

# **NYINGMA KATHOK BUDDHIST CENTRE**

## **LONGSAL NYINGPO'S LITURGY OF PEACEFUL & WRATHFUL THREE BODIES** **THE ENTRANCE TO DAILY PRACTICE - A CONDENSED ESSENCE**

PRAYER TEXTS FOR TSOG OFFERING  
ON THE 10TH DAY OF LUNAR MONTH

PAGE 1

**VERSES OF SUPPLICATION TO THE EIGHT AUSPICIOUS ARYAS**

*When commencing any activity, by reciting these verses of auspiciousness once at the start, the activity will be accomplished smoothly and in accordance with one's wishes. Therefore these verses should be given attention to.*

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 Sanghas,  
The aryan assembly dwelling in the auspicious realms in the ten directions  
Where apparent existences are pure and spontaneously existent,  
I prostrate to them all and thus may there be auspiciousness 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 In Giving Attention To All,

PAGE 2

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 In 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 (Sarvanivarsviskambhin),  
Essence Of Space (Akashagarbha), and, supremely exalted one - Good Throughout (Samantabhadra),  
Utpala, vajra, white Lotus, naga tree,  
(Wish-fulfilling) jewel, moon, sword, and sun,

PAGE 3

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

RIN CHHEN 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 shell, 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)

#### PAGE 4

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.

#### PAGE 5

### **REQUEST PRAYER TO THE LINEAGE LAMAS**

HUNG HRIH MA LU SEM CHEN KUN GYI GON GYUR CHIG  
DUD DE PUNG CHE MI ZED JOM DZED LHA  
NGO NAM MA LU JI ZHIN KHYEN GYUR PI  
CHOM DEN KHOR CHE NE DIR SHEG SU SOL

HUNG HRIH NGON GYI KAL PI TANG PO LA  
O GYEN YUL GYI NUB JANG TSHAM  
DHA NA KO SHI TSHO LING DU  
PE MA KHE SAR DONG PO LA  
YAN TSHEN CHHOG GI NGO DRUB NYE

HUNG HRIH The protector of all sentient beings  
The destroyer of the classes of demons and their armies  
The knower of all realities as they are -  
The Buddhas and their retinues - I request you all to come here

HUNG HRIH In the beginning of this eon,  
In the northwest land of Oddiyana,  
On an island in lake Dhanakoshi,  
(Arising) from the heart of a lotus,  
Endowed with the marvellous attainments,

#### PAGE 6

PE MA JUNG NE ZHE SU THRAG  
KHOR TU KHAN DRO MANG PO KOR  
KHYE KYI JE SU DAG DRUB KYI  
JIN GYI LOB CHHIR SHEG SU SOL  
GURU PE MA SID DHI HUNG

NEN CHHOG DI RU JIN PHOB LA  
DRUM CHHOG DAG LA WANG ZHI KUR  
GEG TANG LON DREN BAR CHED SOL  
CHHOG TANG THUN MONG NGO DRUB TSOL

CHOM DEN DIR NI JON PA LEG  
DAG CHAG SO NAM KAL WA DEN

You are renowned as the Lotus-born,  
Surrounded by numerous Dakinis.  
Following you in my practice,  
May your blessings thus descend upon me.  
Guru Pema Siddhi Hung

By the descend of blessings onto this sacred place,  
For the purpose of accomplishing the sublime, grant me the four empowerments,  
Clear all obstacles arising from obstructers and agents of perversion,  
And bestow the supreme and common accomplishments.

I welcome the Victorious Ones to this place  
All the portions of merits that we possess (we offer to you).

#### PAGE 7

DAG GI CHHOD YON ZHE NE KYANG  
DI NYID TU NI ZHUG SU SOL

DIR NI ZUG TANG LHEN CHIG DU  
KHOR WA SID TU ZHUG NE KYANG  
NE MED TSHE TANG WANG CHHUG TANG  
CHHOG NAM LEG PAR CHAL TU SOL

KUN ZANG DOR SEM GA RAB SHI RI SENG  
PE MA KA RA JEN BANG NYI SHU NGA  
SO ZUR NUB NYANG TER TON GYA TSA SOG

KA TER LA MA NAM LA SOL WA DEB

TSHE RAB KUN TU GON PO JAM PAL YANG

Please accept these offerings  
And thus abide here.

Abiding here, inseparable from the visualized,  
For the purpose of beings cycling in samsara  
Please bestow upon me freedom from disease, long life, good qualities  
And all that is superior and excellent.

Buddha Samantabhadra, Vajrasattva, Garab Dorje and Shri Singha,  
Padmakara, King and twenty-five disciples,  
So, Zur, Nub, Nyang, the hundred tertöns and others,  
And all gurus of Kama and Terma, I supplicate.

Manjushri, the protector in all future lifetimes

### PAGE 8

RIG KYI DAG PO THOB NE DRO KUN LA  
JANG CHUB CHOD PI LAM ZANG SAL DZED PA  
GYAL SE ZHI WI LHA LA SOL WA DEB

NYAM MED CHUG GI GYEN GYUR KA DAM PA  
KUN DU OD KYI SAR ZHUG TSANG TON JE  
THAM CHE KHYEN NGO PAL DEN JAM PA BUM  
TEN PI JUNG NE SUM LA SOL WA DEB

YONG DZOG TEN PI NGA DAG SO NAM BUM  
KYED DZOG GONG PA THAR CHIN YE SHE BUM  
SED SOI TUL ZHUG DRUB PA JANG CHHUB PA  
TEN PI DRON ME SUM LA SOL WA DEB

Obtaining the level of Lord of a Buddha family, to all sentient beings  
(You) manifest the excellent path of bodhisattvic conduct  
To the Conqueror's son, Shantideva I supplicate.

Kadampa, the unequalled crown ornament  
Lord Tsangton, abiding in the land of "All Light"  
Glorious Jampa Bum, the knower of all realities  
To these three who are sources of teachings, I supplicate.

Sonam Bum, who mastered the entire teachings  
Yeshe Bum, who thoroughly accomplished the intent of the generation and completion stages  
Jangchubpa, who accomplished the yogic practice of taking and restoring of life  
To these three flames of the teachings, I supplicate.

### PAGE 9

KON CHHOG GYAM TSHOI RANG ZUG KA THOG PA  
THAM TSANG JAM SUM LUNG TEN BU ZHI TANG  
LA RAB CHUG SUM THRUNG RAB CHUG SUM SOG  
DRUB PI WANG CHHUG MOG RAB CHUG SUM SOG  
KA GYUD NOR BUI THRENG WA DE DAG LA  
NYING NE SOL WA DEB SO JIN GYI LOB

DUD TANG THA MA DUL WI THUG JE TANG  
THU TOB NU PA DOR JE DZIN TANG TSHUNG  
THU SUM SANG GYE KUN DU LU MED KYAB

TER ZHED NYING PI SHAB LA SOL WA DEB

THU SUM KHYEN TSE O GYEN BI MA LA

Kathogpa, the very embodiment of an ocean of Three Jewels  
Tham, Tsang and Jam, and the four foretold ones  
The thirteen La-Rabs and the thirteen Thrung-Rabs  
And the thirteen Mo-Rabs who accomplished all the qualities  
To them, the jewel garland of the kama lineage  
I supplicate from the depth of my heart for your blessings

You who with compassion subdue demons and the army of foreign enemies,  
Who is just like Vajrapani in capacity, strength and power.  
Who truly is the Buddha of the three times, the embodiment of refuge,  
At your feet, Terzhay Nyingpo, I supplicate.

The wisdom-compassion of the three times, O-gyan Vimala

#### PAGE 10

SANG DZOD THUG KYI PAL WEI GO CHE NE  
ZAB SAL NYEN GYUD KAL DEN DRO LA PEL  
LONG SAL NYING PI SHAB LA SO WA DEB

THUB TEN DO NGAG CHHO KYI GYAM TSHO LA  
LEG THON SHED DRUB TEN PI NYI MA CHEN  
THA LE DUL JI MONG MUN KUN SEL WA  
PAL DEN ZANG PI ZHAB LA SOL WA DEB

DO NGAG LEG SHED TEN PA GYAM TSEN DZIN  
DZIN KYONG PEL LA WANG JOR PA WO CHHE  
KAL ZANG DRO LA CHHO CHHAR BEB DZED PA  
NGON TSHAR PAL DEN LA MAR SOL WA DEB

Opening the door of the auspicious endless-knot\* of the mind's secret treasury (*\*one of the eight auspicious emblems*)  
Propagating the profound and luminous aural lineage to destined beings  
At your feet, Longsal Nyingpo, I supplicate.

In the ocean of the sutric and mantric teachings of the Muni  
The explanations and practices that bring forth excellence, the sun of teachings  
The dullness and darkness of limitless beings to be trained are cleared  
To those glorious and excellent ones, at your feet I supplicate.

Holder of the victory banner of the excellent commentaries and teachings of sutra and mantra  
The great hero who is masterful in holding, preserving and propagating (the Dharma)  
The one who rains down the Dharma on sentient beings in this good eon  
Wondrous and glorious lama, to you I supplicate.

#### PAGE 11

OG MIN CHHO KYI YING KYI PHO TRANG NE  
THU SUM SANG GYE KUN GYI NGO WO NYID  
RANG SEM CHHO KU NGON SUM TON DZED PI  
TSA WI LA MI SHAB LA SO WA DEB

In the dharmadhatu palace of Akanishtha  
The intrinsic nature of all the Buddhas of the three times  
The one who directly points out our mind as dharmakaya  
Root guru, at your feet, to you I supplicate.

DOR JE LOB PON SANG GYE PAL  
THU SUM ZHUG LA CHAN TSAL LO  
CHHOG SUM TEN PI ZHI GYUR LA  
NYI MED YID KYI KYAB SUN CHI

NGON JOR YID KYI NAM TRUL PI

Vajra master (who is none other than) the glorious Buddhas  
I prostrate to you who is present throughout the three times.  
To the triple gems, the basis of the teachings  
With an unwavering mind, I go to you for refuge.

Pure offerings both real and imagined

### PAGE 12

THAG PI CHHOD PA ZHE SU SOL  
NGO DRUB CHU WO CHOD PI GEG  
NYE JE MA LU SHAG PAR GYI

CHHOG CHUI KHOR SUM THAG PI CHHO  
MA CHHAG CHOD LA JE YI RANG  
THAG PI THA ZHI THRI MA MED  
DZOG PI JANG CHUB SEM KYE DO

DE SHEG JANG CHUB SEM PA LA  
THAG PA SUM GYI LU BUL LO  
TSHE RAB DRANG WI LE NAM KUN  
DU TE JANG CHUB CHHEN POR NGO

I offer them to you, please accept.

Actions resulting in obstructions that cut the flow of accomplishments  
And actions that are wrong or vows breaking, I confess them all.  
Activities in the ten directions imbued with the threefold purity(\*),  
And performed without attachment, I rejoice.  
Untainted by the four extreme views(\*\*),  
I generate the perfect bodhicitta.

To the Sugatas and Bodhisattvas  
We offer bodies of the three purities(#).  
All the merits performed in our series of lives  
We gather them together and dedicate them to Great Awakening.

*(\*) threefold purity refers to the notion of (1) not being caught up with ideas about yourself, (2) not being caught up with ideas about the practice, and (3) not being caught up with ideas about the result.*

*(\*\*) four extreme views refer to views of phenomena as (1) existent, (2) non-existent, (3) both existent and non-existent, and (4) neither existent nor non-existent*

*(#) In Mahayoga, three purities refer to (1) purity of the outer world {snod dag pa} (2) purity of its inner contents {bcud dag pa} and (3) purity of the components, bases and activity fields forming the mind-stream {rgyud rnam dag pa}*

### PAGE 13

## PRAYER FOR OUR PRACTICE

E MA HO  
DRO GON PHAG PI TSHOG NAM GONG  
DROL LA DE KYID JUNG WI ZHI  
SANG GYE CHHO KYI SOL DZIN PI  
CHHOG CHUR GEN DUN THAR GYUR CHIG

## SANG GYE NAM KYI RAB NGAG SHING

Emaho

The intent of buddhas and bodhisattvas is to protect transmigrating beings,  
And is the basis of the arising of transmigrating beings' happiness.  
(As buddhas and bodhisattvas) are holders of the enlightened dharma,  
I pray that the sangha (of buddhas and bodhisattvas) flourish in the ten directions.

As greatly praised by Buddhas and Bodhisattvas,

### PAGE 14

KYEN DRO SHI WAR GO PI ZHI  
DU PA GYAM TSHOI TSON KHOR NAM  
THUG YID CHIG TU DRE GYUR CHIG

LHA TANG LA MA CHIG PI THROG  
PHEN TSHUN TSE WA RAM PHEL ZHING  
SEM YID DA NOL MIN DZOL ZHING  
CHIG SEM CHIG LA THED PAR SHOG

KYIN KHOR WANG DRAL CHIG PI THROG  
PHEN TSHUN YON TEN THONG WA TANG  
KYIN KHOR LHA TANG LHA MO YI  
THAR LAM THROG SU THONG WAR SHOG

The basis for the placement of samsaric beings in nirvana  
Is the hosts of principal deities and their retinues,  
May the enlightened mind and my mind mingle as one.

With the Deity and Guru as friends,  
And as mutual affection deepens and grows,  
May our minds communicate without confusion, and  
Being of one mind, gain confidence in one another.

As friends through being initiated into the same mandala,  
Mutually seeing good qualities in one another,  
(And as) male and female deities of the mandala,  
May we see each other as friends along the path to liberation.

### PAGE 15

THROG KYI CHOE PI KYONG THONG NA  
RANG GI SEM KYI KYON TU NGE  
RANG KYON RANG GI THONG WA TANG  
THAG PI NANG WA THONG WAR SHOG

DU PI CHHED CHAM MA LU KUN  
THAM SEL TSA TUNG MI JUNG ZHING  
NYE PI THRI MA KHANG GO PA  
KED CHIG NYID LA THAG GYUR CHIG

THROG LA THAG NANG PHEL WA TANG  
CHHO LA CHHOG SHE MED PA TANG  
LAM KHYER CHHO CHOD CHU LA SOG

Should I see faults in these friends,  
May I understand that it is due to my faulty mind.  
Recognizing my own faults,  
May I see pure appearances.

May all vajra brothers and sisters,  
Not give rise to root downfalls through lapses in keeping samaya.  
And may all stains and defilements from wrong doing,  
Be instantly purified.

May pure view of our friends grows,  
May we continue to thirst for the Dharma,  
And in proceeding along the path via the ten activities(#)

*(#) The ten Dharma activities are: (1) transcribe the Dharma (2) perform offerings to the three Jewels (3) do charity (4) listen to the Dharma (5) follow and uphold the Dharma (6) study the Dharma (7) teach the Dharma (8) recite the Dharma (9) contemplate (10) meditate*

## PAGE 16

THANG LHOD MED CHING RAM PHEL SHOG

KYEN DROL DE ZHING KYED PI ZHI  
SANG NGAG NYING PO THAR GYUR CHIG  
SANG NGAG ZHUNG ZHIN CHOD PA TANG  
LAG LEN NON THRUL MI JED SHOG

LHA TANG LA MI JIN LAB KYI  
CHHO KYI GAL KYEN KUN SHI ZHING  
THUN KYEN KHONG TU PHEL WA TANG  
TEN PA KHONG PHEL RAB GYE SHOG

KYED DZOG DEN PI THU TOB KYI  
TEN LA NOD PA KUN ZHI NE

May we not be inconsistent but progress rapidly.

May the essence of the secret mantra - the basis of  
Happiness and well-being of sentient beings - flourish.  
May our conduct accord with the secret mantra  
And may we not err in our practice.

By the blessing of the deities and the lama,  
May adverse conditions for the Dharma be completely pacified  
And favourable conditions flourish  
So that the teachings may develop, advance and thrive.

By the power and strength of the authenticity of the generation and completion,  
May all that can harm the teachings be subdued

## PAGE 17

SA CHU NYI DA NE KYI WAR  
TEN PA-ANG DE ZHIN RAB TEN SHOG

Between the earth and the sky  
May the teachings always remain.

*Samaya Gya Gya Gya. This prayer text is based on the hidden treasure (terma) of Vimalamitra, which by his blessing, was retrieved by the Tertön Longsal Nyimpö.*

## PAGE 18

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

### PAGE 19

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  
PemaThoteng 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

### PAGE 20

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  
CHUG 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 GYUN 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 excellent ground of the thirteen great assemblies  
Namkha Gyamtsho at your feet I supplicate  
To the emanation of Guru Sengge Dradrog (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 Wangpo I supplicate

## PAGE 21

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 Throlo  
Jigme Yonten the protector I supplicate  
To one who bind Dharma protectors into service, having reached the end of sadhana

## PAGE 22

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

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.

## PAGE 23

### **LONGSAL NYINGPO'S LITURGY OF PEACEFUL & WRATHFUL THREE BODIES** **THE ENTRANCE TO DAILY PRACTICE - A CONDENSED ESSENCE**

*The Lord Guru who is the essence of the Three Jewels,  
The condensed skillful method of practising the Three Roots all at once,  
Guru Rinpoche, with you as our crown ornament,  
Bless us to have a properly arranged sequence of teachings.*

*This is regarding the sadhana (method of accomplishment) of the lama three bodies, the lama peaceful and wrathful mandalas, and the lama three roots. The mode of entry to accomplish the nirmanakaya is a sufficient performance of this root sadhana cycle and comprises the opening, the main part and the conclusion.*

First, a congenial isolated place together with practice material, appropriately consecrated and blessed image of deity (either painted or carved) as external support for the generation stage. The internal support is a customarily made great torma with a red silken flags with umbrella as canopy. The secret support is the alcohol amrita prepared with ritual medicinal herbs. On a comfortable seat, enjoined with the Great Vehicle motivation, you should faultlessly perform the ancillary practices that gather the accumulations. The skulldrum (damaru), vajra and bell, the inner offering of torma with amrita and rakta to its left and right, and the seven offerings should be laid out in front. Perform the method of accomplishment and the application of activities according to the instructions without deviation. In a concentrative meditation session that is in accord with the Dharma, whether on the preliminary practice up to the practice of guru yoga, be certain to mix the mindstreams. The eight practices to be done now are: blessing, going for refuge, and generation of bodhicitta; commanding, setting boundary and welcoming; descent of blessing and consecration of offering articles.

## PAGE 24

HUNG HUNG HUNG

HRIH DE SHEG DU PA KU SUM THON GYI LHA  
THON NYI THAR CHHIN NAM LA KYAB SUN CHI

DRO KUN SANG GYE JANG CHUB THOB JI CHHIR  
JAM TANG NYING JE JANG CHUB SEM KYED DO

Hung Hung Hung

By the above recitation, think that one's residence and belongings, within the innate transparency of one's wisdom, at the moment of recollection, manifest in their pure primordial nature without any obstructions.

*Taking Refuge*

The assemblage of sugatas, the deity of the actual three bodies,  
To those who have finished the two accumulations I go for refuge.

*Generating Bodhicitta*

For the purpose of all sentient beings' attainment of the enlightenment of the buddha,  
I generate the loving and compassionate bodhicitta.

*Prior to the part on commanding, prepare the white torma and red torma offering that is to be presented to the spirit land owner.*

## PAGE 25

OM SVABHAWA SHUDDHA SARVA DHARMA SVABHAWA SHUDDHO HANG *Purify thus.*

TONG PI NGANG LE RIN PO CHHE NOD YANG SHING GYA CHHE WI U SU TOR MA DOD YON  
NANG ZHING SID PI LHA LU MI MA YIN NYUG MAR NE PI DRE SIN GEG RIG LEN CHHAG TANG  
CHE PI DOD JUNG GI JI TAR KHO WI CHHOD JIN DU GYUR

NAMA SARVA TATHAGATA JNANA AWALOKITE OM SAMBHARA SAMBHARA HUNG OM  
AKARO MUKHAM SARVA DHARMA NAM AHDYA NUPAN NATOTA OM AH HUNG PHET  
SVAHA

CHHOD JIN TOR MA DAM PA DI  
MANG POR TING NGE DZIN GYI PEL

Om Svabhawa Shuddha Sarva Dharma Svabhawa Shuddho Hang *Purify thus.*

From the state of emptiness, transform the torma at the centre of the vast and spacious precious vessel into offering of objects of desire of gods, nagas, asuras, innately abiding malevolent spirits, rakshasas and obstructors, that fulfil whatever wishes and needs of the karmic creditors.

Nama Sarva Tathagata Jnana Awalokite Om Sambhara Sambhara Hung Om Akaro Mukham Sarva Dharma Nam Ahdya Nupan Natota Om Ah Hung Phet Svaha

Dedication

This superior offering torna,  
Plentiful and proliferated by samadhi,

PAGE 26

SO SOR THOB PA NGAG KYI JE  
CHYAG GYA PHAM GYAL THAB TSOD MED  
YON ZHE DOD PI SAM PA DRUB

HUNG HRIH THRIN LE DI LA THED TANG MA THED PI  
DE TANG MA DE DE GYED MI MIN TSHOG  
GON KYAB THROG DZED NOED JE LEN CHHAG SOG  
KUN KYANG DEN TSHIG GYAL WI KA LA NYON

DAG GI DOD DON THRIN LE DRUB PA DI  
GON KYAB THROG DZOD SUNG CHYIR CHHOD PA ZHE  
MA THED GEG RIG LEN CHHAG DOD YON KHYER  
YONG KHYAB LHA SIN DRUB PI THROG DZOD CHIG

By mantra, each individual obtained (what each needed),  
By mudra, there is no defeat, victory nor quarrel.  
Desired qualities and things of enjoyment are accomplished the moment they are thought of (by the offeror).

Hung Hrih. Regarding these activities, the eight classes of non-humans,  
Be they with or without faith, mundane or transcendent, and  
Karmic creditors that defend, protect, help or harm,  
All shall, (by the power of) words of truth, listen to the Conqueror's command.

That I may accomplish the desired goals and activities, and  
For the purpose of providing protection and assistance, the offerings are accepted by helpful gods,  
While obstructors who are without faith depart with the retribution offerings of objects of their desires.  
May I be assisted in attainments by gods and rakshasas pervading everywhere,

PAGE 27

KHANG SAM DOD DON DRE BU LHUN DRUB DZOD

NA MO DAG GI SAM PI TOB DAG TANG  
THE ZHIN SHEG PI JIN TOB TANG  
CHHO KYI YING KYI TOB NAM KYI  
PHAG PA NAM LA CHHOD PA TANG

SEM CHEN NAM LA PHEN DAG CHYIR  
THON NAM KHANG DAG SAM PA KUN  
THE DAG THAM CHE CHI RIG PA  
THOG PA MED PAR DRUB GYUR CHIG

And may whatever I wished for be naturally and spontaneously actualised.

*Samaya (Sacred pledge). Seal, seal, seal. Treasury seal. Concealment seal. Profoundity seal. Secret seal. Seal, seal, seal. Extracted (literally 'copied') by Longsal Nyingpo from the yellow scrolls uncovered (literally 'invited') at Namchen Thragkar (white rocky outcrop of Namchen) and recorded by Tashi Lodro.*

Namo By the purity of the force of my mind,  
By the force of the Tathagata's generosity,  
By the force of the dharmadhatu (expanse of dharmas),  
I make offerings to the Arya beings (i.e on the path of seeing and above).

For the sake of benefiting sentient beings,  
Whatever that occupy their thoughts,  
All those thoughts (wishes/hope etc) whatever they may be  
May they be accomplished without impediments.

PAGE 28

CHO NAM THAM CHE GYU LE JUNG  
THE GYU THE ZHIN SHEG PE SUNG  
THE LA GOG PA KHANG YIN PA  
GE JONG CHHEN PO DI KED SUNG

DIG PA CHI YANG MI JA ZHING  
GE WA PHUN SUM TSHOG PAR CHED  
RANG GI SEM NI YONG SU DUL  
ZHEN GYI SEM NI TRUG MI JA

DI NI SANG GYE TEN PA YIN  
TEN PI CHO LA YUN RING TU NE PAR GYUR CHIG

All phenomena arose from causes;  
The Tathagata has spoken of those causes;  
And the cessation of those causes  
Have been taught by the Great Shramana. (i.e. Buddha Shakyamuni)

Do not commit whatever is evil,  
Accumulate perfect and complete virtues,  
Tame completely your own mind,  
Do not disturb the minds of others.

These then are the teaching of the Buddha.  
May the dharma of teachings remain for a long time.

*Do this gift of Dharma, then bring the torma outside and throw.  
Prepare the torma for obstructing spirits as per visual transmission, and the food offering, butter lamp offering, and the torma that is shaped by squeezing dough inside one's fist. Then consecrate the torma for obstructing spirits:*

PAGE 29

OM HRIH PEMA TATRIT HAYADHRIWA HULU HULU HUNG PHET

HUNG CHYOG ZHI TSHAM GYED TENG OG THAM CHE TANG  
SA OG SA TENG SA LAR GYU WA YI  
GEG TANG LOG DREN LEN CHHAG JUNG PI TSHOG  
WANG CHHEN THRO GYAL BAR WI KA JUNG GI  
KED CHIG YUD TSAM CHIG GI DIR DU SHIG  
DAG GI GO WI KA LA NYEN PAR GYI

OM BENZA TA KI RA TSA HUNG DZA DZA HUNG BAM HO BENZA AMGU SHA DZA  
GEG TANG LOG DREN LEN CHHAG JUNG PO THAM CHED DU PAR GYUR

OM BENZA YAKSHA HUNG OM BENZA DZALA ANALAH HANA DHAHA PA-TSHA MA-THA  
BHANDZA RANA HUNG PHET

OM SVABHAWA SHUDDHA SARVA DHARMA SVABHAWA SHUDDHON HAM  
TONG PA NYID TU GYUR / TONG PI NGANG LE TRAM LE

Om Hrih Pema Tatrita Hayadhriwa Hulu Hulu Hung Phet

Hung In all the four cardinal directions, the eight intermediate directions, the up direction and the down direction,  
Wandering below the ground, on the ground, and above the ground -  
Obstructors, misguiders, karmic creditors, and elemental spirits -  
By the command of Blazing Mighty Wrathful King,  
Are instantly gathered here.

Listen to the instructions that I am giving:

Om Benza Ta Ki Ra Tsa Hung Dza Dza Hung Bam Ho Benza Amgu Sha Dza  
All the obstructors, misguiders, karmic creditors and elemental spirits are gathered.

Om Benza Yaksha Hung Om Benza Dzala Ana Lah Hana Dhaha Pa-Tsha Ma-Tha Bhandza Rana Hung Phet

Om Svabhawa Shuddha Sarva Dharma Svabhawa Shuddhon Ham  
All becomes emptiness. From the state of emptiness, from TRAM .....

### PAGE 30

RIN PO CHEI NOD DU LEN CHHAG GEG KYI TOR MA KHA DOG THRI RO REG JA NU PA PHUN  
SUM TSHOG PA DOD PI YON TEN NGA TANG DEN PAR GYUR /

OM NAMA SARVA TATHAGATA JNANA AWALOKITE OM SAMBHARA SAMBHARA HUNG  
OM AKARO MUKHAM SARVA DHARMA NAM AHDYA NUTPAN NATOTA OM AH HUNG PHET  
SVAHA (7X or 3X)

RANG RANG TANG THUN PI DOD YON GYI LONG CHOED PAG TU MED CHING ZED MI SHI PI  
TER CHHEN PO CHIG TU GYUR

... arises a precious unimaginably large vessel in which the torma for karmic creditors and obstructors becomes endowed with exquisite colour, smell, taste and touch, and possess all the desirable five qualities.

Om Nama Sarva Tathagata Jnana Awalokite Om Sambhara Sambhara Hung Om Akaro Mukham Sarva Dharma Nam  
Ahdya Nupan Natota Om Ah Hung Phet Svaha (7x or 3x)

(The vessel) becomes an inexhaustible store of limitless desired items of enjoyment suited to each and every recipient.

*Having done the blessing in the said manner, perform the commanding:*

### PAGE 31

HUNG LA MI JIN LAB KHA LA TRIN TAR THRIG  
YI DAM LHA YI NGO DRUB CHHAR TAR BEB  
KHAN DROI THRIN LE DRUB PI TSHAM KHANG DIR  
GEG TANG BAR CHED DA WI KAL WA MED  
HUNG HUNG HUNG

CHHI NOED ZHAL YE NANG CHUD TAR SAL WI  
CHHI ROL TSHON CHA ME RI KHUR KHANG THRIG  
TSHAMS KYI KIN KHOR RANG ZHIN LHUN DRUB U  
KAL PI BAR TU SA THREG TEN PAR GYUR

BENZA THROTA RAKSHA RAKSHA

Hung With the lama's blessing, like masses of clouds in the sky,  
And the accomplishments of the yidam deity falling like rain,  
This hermitage of practice of the activities of dakini,  
Cannot be trespassed by obstructors and obstacles.  
Hung Hung Hung

*Recite the forceful mantra for a short time while throwing mustard seeds at the torma, then bring the torma outside and throw it away. Then establish the boundary as follows:*

Externally the vessel appears as a celestial palace, internally it is inhabited by deities  
Outside the palace is a tent assembled from weapons and mountains of flames.  
The border areas of the mandala are naturally completed  
Able to last till the end of the kalpa.

Benza Throta Raksha Raksha

PAGE 32

HRIH DE SHEG DU PA KU SUM THON GYI LHA  
RANG NGO MA SHE THOG MAR TOG PE DRIB  
THENG NE YER MED DU MA RO CHIG TU  
RANG NGO RANG ZHAL THON GYI JAL CHYAN TSHAL

HRIH GYAL WI YAB CHIG CHHO KU KUN TU ZANG  
RIG CHHOG THAG PA GON PO OG PAG MED  
THUG JI DAG NYID PHAG PA CHEN RE ZIG  
KU SUM DRO WI GON PO PEMA JUNG  
THENG DIR DAG LA JIN CHEN BAB TU SOL

NAMO DHARMA NIRMA SAMBHO KAYA AWESHAYA HRING HRING

*Opening the door of signs, and paying homage to the signs:*

Hrih Assemblage of sugatas, the actual trikaya deity,  
The initial veil due to conceptualization was due to not knowing one's own entity.  
From now onwards I pay homage to the inseparability where the many is of one taste,  
So that I may encounter my own face, my own entity.

*The descent of blessings:*

Hrih To the one father of the Conqueror is the dharmakaya Samantabhadra  
To the one of excellent and pure lineage, the guardian Limitless Light,  
To the lord of compassion, Arya Chenrezig  
To the guardian of transmigrating beings, the trikaya Lotus Born  
Please bestow a downpour of great blessings on me now.

Namo Dharma Nirma Sambho *Kaya* Aweshaya Hring Hring

PAGE 33

MAHA SARVA PANTSA PHUTSHA GANA TSAKRA HO

HRIH CHHO YING RANG ZHIN TONG PI NGANG NYID LE

KUN NANG DRO LA KHYAB PA NYING JI DANG

GYU YI NGO WO HRIH LE OD THRO PE

JUNG WA RIM TSEG SUNG WI KHOR LOI U  
YE SHE NGA LE DRUB PI ZHAL YE KHANG  
TSHAN NYI KUN DZOG U SU DAB GYED KYI  
TE WAR SENG KHRI DAR BOL PE DI TENG

*Blessing of offerings*

Maha Sarva Pantsa Phu Tsha Gana Tsakra Ho

*The main practice (concentration/samadhi) comprises thatness samadhi, total appearance samadhi, seed or causal samadhi and generation of palace and deity.*

*First*

From the dharmadhatu which innate nature is the state of emptiness

*Secondly*

The all illuminating sheen of compassion pervades transmigrating beings

*Thirdly*

By the emanation of light from HRIH, the essence of cause (seed),

*Generating The Palace And Deity*

There arise in vertical sequence, in the centre of a protective wheel,

A palace that came about from the five wisdoms.  
At the centre of a completely characterized eight-petal lotus,  
Is a lion throne, and on top of a silken cushion, lotus and moon seat

#### PAGE 34

TRUL PI RIN DZIN PEMA JUNGNE KU  
KU DOG KAR MAR TRAG DANG OD ZER THRO  
DOR JE KYIL TRUNG LO GYED ZHON NUI TSHUL  
NGAG KYI CHE DZOG THING NAG DAR GYI GO  
RAB JUNG CHE DZOG CHHO GO HA RI MAR  
KHOR LO GYUR GYAL CHE DZOG ZAB BER SOL  
CHYAG YE DOR JE RIG PI WANG NGA DZOG  
YE SHE NGA DEN THUG KYI TOD DU DZIN  
YON PE THOD PA DUD TSI TSHE BUM CHE  
SANG WI WANG DZOG NYAM ZHAG TE WAR DZIN  
DOR JE TSE NGAI KHA THANG DRU MOR CHHANG

Is the nirmankaya Vidyadhara Lotus Born  
His body has a pink lustre and radiates light  
He has the appearance of an eight year old and sits cross legged.  
Dressed in mantra garment, a dark blue vest,  
Monastic clothing with 'hari red' shawl (choe goe),  
Accoutrements of a wheel-turning king and a brocade cape,  
His right hand holding at his heart, complete in the five wisdoms,  
A vajra of complete five-knowledge empowerment, and  
His left hand holding at his navel in equipoise meditation, complete in the secret empowerment,  
A skullcup of amrita with a life vase of immortality.  
Held at the elbow is a five-prong vajra-khatvanga

#### PAGE 35

SANG PI WANG DZOG ME LONG DRIL BU GYEN  
U LA DAB DEN PEMA THONG DROL SOL  
KU NGAI WANG DZOG RIG NGAI TAG KYI GYEN  
TSE GYAL DOR JE DEM DRO OD BAR WA  
THEG CHHOG ATI YOGAI TSE MOR CHING  
KU LA NA TSHOG DAR TANG RIN CHHEN TRE  
SA LAM YONG DZOG JANG CHUB CHYOG KYI TSHON  
KU SUNG THUG TANG YON TEN THRIN LE KYI  
LHA TANG RIN DZIN GYAL WI KU LA DZOG

PE DAI DEN TANG SHANG SHANG SHAR  
PE NYI RU TRAI DEN TENG TU

Ornamented by mirror and bell, complete in the secret empowerment.  
On his head he wears a lotus hat that liberates upon sight.  
It is ornamented by the five-family symbol, complete in the five-body empowerment.  
Topping off the hat is a vajra with supple feathers that blazes with light.  
(His hair) is bound with atiyoga of the supreme vehicle.  
His body is adorned with various silks and jewels that  
Represent the entire bodhisattvas' bhumis and paths.  
The enlightened body, speech, mind, qualities and activities  
Are complete in the body of the Conqueror, the Vidyadhara Deity.

On a moon disc on a lotus bed, there arose a throne upheld by shang shangs,  
On the throne is a lotus with moon and rutra seats,

#### PAGE 36

THE YI CHYI RIM DAB GYED LA

SHAR TU PEMA JUNG NE THING  
DOR JE YE LA DIG DZUB YON  
CHER BU YUM TANG THRIL WAR KYED

LHO RU LO DEN CHHOG SED KAR  
TA RU YE LA PE PHOR YON  
NGAG CHHANG ZI JID DEN PAR KYE

NUB TU NYI MA OD ZER SER  
KHA TRANG YE LA NYI ZER YON  
NAN JOR CHOD PI TSHUL TU KYED

JANG TU SENG GE DRA DROG THING

The lotus having eight petals along its outer rim:

On the eastern petal is blue Padma Jungne (Lotus-Born)  
With a vajra in his right hand and his left making a threatening gesture with his fingers.  
He is embraced by his naked consort.

On the southern petal is white Loden Chogsed (Mind-Desiring-The-Most-Excellent)  
With a damaru in his right hand and skullcup in his left.  
He is a mantra holder with a charismatic aura.

On the western petal is yellow Nyima Odzer (Light-Rays-Of-The-Sun)  
With a khatvanga in his right hand and sunbeam in his left.  
He appears as a yogi engaged in yogic acts.

On the northern petal is blue Sengge Dradrog (Lion's Roar)

### PAGE 37

DOR JE YE LA DIG DZUB YON  
RAB JIG THRO WI TSHUL TU KYED

SHAR LHO PEMA SAMBHA KAR  
PE PHOR YE LA KYAB JIN YON  
GE LONG ZHON TSHUL DEN PAR KYED

LHO NUB PEMA GYAL PO MAR  
DA RU YE LA ME LONG YON  
GYAL PO ZI JID DEN PAR KYED

NUB JANG SHAKYA SENG GE SER  
DOR JE YE LA LHUNG ZED YON  
TRUL KU SHAKYA THUB PAR KYED

With a vajra in his right hand and his left making a threatening gesture with his fingers  
And has a frightfully angry form.

On the south eastern petal is white Padma Sambha  
His right hand holding a drinking skullcup and his left hand in the mudra of bestowing protection.  
He is a young fully ordained monk.

On the south western petal is red Padma Gyalpo (Lotus King)  
His right hand holding a damaru while his left holds a mirror.  
He is a king with charismatic aura.

On the north western petal is yellow Shakya Sengge (Lion of Shakya)  
His right hand holds a vajra while his left holds an alms bowl.  
He has the form of nirmanakaya Buddha Shakyamuni.

PAGE 38

JANG SHAR DOR JE THRO LOD MUG  
DOR JE YE LA PHUR PA YON  
TUM THRAG NGAM SHING JID PAR KYED

PHO THRANG GYAL WI KYIN KHOR LHA  
RANG RIG TSO LA RANG DANG KHOR  
ZHI GYE WANG THRAG LHUN GYI DRUB  
TAG TU DU DRAL MED PAR GOM  
NE SUM DRU SUM OD ZER GYI  
KUL WE LHA TSHOG NAM KHAR KHANG  
WANG KUR RIG NGE WANG GYEN TE  
LAR YANG OD THRO YE SHE KYI

On the north eastern petal is dark (maroon) colour Dorje Drolo.  
His right hand holds a vajra and his left a phurba.  
He is awesomely fierce and majestic.

The King of the palace and his deities of the mandala:  
Main deity of reflexive knowledge and retinue of natural radiance  
Naturally accomplished activities of pacifying, multiplying, controlling and forcing  
Meditate always without meeting and parting\* (*\*no dualistic concepts of anything coming together or separating*)  
The three syllabi at the three places emit light rays  
Invoke the assembly of deities that fill all of space, who  
Bestow empowerment and thus provide the five families adornment.  
Light rays again emanate and invite the

PAGE 39

KYIN KHOR DEN KHAR CHEN DRANG SAM  
BENZA SA MAH DZA

HUNG HRIH NGON KYI KAL PI TANG PO LA  
O GYEN YUL KYI NUB JANG TSHAM  
DHA NA KO SHAI TSHO LING TU  
PEMA KHE SAR DONG PO LA  
YAN TSHEN CHHOG GI NGO DRUB NYE  
PEMA JUNG NE ZHE SU THRAG  
KHOR TU KHAN DRO MANG PO KOR  
KHYED KYI JE SU DAG DRUB CHING

Wisdom mandala to the space in front.  
Benza Sa Mah Dza

*Subsequent stage of the practice of the two accumulations is as follows: (i) meditation and post mediation, (ii) invitation, seating, homage, offering and praise. The invitation:*

Hung Hrih Previously, in the first kalpa,  
At the northwest border of Oddiyana,  
On an island in Lake Dhanakosha,  
On the pollen-bed of a lotus,  
You have achieved the most marvellous of attainments.  
Renowned as the Lotus Born,  
A retinue of numerous dakinis surrounds you.  
So that I may follow in your footsteps,

PAGE 40

JIN GYI LAB CHYIR SHEG SU SOL  
NE CHHOG DI RU JIN PHOB LA

DRUB CHHOG DAG LA WANG ZHI KUR  
GEG TANG LOG DREN BAR CHED SOL  
CHHOG TANG THUN MONG NGO DRUB TSOL

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG  
OM AH HUNG BENZA GURU PEMA THOD THRENG TSAL  
BENZA SAMAYA DZA SIDDHI PHALA HO

YE NE DAG TANG YER MED YI DAM LHA  
RANG JUNG RANG SAL NGANG TU TEN PAR ZHUG

Please come and bestow your blessing.  
Bless me to descend to this excellent land,  
Bestow the four empowerments on me that I may have excellent accomplishments,  
Dispel obstructers, misguiders and obstacles, and  
Confer the supreme and ordinary siddhis.

Om Ah Hung Benza Guru Pema Siddhi Hung  
Om Ah Hung Benza Guru Pema Thod Threng Tsal  
Benza Samaya Dza Siddhi Phala Ho

*Invitation to take a seat*

Yidam deity who primordially is never separated from myself  
In the state of self-originating natural clarity, please abide.

#### PAGE 41

HUNG HRIH DE SHEG KU SUM THON GYI LHA TSHOG LA  
GO SUM DU DRAL MED PAR CHYAG GYI O

OM DOD YON MA PANG CHYI YI CHHOD PA BUL  
ARGHAM PAHDYAM PUSHPE DHUPE ALOKE GANDHE NEWITYA SHABTA PUH DZA HO

AH NYON MONG MA PANG NANG GI CHHOD PA BUL  
RUPA SHABTA GANDHE RASA SPARSHE PUH DZA HO

HUNG DU DRAL MED PAR SANG PI CHHOD PA BUL  
MAHA MAMSA RAKTA KEMNI RITI BASUTA TSITTI PUH TSA HO

HRIH DE TONG LHEN CHIG KYE KYI CHHOD PA BUL  
BODHI TSITTA MAHA SUKA PUH TSA HO

*Homage*

Hung Hrih To the assembly of sugatas the actual trikaya deities  
I pay homage with my three doors without meeting and parting\* (*\*no dualistic concepts of anything coming together or separating*)

*Offering*

Om Without abandoning objects of desire I make external offering  
Argham Pahdyam Pushpe Dhupe Alope Gandhe Newitya Shabta Puh Dza Ho

Ah Without abandoning afflictions I make internal offering  
Rupa Shabta Gandhe Rasa Sparshe Puh Dza Ho

Hung Without meeting and parting I make secret offering  
Maha Mamsa Rakta Kemni Riti Basuta Tsitti Puh Tsa Ho

Hrih I make offering of simultaneous bliss-emptiness  
Bodhi Tsitta Maha Suka Puh Tsa Ho

#### PAGE 42

TSA GYED TONG JAR MEN GYI CHHOD PAR BUL  
MAHA SARVA PANTSAMRITA KHAHI

THUG NGA DRAL WA RAKTI CHHOD PA BUL  
MAHA RAKTA LA KHAHI

BA LING JID DEN TOR MI CHHOD PA BUL  
MAHA BALINGTA LA KHAHI

LANG DOR NYI SU MED PAR GYE TE ROL  
MAHA BODHI TSITTA PUH TSA HO

HRIH MA CHO TRO DRAL LA MA CHO KYI KU  
DE CHHEN LONG CHOED LA MA CHO KYI JE  
PE DONG LE THRUNG LA MA TRUL PI KU

I offer eight thousand offerings of medicinal ingredients  
Maha Sarva Pansa Amrita Khahi

I offer the rakta that liberate via killing the five poisons  
Maha Rakta La Khahi

I offer the baling torma of splendid good qualities  
Maha Balingta La Khahi

Delighted that there is neither accepting nor rejecting, please enjoy.  
Maha Bodhi Tsitta Puh Tsa Ho

*Praise*

Hrih The unfabricated, free of elaborations dharmakaya of the Lama  
The great bliss sambhogakaya, the Dharma Lord Lama  
Born from a lotus, the nirmanakaya of the Lama

PAGE 43

KU SUM YER MED JE LA CHYAN TSHAL TOD

Homage and praise to the Lord inseparable from the trikaya.

*These are the yoga of the deity's body and mudra. Mantra recitation: Recitation basis, recitation, follow-on.*

PAGE 44 & 45

THUG KAR NYI DAI TENG TU HRIH YIG THAR  
SANG NGAG NYING PO BAR MED DU ZHING THRO  
DAG ZHEN THON JE NYING PI CHYAG GYAR ZUNG

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

RANG LU LHA LA DRA THRAG NGAG KYI DRA

LE ZHI LHUN GYI DRUB PAR GYUR CHIG

{ OM A AA/ I II/ U UU/ RI RII/ LI LII/ E EE/ O OO/ AM AH/ KA KHA GA GHA NGA/ TSA TSHA  
DZA DZHA NYA/ TA THA DA DHA NA (HARD SOUNDING)/ TA THA DA DHA NA (NORMAL  
SOUNDING)/ PA PHA BA BHA MA/ YA RA LA WA/ SHA KA SA HA KYA/

OM BENZA SATO SAMAYA/ MANU PALAYA/ BENZA SATO TENOPA/ TIKTA DIDHO ME  
BHAWA/ SUTO KAYO ME BHAWA/ SUPO KAYO ME BHAWA/ ANU RAKTO ME BHAWA/

SARVA SIDDHI MEM PRA YATSHA/ SARVA KARMA SUTSA ME/ TSITTAM SHRE YAM KURU  
HUNG/ HA HAHAA HO/ BHAGAWAN/ SARVA TATHAGATA BENZA MA ME MUN TSA/ BENZI  
BHAWA MAHA SAMAYA SATO AH/

OM YE DHARMA HETU PRABHAWA HETUN TEKEN TATHAGATO HAYAWADAT/ TEKEN TSA YO  
NIRODHA EWAM BHADHI MAHA SHRAMANA SVAHA/ } (3X)

OM NAMA SARVA TATHAGATA BENZA ARGHAM PAHDYAM PUSHPE DHUPE ALOKE GANDHE  
NEWITYA SHABTA RUPA SHABTA GANDHE RASA SPARSHE PUHDZA BODHI TSITTA MAHA  
SARVA PANTSAS AMRITA RAKTA BHALINGTA KHARAM KHAHI

<Recitation basis :- skipped>

#### *Recitation*

In the heart, on a sun and moon seat is the syllable HRIH while the other syllabi are at the perimeter.  
The essence secret mantra continuously emits light rays and gathers them back,  
Benefitting oneself and others and taking hold of the essence mudra.

Om Ah Hung Benza Guru Pema Siddhi Hung

#### *Mahayoga-type generation*

One's body is that of the deity while sounds are the sounds of mantra

*Thusly was this taught. Abandoning of fault while doing the recitation - the mind should be focused on the seed syllable and the mantra garland during the recitation and not be distracted to elsewhere. Next, recite three times, the vowels and consonants, the hundred syllabi (mantra) and the dependent arising dharani to amend faults of additions and omissions and stabilize the siddhis. Then do the offering and praise.*

May the four activities be accomplished naturally and spontaneously.

{ Om A Aa/ I Ii/ U Uu/ Ri Rii/ Li Lii/ E Ee/ O Oo/ Am Ah/ Ka Kha Ga Gha Nga/ Tsa Tsha Dza Dzha Nya/ Ta Tha Da Dha Na  
(Hard Sounding)/ Ta Tha Da Dha Na (Normal Sounding)/ Pa Pha Ba Bha Ma/ Ya Ra La Wa/ Sha Ka Sa Ha Kya/  
Om Benza Sato Samaya/ Manu Palaya/ Benza Sato Tenopa/ Tikta Didho Me Bhawa/ Suto Kayo Me Bhawa/ Supo Kayo Me  
Bhawa/ Anu Rakto Me Bhawa/ Sarva Siddhi Mem Pra Yatsha/ Sarva Karma Sutsa Me/ Tsittam Shri Yam Kuru Hung/ Ha Ha  
Ha Ha Ho/ Bhagawan/ Sarva Tathagata Benza Ma Me Mun TSA/ Benzi Bhawa Maha Samaya Sato Ah/

Om Ye Dharma Hetu Prabhawa Hetun Teken Tathagato Hayawadat/ Teken Tsa Yo Nirodha Ewam Bhadhi Maha Shramana  
Svaha/ } (3x)

Om Nama Sarva Tathagata Benza Argham Pahdyam Pushpe Dhupe Alope Gandhe Newitya Shabta Rupa Shabta Gandhe  
Rasa Sparshe Puhdza Bodhi Tsitta Maha Sarva Pantsa Amrita Rakta Bhalingta Kharam Khahi

#### PAGE 46

HRIH MA CHO TRO DRAL LA MA CHHO KYI KU  
DE CHHEN LONG CHOD LA MA CHHO KYI JE  
PE DONG LE THRUNG LA MA TRUL PI KU  
KU SUM YER MED JE LA CHYAN TSHAL TOD

GE WA DI YI NYUR TU DAG  
PEMA OD BAR DRUB GYUR NE  
DRO WA CHIG KYANG MA LU PA  
THE YI SA LA GOD PAR SHOG

Hrih The unfabricated, free of elaborations dharmakaya of the Lama  
The great bliss sambhogakaya, the Dharma Lord Lama  
Born from a lotus, the nirmanakaya of the Lama  
Homage and praise to the Lord inseparable from the trikaya.

By the merits from this practice, may I quickly  
Accomplish the Blazing Lotus Light  
And establish all transmigrating beings without exception

In that very state.

*Secondly, actions to be done during session break - tormo offering, feast gathering, making amends, excess, promise, support, subsequent seven practices. (i) tormo offering - do the traditional practice of offering tormo to the three roots and dharma protectors. (ii) feast gathering and (iii) making amends - prepare the suitable feast gathering offering of meat, alcohol, etc., and clean and purify with inner offering and activity water. Oneself as lama, from the heart, RAM YAM KHAM emanate and the defilement of holding of things as real is burned with the fire of insight; washed with the water of calm abiding; blown away with the wind of beginningless knowledge. Then OM AH HUNG emanate. With OM, the feast lotus*

#### PAGE 47

*vessel blazes and the heap of samaya feast food piled up. With AH, the displays of the pervasive primordial awareness of dharmadhatu multiply. With HUNG, the amrita of the primordial awareness that is without outflows becomes endowed with one hundred flavours. Think like this. Sound the skull drum and thigh-bone trumpet. Think that the feast guests, so many as to fill the entire space, arrive. Then with a soulful melody, recite the following:*

HUNG ZHENG SHIG PEMA JUNG NE KHAN DROI TSHOG  
GONG SHIG CHYOG CHU THU SUM DE SHEG NAM  
JE TSUN CHHEN PO PEMA THOD THRENG TSAL  
RIN DZIN CHHEN PO NE NE SHEG SU SOL

U TRA DZE PI THOR TSHUG SHIG SE SHIG  
RIN CHHEN GYEN CHA MANG PO SI LI SI

Hung Please arise, Pema Jungne and dakinis,  
Please give us your attention, Sugatas of the three times and ten directions,  
Most honourable Pema Thod Threng Tsal,  
Great vidyadharas please descent here from your abode.

Your topknot of beautiful hair, swaying rhythmically.  
Your precious ornaments and jewellery, jingling

#### PAGE 48

THUR THROD RU PI GYEN CHA THRO LO LO  
DRA TANG ROL MO MANG PO U RU RU  
YI DAM LHA TSHOG HUNG DRA DI RI RI  
KHAN DRO DE NGA GAR JE SHIG SE SHIG  
KHING CHHEN PA WOI THRO DUNG THRAB SE THRAB  
MA MO KHAN DRO TRIN TAR THIB SE THIB  
CHHO KYONG DE GYED LE JE KHYUG SE KHYUG  
ZHUB CHHEN TONG GI DRA KED SI LI LI  
YE NA PHO GYUD THAM CHED SHA RA RA  
YON NA MO GYUD THAM CHED SHA RA RA  
BAR NANG THAM CHED THAR DUG LHAB SE LHAB

Your charnel ground bone ornaments, rattling  
Sounds of musical instruments, resounding  
The Hungs of yidams, thundering  
The five classes of dakinis dancing, swishing and swashing  
Great gods (gings) and heros (pawos) dancing, stamping and stomping  
Divine ladies (mamos) and dakinis like clouds, thronging and amassing  
The activities of the eight classes of Dharma guardians, zipping and zapping  
The sound of a thousand great armours, jingling and jangling  
On the right, all the male classes (of protectors) stream by continuously  
On the left, all the female classes (of protectors) stream by continuously  
In between, pennants and umbrellas, all flapping

#### PAGE 49

THRI ZHIM PO KYI NGED DANG THU LU LU  
KHAN DRO SANG WI DA KED DI RI RI

KHING CHHEN PA WOI SHUG LU KYU RU RU  
HUNG GI NANG LU MANG PO DI RI RI  
PHET KYI DA KED THRAG PO SANG SE SANG  
DAG TANG DRO THRUG SEM CHEN THAM CHED LA  
THUG JE ZIG LA NE DIR SHEG SU SOL  
NE DIR THUG JE GONG TE SHEG NE KYANG  
DAG GI JANG CHUB NYING PO MA THOB PAR  
GEG TANG LOG DREN BAR CHED DUL WA TANG  
CHHOG TANG THUN MONG NGO DRUB TSAL TU SOL

The pleasant smell of incense, wafting  
The secret symbolic utterance of the dakinis, resounding  
The whistles of great gods (gings) and heros (pawos), trilling  
The clear song of Hung widely resounding  
The symbolic sound of Phet forcefully resonating  
Upon I and all transmigrating beings  
Look with compassion. Please come here to this place.  
Your compassionate Wisdom mind, having come here to this place,  
While I have not attained the essence of bodhicitta,  
Please subdue obstructers, misguiders and obstacles  
And bestow the common and uncommon siddhis.

#### PAGE 50

KHOR WA DUG NGAL GYI GYAM TSHO LE DRAL TU SOL

HRIH ZAG MED TING DZIN TSHOG KYI KANG ZHING SHAG  
DAG DZIN KHOR WI DRA GEG MA RA YAH

HRIH GYAL WA ZHI THRO RAB JAM SE KHOR CHE  
YONG DU DAG NYID CHHEN PO PEMA JUNG  
JIN LAB GYUD PAR CHE PI LHA TSHOG KUN  
KUN NE KHYEN TSE DAG LA GONG SU SOL  
JI TAR KHYOD KYI SEM CHEN THON GYI CHHIR  
THUG KYED KA WA NA TSHOG DZED PA TAR

Please liberate me from the samsaric ocean of suffering.

*Actual offering - the first and best portion, confessing, liberating; sky select offering, residual offering, visualize each and every one distinctly sprinkled with amrita.*

Hrih This feast offering of immaculate concentration (samadhi) I offer as appeasement, and make confession.  
Grasping at a self and samsaric enemies and obstructers Ma Ra Yah

*Making amends (i.e. make up for deficiencies)*

Hrih Conquerors, peaceful and wrathful deities, and retinue of a huge number of sons  
The great personage that is the total embodiment (of buddhas) Pema Jungne  
All the deities of the blessing lineage,  
All knowing and all loving, please give thought to me.  
Whatever the objective of sentient beings are,  
You arouse bodhicitta and do all sort of difficult tasks,

#### PAGE 51

NU TANG TUN NE DAG KYANG THE ZHIN GYI

MEN PI LU DI DAM CHEN KHYED LA BUL  
YE SHE PHUNG POR JIN GYI LAB TU SOL  
ME TOG DUG POE MAR ME THRI CHHAB SOG  
LHA TANG MI YI CHHOD JE JI NYED PA  
THE KUN KHU PI LO YI LANG TE BUL

TSHOG NYI DZOG PAR JIN GYI LAB TU SOL  
BA LING AMRITA TANG MAR CHHEN TANG  
TA NA GHA NA DUD TSI CHHEN PO NGA  
THUG SUM SHA THRAG RU PI CHHOD PA TANG  
TSHOG KYI CHHOD PA CHHEN PO DI ZHE LA

I similarly will do likewise.

This inferior body I offer to you, the oath-bound.  
Bless me with the aggregate of wisdom, I supplicate.  
Flower, incense, butter lamp, perfume water, etc.  
All the godly and human offerings  
All of these, with a respectful mind, I take and offer to you.  
Bless me with the complete two accumulations, I supplicate.  
Baling, amrita, the great red (blood),  
The five great amrita of Stanaghana,  
The offering of the three poisons, meat, blood and bones.  
Accepting this great feast offering

## PAGE 52

THON NYID DUD TSIR JIN GYI LAB TU SOL

NGO SU JOR TANG YID KYI NAM TRUL TE  
KUN TU ZANG PO CHHOD PI TRIN PUNG TANG  
CHHI NANG NOD CHUD THAM CHED CHHOD PA BUL  
KANG NGO SOL LO CHHOD DO THUG DAM KANG  
DE CHHEN ROL PE GYE SHING TSHIM GYUR CHIG  
NGO DRUB NAM NYI THOB PAR JIN GYI LOB

OM KUN ZHI LONG YANG BHANDHA RU  
JANG CHUB SEM KYI DUD TSI KANG  
KANG WI JE CHHOG LA NA MED

Bless me with the amrita of the two benefits, I supplicate.

Samantabhadra clouds of  
Actual and visualized offerings  
The world and its inhabitants, all of it I offer.  
Having mended, supplicated and offered, samaya is repaired.  
By the play of great bliss, may you be pleased and satisfied.  
Bless me with the attainment of the two siddhis.

*Then make the appeasement offering of men, rak and torma.*  
Om The unrestricted expanse of the alaya (kun gzhi) of the bhandha  
Is filled with the amrita of bodhicitta,  
The excellent substance of restoration that is unsurpassed.

## PAGE 53

CHHO KYI KU YI THUG DAM KANG  
RANG SAL KHOR YUG BHANDHA RU  
RANG DROL CHUD KYI DUD TSI KANG  
KANG WI JE CHHOD LA NA MED  
LONG CHOD DZOG KUI THUG DAM KANG  
NA TSHOG DZIN MED BHANDHA RU  
MA YENG ROL PI DUD TSI KANG  
KANG WI JE CHHOG LA NA MED  
TRUL PA KU YI THUG DAM KANG

NOD KYI RANG ZHIN KA PAH LAR  
CHUD KYI THON DAM DUD TSI KANG

The samaya of the dharmakaya is repaired.  
Within the confine of natural luminosity of the bhandha,  
Is filled with the amrita of the essence of natural liberation,  
The excellent substance of restoration that is unsurpassed.  
The samaya of the sambhogakaya is repaired.  
In the bhandha wherein various grasping are absent,  
Is filled with the amrita of undistracted play,  
The excellent substance of restoration that is unsurpassed.  
The samaya of the nirmanakaya is repaired.  
The kapala that is the nature of the world  
Is filled with the amrita of actual reality of the inhabitants,

PAGE 54

KANG WI JE CHHOG LA NA MED  
KYIN KHOR LHA TSHOG THUG DAM KANG

OM SID PA KHOR LOI BHANDHA RU  
DUG NGAL RANG DROL RAKTE KANG  
DE WA CHHEN POI CHHAG PA CHHE  
MED JUNG KANG WI RAKTA DI  
TSA SUM ZHI THROI THUG DAM KANG  
YE SHE THRA WI BHANDHA RU  
GYU KYEN BAR WI RAKTE KANG  
DE WA CHHEN POI CHHAG PA CHE

The excellent substance of restoration that is unsurpassed.  
The samaya of the mandala deities is repaired.

*Then offer the rakta*

Om The bhandha of the wheel of existence  
Is filled with the rakta of natural liberation of suffering,  
The great bliss of great attachment.  
By this wondrous rakta of restoration  
(The samaya of the) peaceful and wrathful three roots is repaired.  
The bhandha of the net of primordial awareness  
Is filled by the blazing rakta of causes and conditions,  
The great bliss of great attachment.

PAGE 55

MED JUNG KANG WI RAKTA DI  
TSA SUM ZHI THROI THUG DAM KANG  
SHE RAB AH YI BHANDHA RU  
SANG WA DAKKI RAKTE KANG  
DE WA CHHEN POI CHHAG PA CHHE  
MED JUNG KANG WI RAKTA DI  
TSA SUM ZHI THROI THUG DAM KANG  
KHOR WA THUNG CHHEN YANG PA RU  
THUG NGA DRAL WI THRAG CHHEN PO  
DE WA CHHEN POI CHHAG PA CHHE  
MED JUNG KANG WI RAKTA DI

By this wondrous rakta of restoration  
(The samaya of the) peaceful and wrathful three roots is repaired.  
The bhandha of the syllable AH of prajna (profound sight)  
Is filled with the rakta of secret dakinis,  
The great bliss of great attachment.

By this wondrous rakta of restoration  
(The samaya of the) peaceful and wrathful three roots is repaired.  
In the vast great conch shell of samsara  
Is a great ocean of blood that kills the five poison,  
The great bliss of great attachment.  
By this wondrous rakta of restoration

#### PAGE 56

TSA SUM ZHI THROI THUG DAM KANG

HUNG NOD KYI JIG TEN KA PAH LAR  
CHUD KYI KYE DRO TOR ME KANG  
MED JUNG PAL GYI TOR MA DI  
TSA SUM ZHI THROI THUG DAM KANG  
LANG DOR NYI MED KA PAH LAR  
THON DAM CHUD KYI TOR ME KANG  
MED JUNG PAL GYI TOR MA DI  
TSA SUM ZHI THROI THUG DAM KANG  
ZAG CHE YANG PI KA PAH LAR  
ZAG MED CHUD KYI TOR ME KANG

(The samaya of the) peaceful and wrathful three roots is repaired.

#### *Torma offering*

Hung The kapala that is the world,  
Filled with sentient beings,  
By this glorious and wondrous torma,  
(The samaya of the) peaceful and wrathful three roots is repaired.  
The kapala of the non-duality of accepting and rejecting  
Filled with the torma of the quintessence of actual reality,  
By this glorious and wondrous torma,  
(The samaya of the) peaceful and wrathful three roots is repaired.  
The kapala of the vast outflows (of afflictions)  
Filled with the torma of quintessence of no outflows (of afflictions),

#### PAGE 57

MED JUNG PAL GYI TOR MA DI  
TSA SUM ZHI THROI THUG DAM KANG  
CHANG LOR CHE PI KA PAH LAR  
WANG PO NGA YI TOR ME KANG  
MED JUNG PAL GYI TOR MA DI  
TSA SUM ZHI THROI THUG DAM KANG

HUNG KUN ZHI KA NE THAG PA YANG  
ZHI THROI THUG DAM KANG CHHIR BUL  
NANG SID ZHIR ZHENG KYIN KHOR YANG  
ZHI THROI THUG DAM KANG CHHIR BUL  
SHAR CHHA GAG MED CHHOD PA YANG

By this glorious and wondrous torma,  
(The samaya of the) peaceful and wrathful three roots is repaired.  
The kapala together with the scalp  
Filled with the torma of the five sense powers  
By this glorious and wondrous torma,  
(The samaya of the) peaceful and wrathful three roots is repaired.

Hung The alaya (kun zhi), pure from the beginning  
Is offered to the peace and wrathful three roots for the purpose of repairing samaya.  
The mandala, the basis for the arising of all possible appearances,

Is offered to the peace and wrathful three roots for the purpose of repairing samaya.  
The offering, the portion that emerges unceasingly,

#### PAGE 58

ZHI THROI THUG DAM KANG CHHIR BUL  
THRAG TONG RANG DROL TOD PA YANG  
ZHI THROI THUG DAM KANG CHHIR BUL  
DE TONG YANG PI DZAB KYI GYUN  
ZHI THROI THUG DAM KANG CHHIR BUL  
TSA LUNG JANG SEM NGAG KYI YANG  
ZHI THROI THUG DAM KANG CHHIR BUL  
GA ZHI CHHO NYID ROL PA YANG  
ZHI THROI THUG DAM KANG CHHIR BUL  
TONG NYID NYING JEI CHOD PA YANG  
ZHI THROI THUG DAM KANG CHHIR BUL

Is offered to the peace and wrathful three roots for the purpose of repairing samaya.  
The praise, empty sound that liberates by itself,  
Is offered to the peace and wrathful three roots for the purpose of repairing samaya.  
The flow of mantra recitation of unrestricted bliss-emptiness,  
Is offered to the peace and wrathful three roots for the purpose of repairing samaya.  
The channel and wind (rtsa-rlung) bodhicitta mantra  
Is offered to the peace and wrathful three roots for the purpose of repairing samaya.  
The play of the four joys of dharmata,  
Is offered to the peace and wrathful three roots for the purpose of repairing samaya.  
The conduct of emptiness-compassion  
Is offered to the peace and wrathful three roots for the purpose of repairing samaya.

#### PAGE 59

HUNG RANG NANG MA GAG SEM PA LE KYI DAG  
THRI MED DANG DEN TSHEN PEI GYEN GYI TRE  
THAB SHE CHYAG GYA CHHEN PO ZUNG JUG GI  
TONG NYID YE SHE DOR JEI KUR GYUR TO

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 HAHAA HO / BHAGAWAN / SARWA TATHAGATA BENZA MA ME MUN  
TSA / BENZI BHAWA MAHA SAMAYA SATO AH

#### *Confessing*

*Oneself instantly appear as Vajrasattva*

Hung Oneself appears as the unceasing heroic being, lord of activities,  
Immaculate, radiant and adorned with the ornaments of major and minor marks.  
And by the great seal of method and wisdom unification,  
Transforms into an immutable body of emptiness-wisdom.

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

#### PAGE 60

HUNG ZHI THRO RAB JAM GYAL WA GYAM TSHOI TSHOG  
NGO DRUB KUN TER YI DAM LHA CHHOG PAL  
CHHI NANG TEN SUNG DAM CHEN GYAM TSHOR CHE  
THAM CHED KUN NE DAG LA GONG SU SOL

HO GONG SU SOL LO

KUNG ZHI JANG CHUB SEM NI KHA TAR THAG  
RIG PA NYAM NYID YE SHE DUG TAR DAL

DOD NE THAG PI CHHO KU CHHEN PO LA  
SUNG TANG SUNG WAR JA WA ME MIG KYANG  
KU SUNG THUG KYI DAM TSHIG NYAM PA NAM  
NYAM NYID CHHEN POI LONG TU SHAG PAR GYI

NYAM NYID THON LA SUNG TU MED GYUR KYANG

Hung Oceanic assembly of innumerable peaceful and wrathful deities and conquerors,  
Glorious sublime yidams - the treasure trove of siddhis,  
Ocean of the oath-bounds - protectors of the outer and inner teachings  
In all ways, give thought to me, I supplicate.

Ho Give thought to me, I supplicate.  
Pure like the sky is this omni-base (kun zhi) bodhicitta  
The sameness of insight, primordial awareness spread out like an umbrella.

In the primal pure great dharmakya  
There is no perception of guarding or will be guarding.  
Nevertheless, degeneration of samaya of body, speech and mind  
Are confessed in the sameness of the great expanse.

In actual equanimity there is no guarding.

#### PAGE 61

DAG SOG LO CHHUNG MONG PI KHANG ZAG NAM  
DAG TANG DAG GIR DZIN PI DUD PE CHING  
NYAM NYID THON LA GAL WA THOL LO SHAG

JE TSUN LA MA NAM KYI CHEN LAM TU  
MA SHE CHHING WE JOR TSHOG CHHUNG WA TANG  
MIN DROL RIM NYI LONG TU MA GYUR ZHING  
KA ZHING MA GYUR GAL WA THOL LO SHAG

YI DAM LHA TSHOG NAM KYI CHEN LAM TU  
NGON TOG PANG LEN TING DZIN MA SAL ZHING  
NYEN DRUB NU PA NGON TU MA GYUR WI  
LUNG ZING MA GYUR CHHAL WA THOL LO SHAG

Nevertheless, I and others being persons of lesser intellect and ignorance,  
Bounded by the grasping of I and mine,  
In fact violated equanimity. This I openly confess.

Before the eyes of honourable lamas,  
Bounded by ignorance, my wealth and glory is small.  
Not having ripened in the expanse of the two stages, and  
Not having transformed per your instruction, these contraventions I openly confess.

Before the eyes of the yidam deities,  
Having no manifest realization of what is to be abandoned and what is to be taken up, no concentration appears, and  
Not producing as yet the capacity of the approach and accomplishment (levels),  
I confess openly my slackness in accomplishing the teachings.

#### PAGE 62

KHAN DRO CHHO KYONG NAM KYI CHEN LAM TU  
TSHOG CHHOD KANG WA THU LE DE PA TANG  
TSA WA YEN LAG CHHAG NYAM THRI MI TSHOG

MEN NGAG CHHAL WAR SHOR WA THOL LO SHAG

SHAG JA SHAG JED NYI MED RANG DROL GYI  
THA DRAL LONG YANG CHHEN POI RANG ZHIN NGANG  
THA DRAL CHHO NYID RANG DROL ROL PA YI  
NYAG CHIG DOR JE NYING PO SOR CHHUD CHING

DOR JE NYING PO NYID MED RANG DROL GYI  
DRO WI PAL TU KUN TU ZANG POR SHOG

Before the eyes of the dakinis and dharma guardians,  
Passing beyond the time for the feast offering of restoration, and  
The stains from the breaking and degeneration of the root and branch vows,  
Slacking in and straying from the foremost instructions, I openly confess.

The natural liberation of the non-duality of confessee and confessor  
Is the natural state of the great unrestricted expanse free from extremes.  
The play of the natural liberation of dharmata free from extremes,  
Is the restoration of the single immutable essence.

May transmigrating beings gloriously attain (the state of) Samantabhadra  
By the natural liberation of the non-dual immutable essence.

*Throw the select offering for beings of the sky outside, then offer to the masters, etc.,:*

PAGE 63

### FEAST GATHERING

RAM YAM KHAM OM AH HUNG  
TSHOG JE DOD YON YE SHE ROL PI GYEN  
TSHOG JE TSHOG DAG RIN DZIN LA MA TANG  
DEN SUM KYIN KHOR NE YUL NYER ZHI DAG  
PA WO KHAN DRO DAM CHEN CHHO KYONG NAM  
DIR SHEG LONG CHOD TSHOG KYI CHHOD PA BUL  
GAL THRUL NONG PA DAM TSHIG NYAM PA SHAG  
CHHI NANG BAR CHED CHHO KI YING SU DROL  
LHAG TOR ZHE LA THRIN LE DRUB PAR DZOD  
GURU DEWA DAKKINI GANA TSAKRA PUH-TSA USH-TSI-TA BAH-LING-TA KHAHI

Ram Yam Kham Om Ah Hung  
The desirable feast substances, the ornaments of the play of primordial awareness,  
The feast master, the feast owners, the vidhyadhara lamas,  
The mandala of the three seats, the owners of the twenty four sacred places,  
Heros, dakinis, the oath-bound ones, the Dharma protectors,  
Come here and enjoy the feast offering that we offer.  
Violations, confusion, errors and degeneration of samaya, we confess.  
May outer and inner obstacles be liberated in the expanse of phenomena (dharmadhatu)  
Take the leftover tormas and accomplish your enlightened activities.  
Guru Dewa Dakkini Gana Tsakra Puhtsa Ushtsita Bahlingta Khahi

PAGE 64

DOR JE LOB PON DRUB PI CHHED TANG CHAM  
DOD YONG MA PANG LONG CHOD GYEN TU ZHE

HRIH DAG TANG YER MED KU SUM THOG GYI LHA  
ZAG MED DE WI ZHAL ZE TSHOG SU ROL

MANU SARVA SAMAYA TSITTA HUNG *(turn to page 95)*

OM BENZA YAKSHA HUNG OM BENZA DZALA ANALAH HANA DHAHA PA-TSHA MATHA  
BHANDZA RANA HUNG PHET  
OM SVABHAWA SHUDDHA SARWA DHARMA SVABHAWA SHUDDHON HANG

TONG PI NGANG LE AH LE BHANDHAI NOD YANG SHING GYA CHHE WAI NANG TU TSHOG  
KYI LHAG MA YE SHE KYI DUD TSI GYAM TSHOR GYUR

Vajra master, vajra brothers and sisters,  
Not rejecting the desirables, make the enjoyment into an ornament.

*Take and enjoy*

Hrih I, inseparable from the actual trikaya deity,  
Enjoy the feast of bliss without outflows.

*Aspiration prayer*

Manu Sarva Samaya Tsitta Hung (turn to page 95)

*Residual offering*

Om Benza Yaksha Hung Om Benza Dzala Ahnalah Hana Dhaha Patsha Matha Bhandza Rana Hung Phet  
Om Svabhawa Shuddha Sarwa Dharma Svabhawa Shuddhon Hang

From the state of emptiness, comes the letter A which becomes a skullcup that is very wide and vast. In it, the residual offering becomes an ocean of amrita of primordial awareness.

## PAGE 65

OM AH HUNG (bless thus)

HRIH RANG NGO MA SHE TOG KHYAM LHAG DUD NAM  
PHUD TANG PAL GYI PHA BAB LONG CHOD ROL  
U-TSI-TA BALINGTA KHAHI

Om Ah Hung (bless thus)

Hrih Collectors of the residual offering, whose thoughts wander from not knowing one's natural face  
Enjoy these choicest and abundant portions of your inheritance.  
Utsita Balingta Khahi

## PAGE 66

### DAILY REQUEST PRAYER TO PROTECTORS

RAM YAM KHAM  
TONG PI NGANG LE KA PA LAR  
ZAG MED YE SHE DUD TSI NI  
OM AH HUNG LE RANG JUNG WA  
NAM KHAI THA TANG NYAM PAR GYUR  
LEG DEN CHYAG ZHI CHYAG THRUG PA  
MA NING TAG ZHON PER NAG PO  
NGAG SUNG DOD KHAM LHA MO TANG  
ZHING KYONG SENG DONG TSHE RING MA  
NAM SE KHYAB JUG TSEN GOED CHHE  
LHA CHHEN WANG CHYUG NGEN NE MA

Ram Yam Kham

From the state of emptiness comes a kapala  
Containing this uncontaminated amrita of primordial awareness.  
Arising naturally from OM AH HUNG,  
(In a space) with limits equal to the sky,  
The excellent ones with four arms and six arms,  
Tiger-riding Maning, Black Cloak (Bernag),  
Mantra Protector (Ngagsung), Desire Realm Goddess (Dodkham Lhamo)  
Field Guardian (Zhingkyong), Lion-face (Sengdong), Long-life Woman (Tseringma)

Heard Much (Namse), Pervading Gateway (Kyabjug), Great Wild Tsan (Tsan Goed Chhe)  
Ishvara (Shiva, Lha Chhen Wang Chyud), Evil Woman (Ngen Ne Ma)

PAGE 67

DAM CHEN GAR WA MAR NAG TANG  
GYAL CHHEN KU NGA TEN MA CHE  
PHUR SUNG DAM CHEN THREG PI TSHOG  
DOR NA WANG DAM KHANG THOB KYI  
CHHO KYONG SUNG MA THAM CHED LA  
DUD TSI KYEM PHUD BHA LING BUL  
THO SAM GOM DRUB JE PA YI  
DRO KUN THON TU SANG GYE CHHIR  
GYUD LA NED DON GEG NAM SUNG  
NYAM CHHAG GAL THRUL ZOD PAR SOL  
CHOL PI THRIN LE DRUB PAR DZOD

Oath-bound Dark Red Metalsmith (Damchen Garwa Manag),  
Five-body Great King (Gyalchen Kunga), Firm Woman (Tenma)  
Phur Sprung (phurba protector), oath-bound beings, haughty spirits etc,  
In brief, to all guardians and protectresses of the Dharma  
Who had received empowerments and instructions,  
Are offered amrita, choicest drinks and tormas.  
Since those who hear, contemplate and meditate,  
Do so for the enlightenment of all sentient beings,  
Protect their continuum from sickness causing spirits and obstructers.  
Please be patient when degeneration, violations, confusion are found in us.  
Accomplish the activities that you were entrusted with.

*This was composed by Kathok Situ Chokyi Gyamtso at the request of Tsokha Kunzang Dorje. Virtuous!*

PAGE 68

HRIH THAB SHE GYU MAI LHA TSHOG YING NE ZHENG  
THUG SUM DRA GEG KU SUM LONG TU DOG

NA MO

KON CHHOG SUM GYI DEN PA TANG  
TSA WA SUM GYI JIN LAB GYI  
KHAN DRO CHHO KYONG NU THU YI  
NOD JIN DRA GEG KHANG YIN PA  
MAR GYI TOR MA DI LA KHUG

HRIH THOG MED THU NE TAN TA MA ONG TSHE  
KU SUM DE SHEG CHEN NGAR RANG DANG KHOR  
JOED DRAL LO DE CHHO KHOR TAG KOR TSHE

*Gift of the earth - Urging not to obstruct - Blessing the torma with the three letters (Om Ah Hung).*

Hrih With method and wisdom, the illusory Deities arise from the expanse (of phenomena)  
In the midst of that trikaya expanse, the three poisons, enemies and obstructers are repelled.

*Summoning with torma*

Namo

The Truth of the Three Jewels and  
The Three Roots, by their blessings  
And the force of the dakinis and Dharma guardians,  
Enemies who harm and obstructers whatsoever  
Are summoned into the red torma.

*Keeping the covenant*

Hrih From beginningless time till now and the future

The retinue naturally expressed (or manifested) in front of the three bodies of Sugatas (Those Gone To Bliss),  
Inexpressible, beyond the samsaric mind, a time of perpetual turning of the Dharma wheel.

#### PAGE 69

RIG TSAL KHAN DRO DAM CHEN KHE LANG ZHING  
KHOR WA RU DOG YE SHE YING DRAL WI  
THRIN LE DRUB SHIG MA MO TEN MI TSHOG  
KA TANG DAM LA MA DA SA MA YAH  
TAN TA NYIG MI SEM CHEN DUL KI THU  
LOB PON CHHEN PO PEMA THOD THRENG GI  
DZOG CHHEN NEN JOR LONG SAL NYING PO LA  
KED CHIG DRAL WA MED PAR JIN LAB NE  
ZHAL JAL CHHO SUNG KA TED DZED PI TSHE  
SUNG MA DAM CHEN GYAM TSHO KHE LANG ZHIN  
THRIN LE DRUB SHIG MA MO TEN MI TSHOG  
KA TANG DAM LA MA DA SA MA YAH

The strength of insight, like dakinis and oath-bounds consented to an undertaking,  
Reverses the cycle of existence, and releases primordial awareness from the expanse (of phenomena).  
Accomplish your activities, Mamos and Tenmas,  
Do not trespass your samaya, the command you are bound by.  
Now, the time when it is difficult to subdue degenerate sentient beings  
By the blessing of the great master, Pema Thod Threng,  
Who is not separated even for a moment  
From the great Dzogchen yogi Longsal Nyingpo  
An audience is given, Dharma is spoken, an entrustment is made.  
Like an ocean of protectors and oath-bounds consented to an undertaking,  
Accomplish your activities, Mamos and Tenmas,  
Do not trespass your samaya, the command you are bound by.

#### PAGE 70

NITRI BENZA AMGU SHA DZA DZA HUNG BAM HO  
  
HRIH CHHO YING YE SHE CHHEN POI KHA YING SU  
NYI MED TOG TSHOG MA LU TAM BHA YA NEN  
  
ZHI THRO GAR NI KHOR DE YING SU GYUR  
KUN DZOB THRUL PI DON TSHOG THAL WAR LOG

*Subjugating -*

*Turn the tormas upside down. Think that it becomes a mountain and enemies, obstructers and samaya demons are all summoned and placed underneath it.*

NiTri Benza AmGu Sha Dza Dza Hung Bam Ho

*The world and the beings in it appear as mandala wheel of blazing herukas, dancing and then falling into a non-referential state of great bliss-emptiness. Think thus.*

Hrih In the space-expanse of the great primordial awareness  
The mass of conceptual thoughts, all in non-duality TAM BHA YA press

*Horse dance (i.e. dance rhythm)*

In this dance of the peaceful and wrathful, samsara and nirvana change into the expanse  
And the negative influences of the confusion of the mundane world are pulverized.

*With oneself as the samaya deity, emanates a mandala of primordial awareness in the space in front. Meditating thus, one-pointedly make request. Then one can either take the empowerment or omit it.*

#### PAGE 71

HUNG HRIH RANG NANG SHE RIG MA GAG SAL WI DANG  
CHHI MED PEMA LONG KU TSHE PAG MED

TRUL PI PHO NYA GYOG ME TSHE CHUD KHUG  
LA TSHE CHHED NYAM SOR CHHUD TSHE WANG DRUB

OM TSHE BHRUM YU BHRUM YU TSHE BHRUM AYUR JNANA YU TSHE BHRUM

HUNG HRIH YE SHE LA MA NGO DRUB TER GYI DZOD  
PAL JOR LONG CHOD NGA THANG TSHE TANG CHHO  
KHOR DE RIG GYUD CHHO GYUD CHHU GYUN ZHIN

Hung Hrih The natural knowing awareness that glows with unobstructed clarity  
The unlimited longevity of the sambhogakaya of the deathless Lotus Born  
The summoning of life's vitality by the emanated quick messengeress  
Accomplish the life empowerment that restores broken or degenerated soul and lifeforce.

Om Tshe Bhrum Yu Bhrum Yu Tshe Bhrum Ayur Jnana Yu Tshe Bhrum

*While reciting assiduously in this way, think that the light emanating from your heart gathers the life essence of samsara and nirvana and dissolve into your body.*

Hung Hrih The siddhi massive trove of the wisdom lama  
Riches, valuables, dominion, longevity and Dharma  
Family lines and Dharma lineages of samsara and nirvana that flow like rivers

## PAGE 72

THUNG MONG CHHOG GI NGO DRUB THENG DIR TSOL

KAYA WAKKA TSITTA SARVA SIDDHI PHALA HUNG HRIH AH

OM NAMA SARVA TATHAGATA BENZA ARGHAM PAHDYAM PUSHPE DHUPE ALOKE GANDHE  
NEWITYA SHABTA RUPA SHABTA GANDHE RASA SPARSHE PHUDZA BODHICITTA MAHA  
SARVA PANTSAMRITA RAKTA BHALINGTA KHARAM KHAHI

HRIH MA CHO TRO DRAL LA MA CHHO KYI KU  
DE CHHEN LONG CHYOD LA MA CHHO KYI JE  
PE DONG LE THRUNG LA MA TRUL PI KU  
KU SUM YER MED JE LA CHHAN TSHAL TOD

MA NYED YONG SU MA TSHANG TANG

Bestow here and now the common and uncommon siddhis.

Kaya Wakka Tsitta Sarva Siddhi Phala Hung Hrih Ah

### *Mantra Offering*

Om Nama Sarva Tathagata Benza Argham Pahdyam Pushpe Dhupe Alope Gandhe Newitya Shabta Rupa Shabta Gandhe  
Rasa Sparshe Phudza Bodhicitta Maha Sarva Panta Amrita Rakta Bhalingta Kharam Khahi

Hrih The unfabricated, free of elaborations dharmakaya of the Lama  
The great bliss sambhogakaya, the Dharma Lord Lama  
Born from a lotus, the nirmanakaya of the Lama  
Homage and praise to the Lord inseparable from the trikaya.

Any lacking in result and incompleteness

## PAGE 73

KHANG YANG NU PA MA CHHI PE  
DIR NI GYI PA KANG NONG PA  
THE KUN KHYOD KYI ZOD DZED RIG

DIR NI TEN TANG LHEN CHIG TU  
DRO WI THON TU ZHUG NE KYANG  
NED MED TSHE TANG WANG CHYUG TANG  
CHHOG NAM LEG PAR TSAL TU SOL

OM SUPRA TISHTHA BENZA YE SVAHA

From my lacking in capabilities,  
And any errors committed herein,  
Please be tolerant and patient with me.

*Recite the 100 syllabi mantra three times as remedy for errors*

*For support, recite:*

Abiding here, together with the support of the practice,  
For the purpose of beings cycling in samsara  
Please bestow upon me freedom from disease, long life, good qualities  
And all that is superior and excellent.

Om Supra Tishtha Benza Ye Svaha

*Like this, abide stably in the primordial awareness mandala.*

#### PAGE 74

HRIH KU SUM YE SHE MIN GYUR THON DAM LHA  
ZHI TANG THRO GAR SANG NGAG RANG DRA CHEN  
THUG JE KHA KHYAB YE SHE KYIN KHOR GYI  
KHAM SUM SEM CHEN KUN LA DE LEG TSOL

HRIH DU TANG DU JE KUN DZOB THON DAM CHHO  
THAM CHED JANG CHUB CHHEN PI GYUR NGO-O

HRIH KHOR WA NE PI THU SUM SEM CHEN KUN  
MA LU CHYAM CHIG SANG GYE THOB GYUR CHIG

*Verse Of Auspiciousness*

Hrih The unchanging actual deity, the wisdom of the trikaya  
In the dance of peace and wrath, with the natural sound of the secret mantra  
The wisdom mandala of compassion that pervades all of space  
Bestow happiness and goodness upon all sentient beings of the three realms.

*Dedication*

Hrih Compounded and uncompounded dharmas, deluded and non-deluded dharmas,  
All of them I dedicate as causes of great bodhicitta.

*Aspiration Prayer*

Hrih May all past, present and future sentient beings in samsara  
Without exception attain enlightenment together.

#### PAGE 75

OM KHYED KYI SEM CHEN THON KUN DZED  
JE SU THUN PA NGO DRUB TSOL  
SANG GYE YUL TU SHEG SU SOL  
SANG GYE YUL TU SHEG NE KYANG  
LAR YANG JON PAR DZED TU SOL

BENZA MU

BENZA KAWA-TSI RAKSHA HANG

# HRIH DAG TANG THAM TSHIG YE SHE NYI MED LHA NAM YANG MI TANG YUN TU TEN PAR GYI

## TISHTHA BENZA SAMAYA HUNG

Om You, for the benefit of all sentient beings,  
Bestow the appropriate accomplishments.  
Please return to your Buddhaland.  
Having returned to your Buddhaland,  
Please come again in future.

Benza Mu

*Send Off: To gather one's samaya mandala: in a non-referential manner, gather by reciting HUNG thrice. Reciting PHET thrice, again arise as the yidam. Then recite:*

Benza Kawa Tsi Raksha Hang      *put on the armour by reciting the mantra*

Hrih    Make myself and the samaya-wisdom-undifferentiated deity always inseparable!

Tishtha Benza Samaya Hung

*You may supplement with other suitable verses while scattering auspicious flowers. Practising the accomplishment in this way is the essence of all key points. According to the texts, "It is like the one eye among a hundred heads. The essence of all accomplishments is the lama." According to the oral instructions, "The key point is accomplishing the essence-of-essence of the lama". This means that without relying on the lama, there is no arising in the mindstream of what to abandon and what to realize as per the tripitaka. Also, the connection of our mindstreams to the two precious bodhicittas is due to the kindness of the lama. Although the teachings*

## PAGE 76

*are still around, if your experience of the instructions are not possessed of the profound key points, you would be misdirected as in the story of blind men feeling an elephant, to the extent that while you may abide in virtues, great mistakes on the main point of the path will scatter you elsewhere, making it impossible to contact bodhi. In the mantra lineage, the deity arises like parents giving empowerment that plants the seed (of enlightenment), opening one's eyes as to what to take up and what to abandon through foremost instructions (upadesha). It is a compassionate skilful method that can place sentient beings who would otherwise be without salvation, on the ground of liberation. In the Samvarodaya (source of discipline) text, it is said "The lama is the Buddha, the lama is the Dharma, likewise the lama is the Sangha, the lama is the glorious Heruka, (the lama) is the foremost creator of all mandalas." "In the future, in Tibet, many of my emanations in the form of virtuous friends will arrive there. They will be myself in person." It is said in the text that the guru is the embodiment of the Three Jewels and one should make request to the guru like this: externally, one makes request; internally, one arises as the deity and recites mantra; secretly, by knowing the key points of the mixing practices and transference (phowa) practices as regards the mind of enlightenment and your mind, one should gain experience in the self-appearances (ie. the appearances one has for oneself). In so doing, by the transference of the blessing of wisdom-mind lineage to one's mind, the non-abiding realization arises. Consequently, the innate character of all appearances is altered and turned pure. And when obscurations arise, without the need for any modification, in the very place where it arises, one knows the great purity and equality of samsara and nirvana. As a result, there is the realization that the root of suffering is the attachment to evil through the three doors of one's deceptive body. Thus, there is a fading of the plague (i.e. the attachments), and the three obscurations (obscurations of afflictions, obscurations of karma and obscurations of full maturation) liberate in the expanse (dhatu). Once one finished familiarizing with (i.e. meditating on) that, there is the manifestation of the great space, the primordial ground of which there is none higher of the spontaneous accomplishment of one's own appearances. Because of that, there is the realization of no demarcation or separation with the conquerors of the three times and ten directions. Hence, one can expound all the paths of sutra and tantra to multitude of beings. Moreover, the excellent path that gathers the key points into one, this generation and completion of the lama, is the essence of the ocean of teachings. Therefore, the path of sutra and mantra are superficial, while the essence of this is the secret path of the great completion (rdzogs Pa Chen Po). Hence all the sugatas attain accomplishments without even doing anything, the special profound feature of their accomplishments being the profound secret path of attaining enlightenment within a single lifetime. Again it is said, "The secrets of the conquerors, held in their palms; The exceptionally wondrous excellent essence of the great secret teachings; These teachings that excellently combined all that is good; May the holders of the teachings increase and transmigrating beings be delighted by them."*

*Under the incessant and insistent requests and presenting of gifts, the most eminent Gyurmed Phuntshog Rabten, for the sake of the reputation of one named Bidza, in an isolated retreat hut of great bliss in Rabten Ling, wrote this text. Whatever mistakes are confessed to the lama and may the entire country know auspiciousness. Mangalam! Virtue!*

## PAGE 79

## ASPIRATION PRAYER OF THE FLOURISHING OF THE EARLY TRANSMISSION ORAL INSTRUCTIONS THAT DELIGHT THE DHARMA LORDS

*In the final days, there is immeasurable merit in invoking even once with sincerity the three roots that the precious essence of the teachings proliferate. Sons of the Conqueror, having made well such aspiration prayer, will in all their lives meet with the Buddha Dharma and the vehicle of the profound essence of Dharma. Holding, preserving and propagating the teachings, they will rapidly acquire the all knowing wisdom. Therefore, those of excellent fortune should frequently make such aspiration prayer especially in large gatherings.*

NA MO CHYOG CHUI DE WAR SHEG PA SE TANG CHE  
KHYED PAR NYAM MED SHAKYI GYAL PO TANG  
GYAL SE GYED TANG NE TEN PHAG PI TSHOG  
KHYEN TSEI DAG NYID CHHOG NAM GONG SU SOL

PHEN DEI JUNG NE TEN PA RIN PO CHHE

Namo Sugatas of the ten directions and their sons,  
Especially the unequalled Shakya's Conqueror,  
The Conqueror's eight sons (eight great bodhisattvas) and the aryan elders (the sixteen arhats),  
Lords of omniscience and love, may all you sublime ones please think of me.

The precious teachings, source of benefits and bliss

### PAGE 80

TOEN TANG SEM PA PHAG PA CHHOG NAM KYI  
YANG YANG KA WE TSAL ZHING NAG PI THOEN  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

KHEN LOB CHHO GYAL TRUL PI LO PEN TANG  
KA TER RIN DZIN GYUD PA YI DAM LHA  
MA GOEN ZA DOR GYUD SUM THREG PI TSHOG  
NGA GYUR TSA SUM LHA TSHOG GONG SU SOL

THUB TEN DO TANG NGAG KYI TSHUL THA DAG  
KHANG CHEN JONG SU TSE WE THRANG GYUR PA  
CHHE CHHER PEL WI DOR JI DAM GONG NE  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

Founding teacher, heroic beings, arya beings - all sublime ones  
Again and again searched for with much hardship. Bringing this fact to mind,  
May the teachings of the Lake Born victorious one flourish.

Emanated translators and scholars of Khenpo, Master and Dharma Lord (Shantarakshita, Padmasambhava, Trisong Deutsen)  
The yidam deities of the lineage of kama and terma vidyadharas  
Mamo (Ekajati), Guardian (Mahakala), Rahula (gZa), Vajrasadhu (Dorje Legpa) and the three classes of arrogant spirits,  
Deities of the three roots of the early translation school, please think of me.

The entirety of the sutra and mantra teachings of the Muni,  
Due to compassion, had been drawn into the snowy region (Tibet),  
Then widely propagated and (guarded by those) immutably oath-bounded through enlightened intent,  
May the teachings of the Lake Born victorious one flourish.

### PAGE 81

CHYOG THU GYAL WI KU SUM THUG DOR JE  
RIG SUM SEM PI GYU THRUL ROL MO YI  
KHANG CHEN PHEN DEI NYI MA SAL WAR DZED  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

GYAL TANG GYAL SE PHAG PA CHHEN POI TSHOG  
SAM ZHIN TRUL PI DOE GAR NYER ZUNG NE  
THRI MED GYAL TEN NOR BUI GYAM TSHEN DRENG  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

THUN MONG THUN MIN ZHUNG KUN RANG WANG GYI  
MA NOR GYUR ZHU TEN PA PHAB PA YI  
KHANG JONG NANG WI GO CHHEN THOG MAR CHHE

Space and time are but the conqueror's immutable body speech and mind  
The three families are but the illusory display of the play of heros  
The sun of benefit and happiness shines on the snowy land (Tibet)  
May the teachings of the Lake Born victorious one flourish.

The Conqueror and Conqueror's sons, the host of great aryas  
Took hold of the intentional manifestation of song and dance  
And hoisted the jewelled victory banner of the stainless teachings of the Conqueror  
May the teachings of the Lake Born victorious one flourish.

All the common and uncommon scriptures, with competence  
Were translated without error and determined to be so  
And the great door that illuminated the snowy region was opened for the first time.

#### PAGE 82

TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

KAL ZANG DUL CHE DO TANG NGAG KYI TSHUL  
NYAM SU LEN LA ZHEN DRING MI JOG PAR  
KA TANG GONG PA DREL WI ZHUNG KUN DZOG  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

DEN SUNG KA YI GYAM TSHO CHHEN PO LA  
ZAM MOI CHHO TER NOR BU NGON PAR DZE  
DO TANG NGAG KYI LAM ZANG ZUNG TU DREL  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

MED JUNG ZA HOR KHEN PI CHYOD PA TANG  
TSHUNG MED PAL DEN LU YI TA WA NYI

May the teachings of the Lake Born victorious one flourish.

There are no other methods of training fortunate ones  
Other than the methods of sutra and mantra  
As the texts on the teachings and enlightened commentaries are complete  
May the teachings of the Lake Born victorious one flourish.

The ocean of genuine speeches and teachings  
Are replete with the profound jewels of Dharma treasure  
And the excellent path that integrates sutra and mantra.  
May the teachings of the Lake Born victorious one flourish.

The superb conduct of the Khenpo of Zahor  
The incomparable two views of holy Nagarjuna

#### PAGE 83

ZUNG DREL GYUD PI KA SOL CHYAG GYE TAB  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

ZAB MOI NANG GYUD DE SUM GONG PI CHUD  
THUN MIN MEN NGAG SANG WI LAM CHHOG NE  
JA LU CHHO KUR SHEG PI NGON TSHAR BAR  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

RAM JAM ZHI THRO KHYAB DAG DRUB DE GYED  
KA WA RIN DZIN SO SOI GONG CHUD TANG  
KUN DU PE MI KA SOL CHIG TU KHYIL  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

GYU TANG DRE BU SANG NGAG THEG PA CHHE

The system of teachings of the integrated lineage that has the seal  
May the teachings of the Lake Born victorious one flourish.

The essence of enlightened intent of the three classes of the profound inner tantra  
The supreme secret path of the uncommon foremost instruction, from which  
The rainbow body that comes from the dharmakaya wondrously shines.  
May the teachings of the Lake Born victorious one flourish.

The eight classes for accomplishment - the all-pervasive lord of the universe of the peaceful and wrathful -  
Its transmission being according to each vidyadhara's essential knowledge,  
But are all wound into one in Pema's system of teaching  
May the teachings of the Lake Born victorious one flourish.

The causal great vehicle and the result vehicle of secret mantra

#### PAGE 84

TSHANG LA MA NOR RIN DZIN GYUD PI LUNG  
DA KI ZHAL GYI THROD LANG THO LE WA  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

DOR JE CHHANG GI GONG THON DUD TSI CHUD  
KHE DRUB CHE WI ZHAL NE NYEN TU GYUD  
TOG GE NGEN PE RANG ZOE MA LED PA  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

SER ZHING NOR BUI TRE PE YON GYI KYANG  
MI GUG YING KYI KHAN DROI THUG DZOD CHHO  
TSE WE JE JUG KAL WA KHO NAR TRAM  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

Are completely without error; and the transmission of the vidyadhara lineage,  
Is still steaming with the warm breath of dakinis.  
May the teachings of the Lake Born victorious one flourish.

The intended meaning of Vajradhara - the essence of amrita,  
The oral transmission of an enormous number of the learned and accomplished,  
Not spoiled by the fabrications of evil sophists,  
May the teachings of the Lake Born victorious one flourish.

The gifts of those embellished with gold and jewels however,  
Cannot summon the Dharma of the Mind treasure of the dakinis of the expanse (dByings),  
But is only laid out before and allotted to those destined by karmic merit and who have established themselves in love,  
May the teachings of the Lake Born victorious one flourish.

#### PAGE 85

NGO WO KA NE THAG PI YE SHE LA  
RANG ZHIN LHUN GYI DRUB PI DANG SHAR WE  
LUN GOM SEM LE DE PI DZOG PA CHHE  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

YOD MED CHYOG RER ZHEN PI MIG TED ZHIG  
THAR DZIN TA BUI DZIN TANG THRUNG NE CHHUNG  
ZHI LAM DRE BU NANG TONG ZUNG TU JUG  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

THU SUM GYAL WI GONG PA THAR THUG THON  
ZAB ZHI TROE DRAL OD SAL DU MA CHE  
RIG TONG MI SHIG DOR JE DRUB PI THA  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

By the shining forth that is innately and naturally accomplished  
In the primordial awareness that is pure in its essence right from the very beginning,  
Is the Great Completion (Dzogs Pa Chen Po) that goes beyond the mind that meditates stupidly,  
May the teachings of the Lake Born victorious one flourish.

A reference point that is attached to partiality towards existence and non-existence -  
To remove such a mode of apprehending such a view which grasps at extremes  
(One should be) planted in the unity of appearance and emptiness of the ground, path and fruit.  
May the teachings of the Lake Born victorious one flourish.

The ultimate meaning of the enlightened intent of the conqueror of the three times  
(Is) the non-composite luminosity of the profound peace that is free of elaborations  
- the indestructible knowledge-emptiness, the immutable limit of accomplishment.  
May the teachings of the Lake Born victorious one flourish.

#### PAGE 86

MANG TU THOE PA LUNG GI TRIN THRIG SHING  
PHA ROL GON JOM RIG PI LOG THRENG BAR  
MEN NGAG NED KYI DUD TSI NYING LA SIM  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

MED JUNG A TI YO GI SANG LAM NE  
MA LU GYAL WA KUN GYI YE SHE KU  
KHYAB DAG JAM PAL DOR JE RAB DRUB PA  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

YANG DAG TSHED MA SUM GYI NGA RO YI  
TA MEN RI DAG TSHOG NAM TRAG DZED PA  
THEG CHHOG SENG GEI DRA YANG SA SUM KHYAB  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

With much listening of the dense clouds of teachings,  
The lightning bolts of knowledge will oppose and overcome the enemies,  
The mind will be satiated with the amrita of the key points of the foremost instructions.  
May the teachings of the Lake Born victorious one flourish.

From the secret path of the marvelous atiyoga  
(Comes) the Wisdom body (Ye Shes sKu) of all conquerors without exception,  
(And) excellently and immutably brought about the universal lord Manjushri.  
May the teachings of the Lake Born victorious one flourish.

The roar of the three authentic valid cognition  
Frightened those of inferior view and those who are like wild herbivores.

The melody of the lion of the supreme vehicle pervades the three places.  
May the teachings of the Lake Born victorious one flourish.

### PAGE 87

GYAL TEN YONG SU DZOG PI GOE ZANG TSER  
OD SAL DO JE NYING PI TOG DZE PA  
CHYOG LE NAM PAR GYAL WI GYAM TSEN THO  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

DAG SOG THENG NE DRO WA JI SID DU  
TEN TANG TEN PI NYING PO YONG DZOG PA  
KHA KHYAB ZHING TU DZIN KYONG PEL WA YI  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

DOR NA KHE TSUN DRUB PI NAM THAR GYI  
GYAL TEN PEL WI THRIN LE KHA KHYAB PI  
TEN DZIN THAM PE SA TENG YONG KHANG NE  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

On the top of the superior robe of the totally complete teachings of the conqueror,  
Is the beautiful crowning ornament of the essence of immutable luminosity,  
The lofty victory banner of the conqueror in all directions.  
May the teachings of the Lake Born victorious one flourish.

I and others from now on, for as long as it might be  
Will hold, guard and propagate throughout the land under the pervading sky,  
The totally complete teachings and their essence.  
May the teachings of the Lake Born victorious one flourish.

In short, the deeds of accomplishments of the learned and righteous,  
Whose activity of propagating the conqueror's teachings everywhere,  
That excellent upholding of the teachings, covered the surface of the earth completely.  
May the teachings of the Lake Born victorious one flourish.

### PAGE 88

PAL DEN LA MI KU TSHE RAB TEN CHING  
TEN PI JIN DAG NGA THANG DAR WA YI  
CHHO SID MI NUB NOR BUI GYAM TSEN DRENG  
TSHO KYE GYAL WI TEN PA GYE GYUR CHIG

May the physical life of the glorious lama be steadfastly long,  
May the Dharma benefactors' power and influence flourish,  
May the religious dominion never wane, the precious victory banner raised,  
And, may the teachings of the Lake Born victorious one flourish.

*The teaching of the glorious Buddha, the Lotus-born of the lake of immortality who is the essence of all Conquerors, is known as the early translation or 'nyingma', and is the grandmother of entire teaching of the conqueror. It has many special teachings with profound key points. Its view and meditation are pure. Its path is excellent and unmistakable one that pleases the Conqueror. Recognizing this is like polishing a wishfulfilling jewel and placing it on top of a victory banner and thus fortunate persons take on the responsibility of propagating this widely by expounding, debating and composing. These aspiration verses that establishes a wish fulfilling karmic connection, were written with pure wishes for the Nyingma teachings, and written without obstruction, by the immaculate Mipham Jamyang Namgyal Gyamtsho at an auspicious place and time in an afternoon session. May excellent virtues increase.*

### PAGE 89

## **SHORT ASPIRATION PRAYER FOR THE SPREAD OF THE DHARMA**

E WAM ZUNG JUG TSHO KYE GYAL WI TEN

ZAG DRAL YE SHE NYING PI SA CHHOG ZHE  
KHE DRUB JE WI THUG DZOD PHUL CHHIN LAM  
AH HO NUB PA MED PAR TSOL GYUR CHIG

CHHO TSHUL DI YANG NYI DAI KIN KHOR ZHIN  
CHYOG KYI THA DRU KUN TU THRAG GYUR TE  
LO DRO PEMO RAB TU GYE JE CHING  
SANG GYE TEN PA TAR ZHING GYE PAR SHOG

The unity of E and Wam (emptiness and bliss), the teaching of the lake-born conqueror  
Is said to be the supreme ground of the heart of wisdom (yeshe snying po), free of outflows,  
The treasury of enlightened mind of ten million panditas and siddhas, the path that went beyond.  
Please bestow the never waning joy.

*This verse from the synthesis of Tibetan alphabets is a prayer for the expansion of the Nyingmapa's teachings. It was composed by Getse Gyurmed Tenpi Namgyal. May it be auspicious!*

Like the mandala of the sun and moon is this Dharma way,  
Well-known in all areas in every direction,  
Absolutely increasing the lotus intelligence, and  
May the Buddha's teachings flourish and increase.  
*As spoken by Kunkhyen Chenpo (Longchenpa)*

PAGE 90

### AUSPICIOUS VERSE

KHEN LOB CHHO SUM RING LUG CHHE  
DZAM LING SA SUM KHYAB PAR PEL  
DRO GYUD CHHOG SUM NANG WA TANG  
MIN DRAL THU SUM GE LEG TSOL

PEMI GYAL TSHAB NYIG MI GUD PA SEL  
DOR JE NYING PO KAL DEN THAR PAR GOED  
DRO LA DE KYID DZOG DEN GO PHAR CHHE  
LONG SAL TEN PA GYE PI TA SHI SHOG

KA THOG PA ZHE KAR PI LING TU THRAG

May the great long tradition of the three, Khenpo, Acharya and Dharma King,  
Spread throughout the three places of the world!  
May the Three Jewels illuminate the mental continuum of transmigrating beings  
And in all the three times, bestow such auspicious abundance.  
*As spoken by Dunjom Yeshe Dorje*

The representative of Padma clearing the degeneration due to impurities  
The vajragarbha (dor rje snying po) that sets up the liberation of fortunate ones  
Opening of the door to the complete happiness of transmigrating beings  
May there be such good fortune of the flourishing of the teachings of Longsal.  
*As spoken by Thrimed Zhingkyong*

The fame of Kathogpa, renown throughout the white land (Tibet)

PAGE 91

THRAG PA THA YE GYAL WI ZHING KUN KHYAB  
KHYAB DAG GYAL WA KUN TANG YER MED JE  
JE DEI TA SHI YUN RING TEN GYUR CHIG

TSA GYUD LA MI JIN LAB NYING LA ZHUG

YI DAM LHA YI JE ZUNG NGO DRUB THOB  
KHAN DRO DAM CHEN LU TANG THRIB ZHING DROG  
KHANG SAM LHUN GYI DRUB PI TA SHI SHOG

JIG DRAL NGAN GYUR TEN PI GYAM TSEN DRENG  
LUNG TOK CHHO KYI GYAL NGA CHYOG KUN DRAG  
RIG LAM SENGGEI NGA RO SA SUM KHYAB  
TSHUNG MED GE TSEN NANG WA GYE GYUR CHIG

Pervades (even) the infinite realm of the Conqueror  
The lord who is not different from all the Conquerors, the presiding masters (of their realms)  
May the goodness of the Lord remain for a long time.

May the blessings of the root and lineage lamas abide in my heart,  
May I under the care of the yidam deity obtain the siddhis,  
May I have dakinis and oath-bound protectors as friends who accompany me like my shadow  
And may I have the good fortune of naturally accomplishing whatever I wish.  
*Composed by one named Dhih (Mipham Rinpoche)*

Raising the victory banner of the fearless early translation teachings  
Sounding in all directions the victory drum of the Dharma of scriptures and realizations  
Pervading the three realms with the lion roar of the path of logic/reasoning  
May unparalleled virtuous signs illuminate all around.  
*Composed by one named Dhih (Mipham Rinpoche)*

## PAGE 92

### **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 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 Shakyas 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.

## PAGE 93

### **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.

**PAGE 95**

**REMOVING OBSTACLES ON THE PATH (BAR CHED LAM SEL)**

**OM AH HUNG BENZA GURU PEMA SIDDHI HUNG**

**CHO KUN NANG WA THA YE LA SOL WA DEB  
LONG KU THUG JE CHHEN PO LA SOL WA DEB  
TRUL KU PE MA JUNG NE LA SOL WA DEB**

**DAG GI LA MA NGON TSHAR TRUL PI KU**

Om Ah Hung Benza Guru Pema Siddhi Hung

I supplicate the dharmakaya Limitless Light (Amitabha)  
I supplicate the sambhogakaya Great Compassionate One (Avalokitesvara)  
I supplicate the nirmanakaya Lotus Born (Padmasambhava)

My guru, the marvellous nirmanakaya

**PAGE 96**

**GYA KHAR YUL TU KU THRUNG THOE SAM DZED  
POED YUL U SU ZHAL JOEN THREG PA TUL  
O GYEN YUL TU KU ZHUG DRO DON DZED  
THUG JE DAG LA JIN GYI LOB  
TSE WE DAG SOG LAM NA DRONG**

Born in India, you heard and contemplated on the Dharma.  
You came to Tibet and tamed the haughty spirits.  
Dwelling in Oddiyana, you work to benefit transmigrating beings, (Orgyen Thod Threng Tsal)  
By your compassion, bless me.  
By your love, guide me and others along the path.

**PAGE 97**

**GONG PE DAG LA NGO DRUB TSOL  
NU PE DAG SOG BAR CHED SOL  
CHHI YI BAR CHED CHHI RU SOL  
NANG GI BAR CHED NANG TU SOL  
SANG WI BAR CHED YING SU SOL**

By your enlightened intent, bestow on me the siddhis.  
By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.  
Clear internally the inner obstacles.  
Clear into the expanse the hidden obstacles.

**PAGE 98**

**KHU PE CHHAN TSHAL KYAB SUM CHHI  
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG**

**KU YI NGON TSHAR THONG WI TSHE  
YE PE RAL TRI CHHAG GYA DZED**

YON PE GUG PI CHHAG GYA DZED  
ZHAL DRED CHHE TSIG GYEN LA ZIG

To you, with appreciative respect I prostrate and go for refuge  
Om Ah Hung Benza Guru Pema Siddhi Hung

Beholding your amazing form  
Your right hand making the sword mudra  
Your left hand making the summoning mudra  
Mouth wide, baring the fangs, gazing upwards,

PAGE 99

GYAL WI DUNG DZIN DRO WI GON  
THUG JE DAG LA JIN GYI LOB  
TSE WE DAG SOG LAM NA DRONG  
GONG PE DAG LA NGO DRUB TSOL  
NU PE DAG SOG BAR CHED SOL  
CHHI YI BAR CHED CHHI RU SOL

Lineage holder of the Conqueror, guardian of transmigrating beings  
By your compassion, bless me.  
By your love, guide me and others along the path.  
By your enlightened intent, bestow on me the siddhis.  
By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.

PAGE 100

NANG GI BAR CHED NANG TU SOL  
SANG WI BAR CHED YING SU SOL  
GU PE CHHAN TSHAL KYAB SUM CHHI  
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

DAM CHO RIN CHHEN SEN PI TSHE  
KU SAL WOD ZER DANG TANG DEN

Clear internally the inner obstacles.  
Clear into the expanse the hidden obstacles.  
To you, with appreciative respect I prostrate and go for refuge  
Om Ah Hung Benza Guru Pema Siddhi Hung

Listening to the true Dharma  
Your body becomes radiant with light

PAGE 101

CHHAG YE DE NO LEG BAM NAM  
YON PE PHUR PI PU TI NAM  
ZAB MOI CHO NAM THUG SU CHHUD  
YANG LE SHOD KYI PANDITA  
THUG JE DAG LA JIN GYI LOB

Your right hand holding a bound volume of the collection of scriptures  
Your left hand holding the bound volume of kilaya  
The profound teachings are comprehended in your enlightened mind  
Pandita of Yanglesho (Mawe Sengge)  
By your compassion, bless me.

PAGE 102

TSE WE DAG SOG LAM NA DRONG  
GONG PE DAG LA NGO DRUB TSOL

NU PE DAG SOG BAR CHED SOL  
CHHI YI BAR CHED CHHI RU SOL  
NANG GI BAR CHED NANG TU SOL  
SANG WI BAR CHED YING SU SOL

By your love, guide me and others along the path.  
By your enlightened intent, bestow on me the siddhis.  
By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.  
Clear internally the inner obstacles.  
Clear into the expanse the hidden obstacles.

### PAGE 103

GU PE CHHAN TSHAL KYAB SUM CHHI  
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

DAM CHEN DAM LA TAG PI TSHE  
THRI MED NE CHHOG NYAM RE GA  
GYA KHAR PHO YUL SA TSHAM SU  
JIN GYI LAB NE JON PI TSHE

To you, with appreciative respect I prostrate and go for refuge  
Om Ah Hung Benza Guru Pema Siddhi Hung

Binding under oath the oath-bound protectors  
The stainless, excellent place is filled with joy.  
At the border of India and Tibet,  
You bestow your blessings on arrival,

### PAGE 104

THRI SUNG PO NGED DEN PI RI  
ME TOG PE MA GUN YANG KYE  
CHHU MIG JANG CHUB DUD TSI CHHU  
DE DEN THE YI NE CHHOG TU  
KYE CHHOG TSHUL ZANG CHO GO SOL

On the hill called "Filled With Spice Fragrances" ,  
Lotus flowers bloom even in winter, and  
The springs flow with amrita water of enlightenment.  
In that excellent place of bliss,  
Excellent Birth Good Demeanour (Kyen chog Tshulzang) clad in Dharma robes,

### PAGE 105

CHHAG YE DOR JE TSE GU NAM  
YON PE RIN CHHEN ZA MA TOG  
RAKTA DU TSI NANG TU TAM  
KHAN DRO DAM CHEN DAM LA TAG  
YI DAM ZHAL ZIG NGO DRUB NYE  
THUG JE DAG LA JIN GYI LOB

Your right hand holds a nine-prong vajra  
Your left hand holds a jewel casket  
That is filled with rakta and amrita.  
You bound under oath the dakinis and oath-bound protectors  
Seeing the yidam, you attained the siddhis.  
By your compassion, bless me.

### PAGE 106

TSE WE DAG SOG LAM NA DRONG  
GONG PE DAG LA NGO DRUB TSOL  
NU PE DAG SOG BAR CHED SOL  
CHHI YI BAR CHED CHHI RU SOL  
NANG GI BAR CHED NANG TU SOL

By your love, guide me and others along the path.  
By your enlightened intent, bestow on me the siddhis.  
By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.  
Clear internally the inner obstacles.

PAGE 107

SANG WI BAR CHED YING SU SOL  
GU PE CHHAN TSHAL KYAB SUM CHHI  
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

GYAL WI TEN PA TSUG PI TSHE  
YA RI NAG LA DRUB PA DZED  
NYEN PHUR NAM KHI YING SU PHANG

Clear into the expanse the hidden obstacles.  
To you, with appreciative respect I prostrate and go for refuge  
Om Ah Hung Benza Guru Pema Siddhi Hung

In planting the teachings of the Conqueror,  
You practised in the forest of Yari.  
You hurled the recitation phurpa into the expanse

PAGE 108

DOR JI CHHAG GYE LANG SHING DRIL  
DRIL ZHING TSAN DEN NE SU PHANG  
MEM BAR THRUG SHING TSHO YANG KEM  
SIB KYI MU TEG SA KHANG SEG

And caught and rolled it with the vajra mudra.  
Rolling then hurling it into the sandalwood forest  
It burst into flames and dried up the lake.  
Thus you burnt the shrouded land of the tirthikas

PAGE 109

YAKSHA NAG PO DUL TU LAG  
DREN GYI DO MED DUD KI SHED  
THUG JE DAG LA JIN GYI LOB  
TSE WE DAG SOG LAM NA DRONG  
GONG PE DAG LA NGO DRUB TSOL

And the black yakshas were reduced to dust.  
Matchless Slayer of Demons (Dudkyi Shechen)  
By your compassion, bless me.  
By your love, guide me and others along the path.  
By your enlightened intent, bestow on me the siddhis.

PAGE 110

NU PE DAG SOG BAR CHED SOL  
CHHI YI BAR CHED CHHI RU SOL  
NANG GI BAR CHED NANG TU SOL

SANG WI BAR CHED YING SU SOL  
GU PE CHHAN TSHAL KYAB SUM CHHI  
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.  
Clear internally the inner obstacles.  
Clear into the expanse the hidden obstacles.  
To you, with appreciative respect I prostrate and go for refuge  
Om Ah Hung Benza Guru Pema Siddhi Hung

PAGE 111

SIN PI KHA NON DZED PI TSHE  
KHYEU CHUNG TRUL KI CHHA LUG CHEN  
YAN TSHEN ZUG ZANG KHA DOG LEG  
TSEM DRIG U TRA SER LA DZOE  
GUNG LO CHU THRUG LON PI TSHUL

When suppressing the rakshasas  
You appear as a youth in nirmanakaya garb,  
With wonderful excellent body, beautiful hue,  
Straight teeth, beautiful golden hair.  
You looked like a youth of sixteen years,

PAGE 112

RIN CHHEN GYEN CHHA NA TSHOG SOL  
CHHAG YE KHAR WI PHUR PA NAM  
DUD TANG SIN PI KHA NON DZED  
YON PE SENG DENG PHUR PA NAM  
MO PI BU LA SUNG KYOB DZED

Wearing various jewel ornaments.  
Your right hand holds a bronze phurpa  
That suppressed maras and yakshas.  
Your left hand holds a phurpa of khadiraka (a medicinal tree) wood  
Protecting your devoted sons

PAGE 113

GUL NA CHAG KYI PHUR PA NAM  
YI DAM LHA TANG NYI SU MED  
NYI MED TRUL KU DZAM LING GYEN  
THUG JE DAG LA JIN GYI LOB  
TSE WE DAG SOG LAM NA DRONG

Around your neck, you wear an iron phurpa  
Indicating your inseparability with the tutelary deity.  
Nirmanakaya of non-duality, ornament of the world (Dzam Ling Gyen Chog)  
By your compassion, bless me.  
By your love, guide me and others along the path.

PAGE 114

GONG PE DAG LA NGO DRUB TSOL  
NU PE DAG SOG BAR CHED SOL  
CHHI YI BAR CHED CHHI RU SOL  
NANG GI BAR CHED NANG TU SOL  
SANG WI BAR CHED YING SU SOL  
GU PE CHHAN TSHAL KYAB SUM CHHI

By your enlightened intent, bestow on me the siddhis.  
By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.  
Clear internally the inner obstacles.  
Clear into the expanse the hidden obstacles.  
To you, with appreciative respect I prostrate and go for refuge

#### PAGE 115

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

DRI YI YUL TU GONG PI TSHE  
ME PUNG SHO KYI SA ZHI LA  
DA GYANG KHANG GI TSHO NANG TU  
PE MI TENG TU SIL SIL DRA  
PE MI NANG NA GONG PA DZED

Om Ah Hung Benza Guru Pema Siddhi Hung

Thinking to go to the land of ghosts  
The mass of flames on the valley floor  
Becomes a lake with width of an arrow shot.  
There on a cool lotus  
In that lotus you put your mind uninterruptedly in its real state.

#### PAGE 116

TSHEN YANG PE MA JUNG NE ZHE  
DZOG PI SANG GYE NGO SU JON  
THEN DRI TRUL KU YAN TSHEN CHEN  
THUG JE DAG LA JIN GYI LOB  
TSE WE DAG SOG LAM NA DRONG  
GONG PE DAG LA NGO DRUB TSOL

Thus, you were called the Lotus Born (Pema Jungne).  
You arrived as a true completely-enlightened one,  
Such an amazing nirmanakaya!  
By your compassion, bless me.  
By your love, guide me and others along the path.  
By your enlightened intent, bestow on me the siddhis.

#### PAGE 117

NU PE DAG SOG BAR CHED SOL  
CHHI YI BAR CHED CHHI RU SOL  
NANG GI BAR CHED NANG TU SOL  
SANG WI BAR CHED YING SU SOL  
GU PE CHHAN TSHAL KYAB SUM CHHI  
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.  
Clear internally the inner obstacles.  
Clear into the expanse the hidden obstacles.  
To you, with appreciative respect I prostrate and go for refuge  
Om Ah Hung Benza Guru Pema Siddhi Hung

#### PAGE 118

PHO KYI NYI MA DZED PI TSHE  
DED DEN DRO WA DREN PI PAL  
KHANG LAG KHANG DUL KUR TEN NE

TSANG KHA LA YI LA THOG TU  
DRA LHI GE NYEN DAM LA TAG

When you became the sun of Tibet,  
As an excellent guide of transmigrating beings who had faith (in you),  
You took on whatever form each being needed in order to win over them.  
At the top of mountain pass of Mount Tsangkha  
You bound under oath the Layman-God-Of-War.

PAGE 119

YUL NI TSHA WI TSHA SHO TU  
LHA YI GE NYEN THREG PA CHEN  
NYI SHU TSA CHIG DAM LA TAG  
MANG YUL THE YI JAM TRIN TU  
GE LONG ZHI LA NGO DRUB NANG  
KHYED PAR PHAG PI RIN DZIN CHHOG

In the place of Tsha-shod in the region of Tsha-wa  
You bound under oath, twenty one of  
The laity of gods who are arrogant.  
In the place of Jam-trin in the region of Mang-yul  
You bestowed siddhis on four bhikshus  
Supreme Kyepar Phagpi Rindzin (Exceptional Aryan Vidyadhara)

PAGE 120

THUG JE DAG LA JIN GYI LOB  
TSE WE DAG SOG LAM NA DRONG  
GONG PE DAG LA NGO DRUB TSOL  
NU PE DAG SOG BAR CHED SOL  
CHHI YI BAR CHED CHHI RU SOL  
NANG GI BAR CHED NANG TU SOL

By your compassion, bless me.  
By your love, guide me and others along the path.  
By your enlightened intent, bestow on me the siddhis.  
By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.  
Clear internally the inner obstacles.

PAGE 121

SANG WI BAR CHED YING SU SOL  
GU PE CHHAN TSHAL KYAB SUM CHHI  
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

PAL MO THANG GI PAL THANG TU  
TEN MA CHUN NYI DAM LA TAG  
PHO YUL KHA LI LA THOG TU

Clear into the expanse the hidden obstacles.  
To you, with appreciative respect I prostrate and go for refuge  
Om Ah Hung Benza Guru Pema Siddhi Hung

In the place of Pal-thang in the region of Palmo-thang  
You bound under oath the twelve tenmas (female spirits).  
At the top of the Kha mountain-pass in Tibet,

PAGE 122

KHANG KAR SHA MED DAM LA TAG

DAM SHO LHA BUI NYING THRUNG TU  
THANG LHA YAR ZHU DAM LA TAG  
HE PO RI YI YANG GONG TU  
LHA SIN THAM CHED DAM LA TAG  
CHHE WI LHA DRE THAM CHED KYI

You bound under oath Khang-kar Sha-med.  
In the place of Nying-drung in the region of Dam-shod Lha-bu,  
You bound under oath Yar-zhud, the god of the plain.  
On the summit of Hepori  
You bound under oath all the gods and rakshasas.  
Of the great gods and demons,

PAGE 123

LA LE SOG GI NYING PO PHUL  
LA LE TEN PA SUNG WAR JE  
LA LE THREN TU KHE LANG JE  
THU TANG JUN THRUL TOB PO CHE

Some offer the essence of their life-force to you,  
Some offer to protect the teachings,  
Some offer to be your servant.  
Dzutrul Thuchen, You of great might and miraculous abilities

PAGE 124

THUG JE DAG LA JIN GYI LOB  
TSE WE DAG SOG LAM NA DRONG  
GONG PE DAG LA NGO DRUB TSOL  
NU PE DAG SOG BAR CHED SOL  
CHHI YI BAR CHED CHHI RU SOL  
NANG GI BAR CHED NANG TU SOL

By your compassion, bless me.  
By your love, guide me and others along the path.  
By your enlightened intent, bestow on me the siddhis.  
By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.  
Clear internally the inner obstacles.

PAGE 125

SANG WI BAR CHED YING SU SOL  
GU PE CHHAN TSHAL KYAB SUM CHHI  
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

DAM PA CHO KYI TEN PA NI  
GYAM TSHEN TA BUR TSUG PI TSHE  
SAM YE MA ZHENG LHUN GYI DRUB

Clear into the expanse the hidden obstacles.  
To you, with appreciative respect I prostrate and go for refuge  
Om Ah Hung Benza Guru Pema Siddhi Hung

You established the teachings of the true Dharma,  
Raising it up like a victory banner.  
Samye was spontaneously completed without building it,

PAGE 126

GYAL PI GONG PA THAR CHHIN DZED  
KYE CHHOG SUM GYI TSHEN YANG SOL

CHIG NI PE MA JUNG NE ZHE  
CHIG NI PE MA SAMBHAWA  
CHIG NI TSHO KYE DOR JE ZHE

Fulfilling the vision of the King.  
Thus you, supreme being, were conferred these three names:  
One was Pema Jungne  
One was Padmasambhawa  
And one was Tsho-kye Dorje

PAGE 127

SANG TSHEN DOR JE THRAG PO TSAL  
THUG JE DAG LA JIN GYI LOB  
TSE WE DAG SOG LAM NA DRONG  
GONG PE DAG LA NGO DRUB TSOL  
NU PE DAG SOG BAR CHED SOL  
CHHI YI BAR CHED CHHI RU SOL

You whose secret name is Dorje Thrappo Tsal,  
By your compassion, bless me.  
By your love, guide me and others along the path.  
By your enlightened intent, bestow on me the siddhis.  
By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.

PAGE 128

NANG GI BAR CHED NANG TU SOL  
SANG WI BAR CHED YING SU SOL  
GU PE CHHAN TSHAL KYAB SUM CHHI  
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

SAM YE CHHIM PHUR DRUB PA DZED

Clear internally the inner obstacles.  
Clear into the expanse the hidden obstacles.  
To you, with appreciative respect I prostrate and go for refuge  
Om Ah Hung Benza Guru Pema Siddhi Hung

When you practised at Samye Chimphu,

PAGE 129

KYEN NGEN DOG CHING NGO DRUB NANG  
JE LON THAR PI LAM LA KOD  
DON ZUG PHON GYI TEN PA NUB  
CHO KU THRI MED RIN CHEN TEN  
KAL DEN SANG GYE SA LA KOD

You repelled bad circumstances and granted siddhis.  
You set the king and ministers on the path to liberation,  
Caused the waning of Bon teachings that were the source of negative influences and demonic forms,  
Gave teaching on the precious, stainless dharmakaya  
Kalden Drendze, you who set up fortunate ones on the ground of Buddhahood

PAGE 130

THUG JE DAG LA JIN GYI LOB  
TSE WE DAG SOG LAM NA DRONG  
GONG PE DAG LA NGO DRUB TSOL  
NU PE DAG SOG BAR CHED SOL

CHHI YI BAR CHED CHHI RU SOL  
NANG GI BAR CHED NANG TU SOL

By your compassion, bless me.  
By your love, guide me and others along the path.  
By your enlightened intent, bestow on me the siddhis.  
By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.  
Clear internally the inner obstacles.

PAGE 131

SANG WI BAR CHED YING SU SOL  
GU PE CHHAN TSHAL KYAB SUM CHHI  
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

THE NE O GYEN YUL TU JON  
TAN TA SIN PI KHA NON DZED  
MI LE LHAG GYUR YAN TSHEN CHHE

Clear into the expanse the hidden obstacles.  
To you, with appreciative respect I prostrate and go for refuge  
Om Ah Hung Benza Guru Pema Siddhi Hung

Then you headed to and arrived at Oddiyana  
Where you are now subduing rakshasas.  
Your surpassing humans - so very amazing.

PAGE 132

CHOD PA ME JUNG NGON TSHAR CHHE  
THU TANG JUN THRUL TOB PO CHHE  
THUG JE DAG LA JIN GYI LOB  
TSE WE DAG SOG LAM NA DRONG  
GONG PE DAG LA NGO DRUB TSOL

Your exceptionally wondrous conduct - so very marvellous.  
Your might and miraculous abilities - so very forceful.  
By your compassion, bless me.  
By your love, guide me and others along the path.  
By your enlightened intent, bestow on me the siddhis.

PAGE 133

NU PE DAG SOG BAR CHED SOL  
CHHI YI BAR CHED CHHI RU SOL  
NANG GI BAR CHED NANG TU SOL  
SANG WI BAR CHED YING SU SOL  
GU PE CHHAN TSHAL KYAB SUM CHHI  
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.  
Clear internally the inner obstacles.  
Clear into the expanse the hidden obstacles.  
To you, with appreciative respect I prostrate and go for refuge  
Om Ah Hung Benza Guru Pema Siddhi Hung

PAGE 134

KU SUNG THUG DEN DRO WA DREN PI PAL  
DRIB PA KUN PANG KHAM SUM SA LER KHYEN  
NGO DRUB CHHOG NYE DE CHHEN CHHOG GI KU

## JANG CHUB DRUB PI BAR CHED NGE PAR SEL

Glorious guide of transmigrating beings endowed with enlightened body, speech and mind,  
Abandoning all obscuration, you see vividly the three realms.  
Attaining the supreme siddhis, you possessed the sublime body of great bliss.  
Obstacles to enlightenment, you can definitely clear.

### PAGE 135

THUG JE DAG LA JIN GYI LOB  
TSE WE DAG SOG LAM NA DRONG  
GONG PE DAG LA NGO DRUB TSOL  
NU PE DAG SOG BAR CHED SOL  
CHHI YI BAR CHED CHHI RU SOL  
NANG GI BAR CHED NANG TU SOL

By your compassion, bless me.  
By your love, guide me and others along the path.  
By your enlightened intent, bestow on me the siddhis.  
By your powers, clear mine and others' obstacles.  
Clear externally the outer obstacles.  
Clear internally the inner obstacles.

### PAGE 136

SANG WI BAR CHED YING SU SOL  
GU PE CHHAN TSHAL KYAB SUM CHHI  
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG  
OM AH HUNG BENZA GURU PEMA THOD THRENG TSAL BENZA SAMAYA DZA SIDDHI PHALA  
HUNG AH

Clear into the expanse the hidden obstacles.  
To you, with appreciative respect I prostrate and go for refuge  
Om Ah Hung Benza Guru Pema Siddhi Hung  
Om Ah Hung Benza Guru Pema Thod Threng Tsal Benza Samaya Dza Siddhi Phala Hung Ah

*This is the outer practice of prayer that comes from the 'Concise Instructions - The Wish-fulfilling Jewel' in the 'Heart Practice of the Guru - The Dispelling Of All Obstacles'. It was recovered from the foot of the Great Glorious One at the Da-Nyin Kha-la Rong-Go rock by the great terton O-gyen Chog-gyur De-chen Ling-pa who manifested without any possible obstructions for this time. By this prayer, may all obstacles and degeneration for the teachings and migrating beings be pacified, and all the virtues and excellence accomplished!*

### PAGE 137

## **THE ESSENTIAL REQUEST PRAYER TO GURU RINPOCHE (THU SUM SANG GYE MA)**

THU SUM SANG GYE GU RU RIN PO CHHE  
NGO DRUB KUN DAG DE WA CHHEN PI ZHAB  
BAR CHED KUN SEL DUN DUL THRAG PO TSAL  
SOL WA DEB SO JIN GYI LAB TU SOL

Guru Rinpoche, Buddha of the three times  
Lord of all siddhis, Venerable Great Bliss  
Clearer of all obstacles, Wrathful One That Subdues Demonic Forces  
Bestow your blessings, I supplicate.

### PAGE 138

CHHI NANG SANG WI BAR CHED ZHI WA TANG  
SAM PA LHUN GYI DRUB PAR JIN GYI LOB (TURN TO PAGE 64)

Pacify outer, inner and hidden obstacles, and

Bless me that my wishes be naturally fulfilled.

*This was recovered by the great tertön O-gyen Chog-gyur De-chen Ling-pa from the right hand side of the Seng-chen Nam-drag rock on Mt Rin-chen Tseg-pa. It is appropriate to this time and its blessings is great. Therefore, it should be treasured and recited by all.*