continuum in a manner similar to the secret foremost instruction (upadesha or Men Ngag) of Dzogchen:

DAG TANG LHA NYI NYI SU MED PAR TA

Visualize that you and the deity are not two.

Having purified the evils and obscuration according to the outer and inner stages of meditation above, visualize oneself as Vajrasattva as before and with Jnanasattva (Wisdom Being) at the heart. At the heart of Jnanasattva is the syllable HUNG

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around which are the 100 syllabi Heruka mantra arranged in a coil of three layers like shields of cane, with the outer circle white, the middle red and the inner blue. The syllabi are arranged to be read from (the viewpoint of the deity) the inside looking out. Visualize the syllabi revolves on the disc by little jumps to the right. With this visualization, do the recitation. From the outer mantra garland, white light emanates and pervades the entire space, making offering to the Bodies of all the Victorious Ones and purifying the evils and obscuration of the bodies of all sentient beings. Thus recite and think that the fault of degeneration of samaya of the Body is cleared away. Next, from the middle mantra garland, red light emanates and make offering to the Speeches of the Victorious Ones and purifying the evils and obscuration of the speech of all sentient beings. Thus recite and think that the fault of degeneration of samaya of the Speech is cleared away. Then, from the innermost mantra garland, blue light emanates and make offering to the Minds of the Victorious Ones and purifying the evils and obscuration of the minds of all sentient beings. Thus recite and think that the fault of degeneration of samaya of the Mind is cleared away. In the Instruction Manual of Profound Essence, it is said that one should recite the 100-syllable mantra of the five families when the degeneration of the samaya of the Body, Speech, Mind, Qualities and Activities arise. According to the most secret view, acquaintance with the naturally arisen primordial awareness, the empty but clear essence of the mind, that primordially is apart from arising, ceasing, and changing, that acquaintance is the actual Vajrasattva. In the Samayoga Tantra, the indestructible (rdo rje) emptiness (stong pa nyid) is explained as the great (chen po) primordial awareness (ye shes) being (sems dpa'). In the Mirror Explanatory Tantra, the innate nature (rang zhin) that has no distinction (tha dad med pa) is explained as the indestructible (rdo rje). If you realized in this manner, the two obscuration and latent tendency without being abandon will be freed right there in its own place. In the Ratnakuta (Stack of Jewels) Sutra, it is said that evils accumulated over a thousand eons (kalpa) is rendered non-existent by the Individually Discriminating Wisdom.

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OM BENZA SATO HUNG

Om Benza Sato Hung

In this way, recite (the above mantra) 400,000 times.

When concluding the practice, dissolve the external environment and the sentient beings in there into Vajrasattva five families who then dissolve into yourself. You dissolve into the mantra garland which dissolves into the HUNG. The HUNG dissolves from the bottom to the top to the nada. The nada fades away and you abide in the concentration that is free of elaborations. Recite Om Benza Sato Hung and arise as the Deity and maintain the divine pride.

(4) [Mandala accumulation for the gathering of conducive conditions:]

On the altar, on a mandala plate, set up five heaps to represent the field of accumulation (merit field). Alternatively, visualize the field of accumulation.

DAG NYID DOR JE SEM PI NAM KHA RU
TSA WI LA MA PE MI KUR ZHENG NE
CHHOG CHUI SANG GYE MA LU KHOR TANG CHE
DAG SOG MIN DROL DZED PI PAL TU ROL

*In the space (in front), the root lama whose essence
Is Vajrasattva, arises as the Lotus born.
All the Buddhas of the ten directions and their retinues
In glorious sport, ripening oneself and others.*

The field of accumulation is similar to the refuge field: The root lama is surrounded by foremost lineage holders of the Great Completion, the six Acharyas, and the panditas and vidhyadharas of Tibet and India. Invoking with the Seven Line Supplication, the Wisdom Beings are invited from Akanishtha and merge individually into the field of accumulation, thus becoming the entity wherein blessings are all gathered together and abide. Think thus.

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Then envision and feel that your body, all your possessions, and your virtues gathered accumulated over the three times become inexhaustible like Samantabhadra's clouds (of offerings) covering (all of) space.

LA MA YI DAM KON CHHOG SUM PO LA DAG GI LU LONG CHOED GE WI TSA
WA THAM CHE YONG SU BUL LO ZHE SHIG KHYED NAM KYI DAG LA TOG
PA CHHOG TU GYUR PA NYAM NYONG GYUN CHHED MED PA NANG
WA TEN DREL TU CHHAR WAR JIN GYI LAB TU SOL (3X)

*To the Lama, Yidam and Three Jewels, I offer totally all of my body, possessions and root virtues. Please accept these offering. May you all bestow your blessings for my understanding to become sublime, my experience be uninterrupted, and situations arise under auspicious conditions.
(3x)*

Recite the above supplication 3x. Wipe the mandala plate. Smear some perfume and the 'five products of a cow' concoction. Do the 37-heap mandala offering. Summary: The precious outer mandala is as follows: the four continents, Mt Meru, the celestial realms, etc. - the realms of the third order thousand-fold world system and the associated thousand millions of items of wealth, are emitted like billowing waves of dusts in a sun beam. In the same manner and at the same time, a mandala is arranged on each of the minutest of particles of the mandala, and so on. Thus an infinite regression of mandalas appears and are offered to the field of accumulation. The inner mandala is as follows: your body - the palace of the gathering of the four major elements, the vajra body, the five sense powers and the eight consciousnesses - all the supporting and the supported, externally are in the arrangement of the four continents, while internally it is the innate nature of the mandala whose spontaneous existence abides primordially. Offer this to the deities of the aggregates. The secret mandala, the mandala of the mind is as follows: the primordially fundamental character of non-arising, non-

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perishing and non-abiding, the innate nature of the three bodies that are spontaneously existing - a no longer restraint wisdom (rig pa) that is liberated from the fetters and gone beyond, being just so, a spontaneously transparent space, apart from the veil of obscuration - a space of all samsaric and nirvanic stuff, (in this space) the many (stuff) are arranged as heaps of one taste and offered free of elaboration of the three-fold sphere of subject, action and object.

HRIH RIN CHHEN LU SEM KOD PI MANDAL DI
KON CHHOG SUM GON KA GYUD LA MAR BUL
ZHE NE DAG GYUD JIN GYI LAB PA TANG
KU SUM ZHING TANG THON LA LONG CHOD SHOG

Hrih This mandala constructed out of precious things, body and mind

*Is offered to the protective Three Jewel and the instruction lineage lama
Having accepted the offering, bless my continuum.
May I have the enjoyment of the field of the three bodies and the ultimate truth.*

In this way, do the accumulations. When visualizing making offering of the specific offerings of the field realm of the three bodies, do not treat them as separate nor be biased towards any of them. Visualize that in each and every minutest particle of the three-body field of offering, there exist without any sense of restriction a similar three-body field of offering in which each particle in that field too contain without restriction a similar field of offering and so forth. Thus offer in the inconceivable state of spontaneously existing, self-arising nature of phenomena of all manifestations. For beginners, think

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that whatever there are in the inconceivable field realms of the three bodies, these are offered to the field of accumulation. Then, feel that the two accumulations of yourself and all other sentient beings are completed, the two obscuration are cleared away, special realization of experience arises in one's mental continuum and that you are enlightened in the entity of the ultimate three bodies. And thus you spontaneously accomplished the two benefits. In this way, do the 7-heap mandala offering 100,000 times. Lastly, the field of accumulation and the offerings transform into the syllable HUNG which then dissolve into you and you abide in a non-referential concentration.

*(5) [Guru Yoga for quick birth of the Wisdom of Realization:] There are three parts.
Externally, for the purpose of making supplication, visualize yourself as Vajrasattva. In the space in front at the level of your eyebrows one arm length away:-*

DUN GYI NAM KHAR ME PUNG ZHING PAG TENG
SANG GYE KUN DU TSA WI LA MI KU
NAL JOR KUN DU TSA WI LA MI KU
CHYAG YE THA RU NAM KHAR THROL WI DRE

*In the space in front, in a mass of fire and on the hide of a great-ground human
Is the root lama, the embodiment of all the Buddhas
Wearing the tiger-skin skirt of a yogi and adorned with the six bone ornaments
His right hand playing the damaru, filling space with its sound.*

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TSA SUM PA WO KHAN DRO WANG TU DUD
YON PE BHEN THOD DUD TSI DAG LA TOB
THUG JI WANG KUR NU PE GYUD DRO NE
TSA WI LA MI KHONG PHANG THOB PAR SHOG

*Bringing under control the dakas and dakinis of the three channels
His left hand holding a skullcup and bestowing me with amrita
Conferring the empowerment of compassion and liberating (my) continuum due to its power
May I reach the level of attainment of the root lama.*

Further visualization: mass of flames that incinerates afflictions, the hide of a great-ground man that kills grasping at a self, tiger-skirt of the abandonment of the two extremes, the six bone ornaments of six perfections (crown wheel, earrings, choker, bracelets, girdle, and shoulder-belt), binded top-half hair symbolising that which benefits oneself while the loose hanging bottom-half hair symbolising accomplishments that benefit others, right hand playing the back-to-back skull cups drum that symbolises showing the path of unity, left hand holding a kapala whose white exterior symbolises stainlessness while the red interior symbolises being gripped with compassion, and pouring into yourself pink amrita of inseparable bliss-emptiness. Think that the actual transmission (don brgyud) wisdom (dgongs pa) descends into your heart. Due to the continuous stream of blessing and empowerment, meditate that above your head in the space in a sphere of five-colour lights are tiers of lineage lamas, the top portion comprising the eight Vidhyadharas of India, the twenty five king and ministers of Tibet, etc., the middle portion comprising yidam deities of the four classes of tantra, the lower portion comprising dakinis and dharmapalas, which, for the purpose of quick attainment of the common and uncommon siddhis, is visualized like a market gathering. The text 'Beautiful Ornaments' states: "By prostrating, making offerings and confession of downfalls to the lama, three roots and deities of the mandala, rejoicing of virtues, requesting the turning of Dharma wheel, requesting not to pass into parinirvana

but to stay forever, and the dedication of virtues to sentient beings as vast as space, may I quickly attain the rank of the Omniscient One." You should visualize in this way in your mind. The key point of the 84,000 Dharma is included in the lama's approach-accomplishment. The key point of the guru practice rests solely in devotion (mosgus, literally longing-respect). Because of that, it is the key point of hundred key points, the one medicine for hundred diseases. The skilful method to have blessing arising and impacting directly in your mind stream is to recite the following with fierce devotion:

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OM AH HUNG

YE NE RANG DROL SANG GYE KUN GYI YAB

CHHO KU KUN TU ZANG LA SOL WA DEB

THE YI RANG DANG LONG KUI NGO WO NYID

THUG CHHOG DOR JE SEM LA SOL WA DEB

SEM PA TRUL KUI ZHEN DON DZOG DZE PI

GA RAB DOR JI ZHAB LA SO WA DEB

Om Ah Hung

*To the father of all Buddhas, that which is innately primordial and liberated
The all-good Dharmakaya, I supplicate.*

*To the innate radiance of that, the essence of Sambhogakaya
Supreme Mind, Vajrasattva I supplicate.*

*To the nirmanakaya of Vajrasattva, totally benefitting others,
Garab Dorje at your feet I supplicate*

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DOR JE NYING PO YANG ZHUN PAL GYI SENG

RIN DZIN DU PI KU LA SOL WA DEB

KYE CHHI JIG PA MI NGA DOR JI KU

PE MA THOD THRENG TSAL LA SO WA DEB

GYUD SUM LA MI CHHU WO DU PI TSHO

DOR JE RIN DZIN ZHAB LA SO WA DEB

OD SAL NYING THIG GONG PA NGON GYUR PA

LONG SAL NYING PI ZHAB LA SO WA DEB

KU SUNG THUG KYI SE CHHOG RIG PA DZIN

SO NAM DEU TSEN ZHAB LA SO WA DEB

KHE TSUN GYAL PI KYE CHHOG TRUL PI KU

*To the indestructible essence, the gloriously refined lion
Rindzin Dupa I supplicate*

*To the indestructible body that is without fear of birth or death
Pema Thoteng Tsal I supplicate*

*To the ocean where the river of waters of the lamas of the three lineages gather
Dorje Rindzin at your feet I supplicate*

*To the manifestation of the enlightened intent of the luminous heart essence
Longsal Nyingpo at your feet I supplicate*

*To the holder of knowledge, supreme son of Body, Speech and Mind
Sonam Deutsen at your feet I supplicate*

To the most excellent of man, the emanation of the learned and righteous king

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TA SHI OD ZER ZHAB LA SO WA DEB

O GYEN LUNG ZIN CHHO NYID NGON SUM ZIG
CHHO NYID GYAM TSHOI ZHAB LA SO WA DEB

CHU SUM TSHOG CHHEN SA CHHOG LA ZHUG PA
NAM KHA GYAM TSHOI ZHAB LA SOL WA DEB

GU RU SENG GE DRA DROG TRUL PI KU
THRI MED ZHING KYONG GON POR SOL WA DEB

SHE JA KUN KHYEN JAM YANG CHHO KYI JE
TSHE WANG CHHOG TU DRUB LA SOL WA DEB

CHEN RE ZIG WANG GYU THRUL DOR JI GAR
KUN ZANG NGE DON WANG POR SOL WA DEB

Tashi Oser at your feet I supplicate

*To the one prophesized by Orgyen to have direct perception of dharmata
Chonyid Gyamtsho at your feet I supplicate*

*To the one abiding at the **great feast of the thirteenth sublime ground**
Namkha Gyamtsho at your feet I supplicate*

*To the emanation of Guru SenggeDradrog (Guru Roaring of Lion)
Thrimed Zhingkyong Gonpo at your feet I supplicate*

*To one who knows all that can be known, the lord of the Dharma of Manjushri
Tshewang Chogtu Drub I supplicate*

*To the dance of the indestructible, the emanation of Lord Chenrezig
Kunzang Ngedon Wanpo I supplicate*

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HE RU KA PAL SANG CHHOG TEN PI DAG
RIN DZIN JIG MED GON POR SOL WA DEB

SANG WI DAG PO YE SHE ROL PI GAR
JIG DRAL CHHO YING DOR JER SOL WA DEB

DOD MI NE LUG TOG PA CHHOG TU GYUR
CHHO YING RANG DROL ZHAB LA SOL WA DEB

GYAL TSHAB JAM GON THUG JE CHHOG GI ZUG
CHHO KYI LO DRO ZHAB LA SOL WA DEB

CHHEM CHHOG DOR JE THRO LOD NGON NANG WA
JIG MED YON TEN GON POR SOL WA DEB

DRUB PA THAR CHHIN CHHO KYONG DREN TU KOL

*To the lord of the sublime secret teachings, the glorious heruka
Rindzin Jigme Gonpo I supplicate*

*To the dance of primordial awareness' play, the lord of that which is hidden
Jigdral Choying Dorje I supplicate*

*To one who has become most excellent, having realized the way things are primordially
Choying Rangdrol at your feet I supplicate*

*To the supreme compassionate form of the regent Maitreya
Chokyi Lodro at your feet I supplicate*

*To the manifestation of the Chemchog Dorje Throlod
Jigme Yonten the protector I supplicate*

To one who bind Dharma protectors into service, having reached the end of sadhana

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RIN DZIN JAM PAL DOR JER SOL WA DEB

SANG CHHEN TEN PI GYAM TSHEN CHYOG CHUR DRENG
THUB TEN CHHO KYI GYAM TSHOR SOL WA DEB

LONG SAL NYING PI NYEN GYUD TON DZE PI
THRIN CHHEN LA MI ZHAB LA SOL WA DEB

DUG NGAI THRUL WA ZHI WAR JIN GYI LOB
RANG SEM TSA WA CHHOD PAR JIN GYI LOB

PHUNG PO RIG NGAR MIN PAR JIN GYI LOB
SEM NYID CHHO KUR DROL WAR JIN GYI LOB

HUNG HRIH KYE MED CHHO KU KUN TU ZANG PO TANG
LHUN DRUB LONG KU RIG NGA KHANG CHHEN TSHO

Rindzin Jampal Dorje I supplicate

*To one who raises the victory banner of the great secret teachings
Thubten Chokyi Gyamtsho I supplicate*

*To the one who teaches the aural lineage of Longsal Nyingpo
The extremely kind lama at your feet I supplicate*

*Please bestow your blessings so that confusion of the five poisons eased away.
Please bestow your blessings so that my mind is cut at the root.
Please bestow your blessings so that (my) aggregates ripened into the five (buddha) families.
Please bestow your blessings so that the essence of (my) mind frees into the Dharmakaya.*

*Hung Hrih To Samantabhadra, the unborn Dharmakaya,
The five families of Buddha Immense Ocean, the spontaneously accomplished Sambhogakaya, and*

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GA RAB DOR JI ZHAB LA SOL WA DEB
ZAG MED JA LU DRUB PAR JIN GYI LOB

NYING PI THON TON SHIRI SENGHA TANG
CHHI MED RIN DZIN PE MA JUNG NE TANG
DE CHHEN GYAM TSHOI ZHAB LA SOL WA DEB
ZAG MED JA LU DRUB PAR JIN GYI LOB

RIN DZIN CHHEN PO DUN DUL DOR JE TANG
LONG SAL THON TON THRIN CHHEN LA MI ZHAB
LUNG ZIN CHHO DAG NAM LA SOL WA DEB
ZAG MED JA LU DRUB PAR JIN GYI LOB

BUM THRAG THRUG CHUI KA YI CHA RA WA

*Garab Dorje, at your feet I supplicate
Please bestow your blessings so that I may accomplish the undefiled rainbow body.*

*To Shrih Senggha who teachings the essential meaning,
Pema Jungne the deathless knowledge holder, and
Dechen Gyamtsho, at your feet I supplicate
Please bestow your blessings so that I may accomplish the undefiled rainbow body.*

*To Dundul Dorje, the great knowledge holder,
The extremely kind lama who teaches the point of Longsal, and
The Dharma lords who received prophesy*

Please bestow your blessings so that I may accomplish the undefiled rainbow body.

To the watchman of the six million Buddha teachings

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NGAG DAG THRANG SONG KYE BU LEG PA TSAL
THAM CHEN GYAM TSHOI ZHAB LA SOL WA DEB
DRUB PI BAR CHED ZHI WAR JIN GYI LOB

The mantra lord, the rishi, the excellent man

The ocean of oath-bound protectors, at your feet I supplicate

Please bestow your blessings so that obstacles to practice will ease away.

Request thus to the Dorje Nyingpo Lineage.

Recollecting the qualities of the lama and calling him from afar - this is well-known as encompassing the nine precious supremes, namely the activities of the three times of the three bodies, the three jewels and the three roots. The following recitation verses are that:

LA MA LA SO WA DEB SO (3X)

NGO WO KYE MED KYI CHHO KU
RANG ZHIN GAG MED KYI LONG KU
THUG JE CHYOG MED KYI TRUL KU
KU SUM RIN PO CHHE KHYEN NO

To the lama I supplicate (3x)

The Dharmakya - the unborn entity

The Sambhogakaya - the unceasing innate nature

The Nirmanakaya - the boundless compassion

The precious Trikaya, keep me in mind.

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LAMA LA SO WA DEB SO (3X)

CHYOG CHUI SANG GYE KYI TRUL PA
DO NGAG DAM CHHO KYI TER DZOD
PHAG PI GEN DUN GYI TSHOG PON
CHHOG SUM RIN PO CHHE KHYEN NO
LAMA LA SO WA DEB SO (3X)

LA MED LA MA YI DREN CHHOG
YI DAM KUN DU KYI TSUG GYEN
THRANG MED DAKKI YI TSHOG PON
TSA SUM RIN PO CHHE KHYEN NO

To the lama I supplicate (3x)

*The emanation of Buddhas in the ten directions
The treasury of sacred Dharma of sutra and mantra
The head of the assembly of aryan Sangha
Precious One of the Three Jewels, keep me in mind
To the lama I supplicate (3x)*

*The excellent guide - the unsurpassed lama
The crown ornament of the host of tutelary deities
The head of the assembly of countless dakkinis
Precious One of the Three Roots, keep me in mind*

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LAMA LA SO WA DEB SO (3X)

NGON JON SANG GYE KYI TRUL PA
TAN TI SANG GYE KYI GYAL TSHAB
MA ONG SANG GYE KYI JUNG NE
THU SUM RIN PO CHHE KHYEN NO
LAMA LA SO WA DEB SO (3X)

CHYOG CHUI SANG GYE MA LU THAM CHED KYI
THRIN LE CHIG TU DU PI RIN PO CHHE
TSA WI LA MI ZHAB LA SO WA DEB
JA LU CHHO KU DRUBPAR JIN GYI LOB

To the lama I supplicate (3x)

*The emanation of Buddhas past
The representative of Buddhas present
The source of Buddhas future
Precious One of the three times
To the lama I supplicate (3x)*

*Precious One of the enlightened activities of
All Buddhas without exception of the ten directions, gathered into one
Root lama at your feet I supplicate
Bless me to accomplish the Dharmakaya rainbow body*

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KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA RIN DZIN LONG SAL NYING PO KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA GYAL SE SOD NAM DEU TSEN KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA TSHUNG MED TA SHI O ZER KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA LUNG ZIN CHHO NYID GYAM TSHO KHYEN NO

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Rinzin Longsal Nyingpo please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Sonam Deutsen please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Tshungmed Tashi Ozer please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Lungzin Chonyid Gyamtso please keep me in mind.

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KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA DRUB THOB NAM KHA GYAM TSHO KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA JE WON TA SHI PHUN TSHOG KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA THRI MED ZHING KYONG GON PO KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA GYUR MED TSHE WANG CHHOG DRUB KHYEN
NO

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Drubthob Namkha Gyamtso please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Jewon Tashi Phuntsog please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Trime Zhingkyong Gonpo please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Gyurme Tsewang Chogdrub please keep me in mind.

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KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA KUN ZANG NGE DON WANG PO KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA RIN DZIN JIG MED GON PO KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA JIG DRAL CHHO YING DOR JE KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA GYUR MED CHHO YING RANG DROL KHYEN
NO

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Kunzang Ngedon Wangpo please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Rinzin Jigme Gongpo please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Jigdral Choying Dorje please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Gyurme Choying Rangdrol please keep me in mind.

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KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA KUN KHYEN CHHO KYI LO DRO KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA JIG MED YON TEN GON PO KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA RIN DZIN JAM PAL DOR JE KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA JIG MED KUN ZANG NAM GYAL KHYEN NO

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Kunkyen Chokyi Lodro please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Jigme Yonten Gonpo please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Rinzin Jampal Dorje please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Jigme Kunzang Namgyal please keep me in mind.

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KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA THUB TEN CHHO KYI GYAM TSHO KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA GYUR MED TEN PA NAM GYAL KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA KHEN CHHEN GYAM TSHEN O ZER KHYEN NO

KHYEN NO KHYEN NO LA MA KHYEN NO SANG GYE KUN DU KYI NGO WO
THRIN CHHEN TSA WI LA MA KHYEN NO

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Thubten Chokyi Gyamtso please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Gyurme Tenpa Namgyal please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama - Khenchen Gyamtzen Ozer please keep me in mind.

Keep in mind, keep in mind, Lama please keep me in mind. The essence of all Buddhas gathered together, the immensely kind root lama please keep me in mind.

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Thus, repeat the root lama prayer as many times as possible. Then recite ardently the "siddhi" (Guru Rinpoche heart mantra) 100,000 times. There is internal ripening and the four empowerments are taken into the path. Then, visualizing the lama above your head recite the following with fierce devotion:

TSA WI LA ME DAG GI LU JIN GYI LAB TU SOL
NGAG JIN GYI LAB TU SOL
YID JIN GYI LAB TU SOL
LU NGAG YID SUM JIN GYI LAB TU SOL

KA YA WAKKA TSITA SARWA SIDDHI PHA LA HUNG AH

Root lama please bless my body

Please bless my speech

Please bless my mind

Please bless all three - my body, speech and mind

Kaya Wakka Tsita Sarwa Siddhi Phala Hung Ah

Due to your heartfelt prayer to have your request fulfilled, light rays emanate from the lama's body, and the lineage lamas and entourage dissolve into the root lama. Feel that the lama is pleased with you and come to the top of your head. At his three places (crown, throat and heart chakras) appears the three syllabi (OM AH HUNG), the innate nature of the three vajras (ultimate and indestructible body, speech and mind). The crystal-like syllable OM in between the lama's eyebrows becomes radiant and emits a ray of light ray which lands on the top of your head, cleansing you of bodily karma and obscuration of the channels. You obtain the vase empowerment and the authorization to practice the generation stag. And the fruit, the

nirmanakaya status, is made manifest. The lotus-ruby-like AH at the throat blazes and emit a ray of light which dissolves into your throat, cleansing you of verbal karma and the obscuration of the winds. You obtain the secret empowerment and the authorization to practice the chandali (tummo) yoga. And the fruit, the sambhogakaya status, is made manifest. The blue-autumn-sky-like HUNG at the heart emits a ray of light and lands in your heart, cleansing you of mental karma and the obscuration of the bindus. You obtain the prajñajana empowerment and the authorization to practice the bindu great bliss. And the fruit, the dharmakaya status, is made manifest.

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Then white, red and blue light rays simultaneously emanate from the three places of the lama and dissolve into your three places, cleansing you of the alaya (kūṅzhi) karma and the obscuration of knowables. You obtain the precious word empowerment and the authorization to practice the Great Completion. And the fruit, the svabhāvākāya status, is made manifest. As regards the phrase "is made manifest", it refers to the existence of the seed (the Buddha nature) in your continuum that makes the renouncing/relinquishing of obscuration and the manifesting of (Buddha) qualities possible/sensible. In order to walk the secret path of liberation, visualize the lama in your heart. Then, with heartfelt devotion that is without attachment, recite the following:

PAN DEN TSA WI LA MA RIN PO CHHE
DAG GI NYING KAR PE MI ZEU DRU LA
DRAL WA MED PAR TAG PAR ZHUG NE KYANG
KA DRIN CHHEN PI GO NE JE ZUNG TE

*Glorious precious root lama,
Please abide always at the centre of the lotus in my heart,
Never ever separated from me,
Taking me into your care by your great kindness,*

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KU SUNG THUG KYI NGO DRUB TSAL TU SOL

Please arouse in me the accomplishments (siddhis) of body, speech and mind.

As a result of your fervent request, the lama above your head is pleased and smiles radiantly. He descends through the Brahma hole (on top of your head) into the centre of your heart and onto the most excellent pollen bed of (the lotus) flower well developed by your faith, lucidly abiding there. Feel that you obtained the siddhi of the three vajras. Thus, you have no need to search externally for the deity and lama. The so called essence mind, the innate wisdom, along with the body speech and mind, are primordially the display of lama's body speech mind along with their activities and are definitely pure all round. The great purity and equality of the karmic existences and appearances and the immaculate experience of the mandala is the vital point, like a peg that holds down (a tent). In the completion stage, the three vajras of the lama and your three doors, is like placing water on water, naturally settled into inseparability with no contrivance. The bliss-emptiness unity that is beyond expression - a state of very spacious complexion that is apart from distraction and cultivation - when you preserve this, it is seeing the true face of the lama's dharmakāya. This is the special feature of the foremost instruction (man ngag) teachings. Emerging from this (state), bring all karmic existences and appearances into the path by seeing them as the play of pure appearances of the body speech and mind of the lama.

PAGE 41-1

**ENTERING THE CITY OF OMNISCIENCE
AN ASPIRATION PRAYER FOR THE ACCOMPLISHMENT OF THE WORDS OF TRUTH**

NGO DRUB GYAM TSHOI JUNG NE LA MA TANG CHHOG SUM JANG CHUB
SEM PA NAM LA CHHAN TSHAL ZHING KYAB SU CHHI-O JIN GYI LAB TU
SOL

MIN NGAI KYE WA NE TSHE RAB THAM CHED TU TAN JOR CHOB GYED
TSHANG WI MI LU RIN PO CHHE THOB TE JE TSUN LA MA TSHEN NYID
TANG DEN PI DUL JAR GYUR WAR SHOG CHIG

NGON THO TANG NGE LEG THA DAG GI JUNG KHUNG THO SAM GOM SUM
GYI RANG GYUD TUL TE GYAL WI TEN PA RIN PO CHHE JE SU LOB PAR
SHOG CHIG

To the source of the ocean of siddhis, the Lama, the Three Jewels, Bodhisattvas I prostrate and go for refuge. Please bestow upon me your blessing.

May I in life after life obtain a human birth with a body made precious with nothing less than the eighteen freedoms and endowments, to be trained and disciplined by a fully qualified and highly attained lama.

As the source of temporal happiness (that of the human and god realms) and ultimate happiness (liberation and omniscient) are entirely from the subduing of one's continuum through hearing, contemplating and meditating (on the Dharma), may I follow and study the precious teachings of the Victorious One.

PAGE 41-2

CHO LA JUG PI TSA WA NGE JUNG TANG LO DEN NAM PA ZHI GYUD LA
NGAM NGAM SHUG KYI KYE NE KHOR WA THA MED KYI JA WA LA TSON
DONG TANG ME OB TA BUR THONG WAR SHOG CHIG

LE DRE LU WA MED PA LA YID CHHE NYE NE GE DIG GI LE THRA MO TSAM
LA YANG JUG DOG JED PAR SHOG CHIG

NE THROG DU DZI KYEN NGEN LA SOG PA JANG CHUB DRIB PI BAR CHHED
KYI WANG TU MI DRO WAR KON CHHOG SUM GYI KYAB OG TU TSHUD DE
KYE BU SUM GYI LAM LA LOB PAR SHOG CHIG

DE SHEG KUN DU KYI NGO WA KA DRIN CHEN GYI LA MA THAM PA LA THE
TSHOM TANG NYAM DROG KYI MI RU ZUNG WI LOG TA PANG TE SANG GYE
NGO SU THONG WAR SHOG CHIG

May the root cause of putting the Dharma into practice, i.e., renunciation (definite emergence) and the four reversals of the mind, arise automatically in my (mental) continuum, and may I thereby see the endless cycling of existence as similar to being imprisoned in a pithole or hearth.

Seeing the efficacy of cause and effect and gaining certainty about it, may I engage in even the smallest of virtue and disengage from even the smallest of evil.

May unfavourable conditions of places, friends, frivolous entertainments, etc., not gain any power to become obstacles to my practising and attaining enlightenment. Thus may I enter into the protection of the Three Jewels and train in the path of the three types of persons.

May I not behold the kind lama like an ordinary person nor harbour doubt about him, the kind lama who is in essence the embodiment of all the sugatas. By abandoning wrong views of the lama, may I see him as the actual Buddha.

PAGE 41-3

THE-I THU LU TSHON JED PE-I WANG ZHI GO SUM MIN PAR JE TE MED
JUNG DOR JE THEG PI SENG LAM LA JUG PAR SHOG CHIG

SON DEB TANG MO GU KYI TSHAM JOR LAM TU LONG NE TSHON JA THON
GYI GONG GYUD DAG LA PHO TE TOG PA NAM KHA TANG NYAM PAR SHOG
CHIG

KYED PA MA HA YO GI NYAM LEN THAR CHHIN NE NOD CHUD KYIN KHOR
SUM TU SHE SHING RIN DZIN NAM PA ZHI SA LA DROD PA GYAL SE PE MA
TANG BI MA LA TA BUR GYUR WAR SHOG CHIG

By that power, may my three doors be ripened by the symbolic four empowerments and place me on the direct path of the marvellous vajra vehicle.

May the arising of the combination of supplication and revering devotion cause to arise in me the symbolic meaning of enlightened mindstream, and may my realization be equal to space (in its vastness).

Having perfected the practice of the generation stage of Mahayoga, may I cognize the world and its contents as the threefold mandalas and become like Padmasambhava and Vimalamitra, able to traverse the four stages of an awareness holder.

PAGE 41-4

LUNG A-NU YO GI NYAM LEN THAR CHHIN NE KHON DE KYI DZIN TOG DE
TONG NYI SU MED PI NGO WOR SANG GYE TE OG MIN TUG PO KOD PI
ZHING KHAM LA WANG GYUR WAR SHOG CHIG

DZOG CHHEN A-TI YO GI NYAM LEN THAR CHHIN NE CHO CHEN GYI NANG
WA CHO NYID KYI LONG TU ZED NE ZHON NU BUM KUR DROL WA RIN DZIN
GA RAB DOR JE TA BUR GYUR WAR SHOG CHIG

DOR NA DAG GI JANG CHUB KYI CHOD PA LA LAB PA NE ZUNG TE GO SUM
GYI JA WA CHI GYI PA THAM CHED PHA MA SEM CHEN THAM CHED KYI
THON TU GYUR WAR SHOG CHIG

Having perfected the practice of orally-transmitted Anuyoga, may I attained the enlightened state whose essence is the non-duality of bliss-emptiness and grasping thoughts of samsara-nirvana, and have dominion over the buddha-field called "The Densely Arrayed Realm of Akanishtha".

Having finished the practice of Atiyoga great completion, may the appearances of phenomenal entities (dharmin) be brought to an end in the expanse of dharmata, and become like the awareness holder Garab Dorje who was liberated in the youthful vase body.

In brief, from the moment of my training in the conduct of a bodhisattva onwards, whatever the activities of my three doors, may it be for the benefit of all sentient beings.

PAGE 41-5

THU TANG MAM PA THAM CHED TU THAM PI CHO MA YIN PI JIG TEN THUN
JUG GI SAM PA KED CHIG MA TSAM YANG SEM LA MI KYE WAR SHOG CHIG

KHAL TE LE TANG BAG CHHAG WANG TSEN PAR GYUE NE CHHIN CHI LOG
GI LO KYE NA ANG THE NYID MIN DRUB PAR SHOG CHIG

ZHEN THON TU GYUR NA LU SOG DOR WA LA YANG NYAM NGA MED PA
ZHON NU THON DRUB TA BUR GYUR WA SHOG CHIG

THON JYI LHUN DRUB KYI SA LA CHHIN NE KHAM SUM KHOR WI GYAM
TSHO THONG NE TRUG NU PA TOB CHU MIN JIG NAM ZHI TSAL CHEN TU
GYUR CHIG

At all times, wherever I am, may I not give rise even for a moment, a mind that does not comport with the Dharma or a mind that comports with the world.

May it not happen that I give rise to a perverted mind due to my karma and habitual patterns taking control of me.

May I in order to be of benefit to others be unafraid to lose even my body or life, just like the youth Siddharta.

Reaching the state of spontaneous accomplishments of the two benefits, may I be an adept in ten strengths and four fearlessness, having the ability to pluck beings out of the ocean of the wheel of the three existences.

PAGE 41-6

DOD PA TANG DRAL WI MON LAM TE TA BU YONG SU DRUB PI THUN GYUR
DZED PAR GYAL WA SE CHE NAM KYI ZHAL GYI ZHE PA YIN NO

THRANG SONG DEN PAR MA WA NAM LA CHHAN TSHAL LO

OM DHA RE DHA RE BHANDHA RE BHANDHA RE SVA HA

GE WA TOB CHHE WAR GYUR CHIG MON LAM THU TSEN PAR GYUR
CHIG DIG PA DAG KYEN PAR GYUR CHIG

DZA YA DZA YA SIDDHI SIDDHI PHA LA PHA LA AH AH HA SHA SA MA
MAMA KO LING SA MANTA

Buddhas and their sons have given their word to provide assistance and conducive conditions for the thorough accomplishments of such aspiration prayers that are free of desires.

I prostrate to all Sages who speak the truth.

Om Dhare Dhare Bhandhare Bhandhare Svaha

May the force of virtues be great. May aspiration prayers be powerful and effective. May evil be swiftly and skilfully cleansed.

Dzaya Dzaya Siddhi Siddhi Phala Phala Ah Ah Ha Sha Sa Ma Mama Koling Samanta

At the insistence of Bhadra Dharma Viit Diya of Amdo region of Kham, Dzogchen practitioner Rangjung Dorje (thus) spoke (the above). Virtuous!

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PAN DEN LA MI NAM PAR THAR PA LA
KED CHIG TSAM YANG LOG TA MI KYE ZHING
CHI DZED CHHO SU THONG WI MO GU KYI
LA MI JIN LAB SEM LA JUG PAR SHOG

KYE WA KUN TU YANG DAG LA MA TANG
DRAL MED CHHO KYI PAL LA LONG CHOD NE
SA TANG LAM GYI YON TEN RAB DZOG NE
DOR JE CHHANG GI KHONG PANG NYUR THOB SHOG

KYE ZHING KYE WA DAG NI THAM CHED TU
RIG ZANG LO SAL NGA GYAL MED PA TANG
NYING JE CHHE ZHING LA MA LA GU DEN
PAN DEN LA MI THAM TSHIG LA NE SHOG

PAN DEN LA MI KU TSHE TEN PA TANG

*Towards the liberating activities of the glorious guru,
May I not for even a moment, give rise to perverted views,
But instead with devotion, seeing them accord with the Dharma,
May the blessings of the guru enter my mindstream.*

*In all my lives, may I not be separated from the authentic guru.
Using thoroughly the glorious Dharma, and
Excellently perfecting the qualities of the grounds and paths,
May I rapidly attain the level of Vajradhara.*

*In this life and in all my future lives,
May I be born in an excellent family, have a clear mind, be without an ego,
Have great compassion, have reverence for the guru,
And abide within the samaya of the glorious guru.*

May the life of the glorious guru be stable

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KHA NYAM YONG LA DE KYID JUNG WA TANG

DAG ZHEN MA LU TSHOG SAG DRIB JANG NE
NYUR TU SANG GYE SA LA GOD PAR SHOG

KA THOG PA ZHE KAR PI LING TU THRAG
THRAG PA THA YE GYAL WI ZHING KUN KHYAB
KHYAB DAG GYAL WA KUN TANG YER MED JE
JE THE TA SHI YUN RING TEN GYUR CHIG

*May sentient beings vast as space be totally happy.
May I and others be cleansed of accumulated obscuration,
And be swiftly established on the buddha ground.*

*The name of Kathogpa is well renowned in the land of snow,
Even pervading the unbounded land of the Victorious One.
Not differentiated from all the Victorious Ones, the ones who rule over all,
May their goodness be steadfast always.*

Further to the guru yoga as described previously, meditate that the lama is in the space above your right shoulder while walking, above your head while sitting, in your throat while you are eating or drinking and in your heart centre while sleeping. In summary, at all times, wherever you are, that is the highest of pure realms (og min, Akanishtha) bestowed by the lama. Whatever sufferings you encountered, do not shun away mentally, but instead think that they are skilfully made to appear by the lama for the exhaustion of negative karma and therefore feel happy. When you are happy and in pleasant circumstances, since the lama knows that, abandon pride (that you and your circumstance are happy) and making a show of your happiness. When engaging in concentration and sinking, agitation, depression and fatigue arises, the key point that you should know in bringing them into the path is mixing your mind with the mind of the lama and the like. The benefits of this according to the tantra "Laying Out the Samaya", recollecting the lama even for a moment is superior even to the meditation on a deity with the major and minor marks for three eons (kalpa). And, 'One can obtain the level of Vajradhara through unwavering devotion (to the guru) for six months'. According to "Secret Lamp", 'It is better to recite the request prayer to the lama once, than doing ten million yidam mantra recitation'. For the purpose of clearing obstacles to practising as described above, do the long-sounding HUNG, of which there are two - general and special. The general is to visualize as follows: Yourself as Wrathful Guru Rinpoche with a dark blue HUNG at the heart. While forcefully reciting HUNG, from the HUNG at the heart, there arise countless HUNGs that are like wisdom flames. The HUNGs, each emitting the sound HUNG, exit from the right nostril and fill the dwelling place. Sickness, negative forces and hindrances are driven beyond the iron mountains boundary, and the HUNGs fill completely whatever space there is. This is the extensive planting of the long-count HUNG in external appearances. Then the HUNGs enter your body through the left nostril. The fiery HUNGs fill up your entire body, even down to the tip of the hair in each pore of your skin. This is the extensive planting of the short-sounding HUNG in the internal aggregates. The special is from the profound aural lineage and is as follows: Visualize yourself as the yidam. At the heart, on a sun disc is a blue HUNG, making a rushing sound of HUNG. From the HUNG, visualize a similar HUNG making similar rushing sound and driving sickness, negative forces, evils and obstructions of the corporeal body, visualize all these as a reddish green fog, from the upper half of your body and heaving the fog out through the Brahma hole. Think your body is completely cleansed, like the way an amniotic sack is expelled. The HUNG then descends and revolve clockwise once around the HUNG at the heart. It then proceeds to cleanse the body of impurities through each of the four limbs, one by one, in the manner described previously before returning and dissolving into the HUNG at the heart. Keeping your awareness on that, hold your breath once. Then as the breath is released, visualize that countless HUNGs emanate from the HUNG at the heart, causing the body to become transparent and non-impeding and filling completely the one billion world system, ringing clearly with the sound of HUNG. Then as you inhale, all the HUNGs recede into the body through the pores. The body is completely filled with the HUNGs and ringing clearly with the sound of HUNG. When the HUNGs are receding into the body, think that the HUNGs outside and the HUNGs inside neither increase nor decrease in numbers. Practice like that for 108 times, sounding the HUNG musically. Conclude by bringing back the HUNGs that are outside. The body with the HUNGs inside then dissolve into the HUNG at the heart. The HUNG then fades away like a rainbow and you abide without any mental image or any form of reference.

PRAYER FOR THE LONG LIFE OF HH LHOGA RINPOCHE

THUB TEN CHI TANG NANG GYUR DE SUM GYI
LEG SHED DZIN KYONG PEL WI LO DRO THU

THO SAM GOM PE NGE NYE WANG JOR DEN
TSHO KYE TEN PI GYAM TSEN ZHAB TEN SOL

*You who have the mental capacity to hold, preserve and propagate the elegant teachings
Of the Muni's outer and inner tantras, and tripitaka;
You who have definitely attained mastery through hearing, contemplation and meditation,
You the Lake-born, the teachings victory banner, please live long.*

CHHI TAR NAM DREN ZHI PA SHA KYI TOG
NANG TAR CHHI ME RIN DZIN PE MA JUNG
SANG WA KUN ZANG DO MI GON PO NGO
YE ME CHHOG TRUL LO DRO GYAM TSEN LA
SOL WA DEB SOL KU TSHE KAL GYI BAR
ZHAB PE TEN CHING DZED THRIN GYE GYUR CHIG

*Externally, you are like the fourth universal guide, the crowning glory of Shakya clan.
Internally, you are like the immortal Vidhyadhara, the Lotus-born.
Secretly*, you are in fact the All-good Prime Protector.
Inseparable (from the above) supreme emanation Lodro Gyamtsen
I request that you live a hundred eons.
May your enlightened activities flourish.
* i.e. not obvious to ordinary beings*

DEDICATION

SOD NAM DI YI THAM CHE ZIG PA NYID
THOB NE NYE PI DRA NAM PHAM JE NE
KYE GA NA CHHI BA LAB THRUG PA YI
SID PI TSHO LE DRO WA DROL WAR SHOG

*By these merits, seeing all there is
And defeating the enemy of wrong doing,
May, transmigrating beings be free from the whirlpool of
Birth, aging, sickness and death, in the ocean of existence.*