



NYINGMA KATHOK BUDDHIST CENTRE

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**THE EXCELLENT PATH TO OMNISCIENCE:
PRELIMINARY PRACTICE OF LONGCHEN NYINGTHIG,
THE INNERMOST ESSENCE OF THE GREAT PERFECTION**

PAGE 1

BLESSING OF THE SPEECH

OM AH HUNG
CHE WANG RAM YIG LAY JUN MAY SEG NAY
WO MAR NAM PI DORJE CHAY SUM BUB
AH LI KA LI THA KOR TEN DREL NYING
MU TIG THRENG WA TA BUI YIN DRUL AY
WON THROE GYAL WA SAY CHAY CHHOE PAY NYI
LAN DU NGAG DRIB THAG NAY SUNG DORJI
JIN LAB NGOE DRUB THAM CHE THOB PAR SAM

Om Ah Hung

From the syllable Ram (on the tongue) comes fire that burns away the tongue, and transforms it into a three-spoked vajra of red light*.

In its centre are the vowels and consonants, and around them the mantra of The Essence Of Interdependent Origination. **

Their syllables are like strings of pearls. From them,

light streams out, making offerings to the buddhas and bodhisattvas, and pleasing them. ***

As the light converges back, all the obscurations of my speech are purified, and

I obtain all the blessings and siddhis of vajra speech.

** In the speech cakra is the letter hrīh, from which a red eight-petalled lotus appears, its roots in the throat, its petals in the mouth. The front petal forms the tongue, which has become the wisdom of discernment of Buddha Amitābha. The three spoked vajra symbolizes the mind of all the buddhas, the red light the buddhas of the five families.*

*** The mantras are set anti-clockwise in concentric circles within the 'belly' of the vajra. Innermost are the vowels which are red; in the middle the consonants which are white; and on the outside the mantra of the Essence of Interdependent Origination which is blue.*

**** At the end of the rays of light appear thousands of offering goddesses making offerings to all the buddhas, bodhisattvas and buddha realms.*

OM AH HUNG

From the letter RAM (on the tongue) comes fire that burns away the sense power of the tongue (and in its place) lay a three-prong vajra in the nature of red light, with the vowels and consonants mantras around it sounding the essence of dependent origination (dependent origination mantra). The vowels and consonants look as if they were made of pearls. Light shines forth from the pearly vowels and consonants, joyfully making offerings to the Buddhas and Bodhisattvas. The light returns and stains of the speech are purified. Then think that by the blessings of the Vajra Speech (of the Buddhas and Bodhisattvas), you received all accomplishments.

VOWELS MANTRA (recite 7 times)

A AA, I II, U UU, RI RII, E EE, O OO, ANG AH

PAGE 2

CONSONANTS MANTRA (recite 7 times)

KA KHA GA GHA NGA
TSA TSHA DZA DZHA NYA
TrA THrA DrA DHrA NrA
TA THA DA DHA NA
PA PHA BA BHA MA
YA RA LA WA
SHA KAH SA HA KYA

DEPENDENT ORIGINATION MANTRA (recite 7 times)

OM YE DHARMA HETU PRABHAWAH
HETUN TEKEN TATHAGATO HAYAWATE
TEKEN TSA YO NIRODHA EWAM BADI
MAHA SHRAMANA SVAHA

OM

All dharmas (things) originate from a cause.
The Tathagata has taught this cause.
That which brings the cause to cessation -- this too,
has been taught by the Great Sramanah.
SVAHA

PAGE 3

(1) Invoking the Lama

LA MA KHYEN (3x) (*Invoked the Lama with intense devotion,*)
(*then recite the following:*)

NYING U THAY PI GE SAR ZHE PA NAY
KYAB CHIG THRIN CHEN LA MA YAR LA ZHENG
LAY TANG NYON MONG THRAG POE ZIR WA YI
KAL WA NGEN PA DAG LA KYOB PI CHHIR

O lama, care for me!
From the blossoming lotus of devotion at the centre of my heart,
rise up, O compassionate lama, my only refuge!
I am plagued by past actions (karmas) and turbulent emotions.
To protect me in my misfortune,

PAGE 4

CHYI WOR DE CHHEN KHOR LOI GYEN TU ZHUG
THREN TANG SHI ZHIN KUN KYANG ZHENG SU SOL

[Common preliminaries]

[1] Contemplation Of a Fortunate Human Rebirth

1. The eight freedoms and ten endowments

THAY RAY NYEL WA YI DAG DUN DROL TANG
TSHE RING LHA TANG LA LO LOG TA CHEN

remain as the jewel ornament on the crown of my head, the cakra of great bliss,
arousing all my mindfulness and awareness, I pray!

Being born in hell, preta or animal realms,
Amidst long-living gods, in uncivilized lands, or with wrong views,

PAGE 5

SANG GYE MA JOEN SHING TANG KUG PA TAY
MI KHOM GYE LAY THAR WI THAL WA THOB
MIR GYUR WANG PO TSHANG TANG YUL U KYE
LAY THA MA LOG TEN LA THAY PA TE

RANG NYI JOR WA NGA TSHANG SANG GYE JOEN

in a world where a buddha has not come, or incapable of understanding:
now I am free from these 'eight states where there's no chance for Dharma practice';
born a human being, with all my faculties intact, and in a central land;
my lifestyle not harmful and wrong, and with faith in Buddha's teaching --
all 'five personal advantages' are complete. A buddha has come,

PAGE 6

CHHOE SUNG TEN PA NAY TANG THAY LA SHUG
SHI NYEN PAY SIN TANG ZHUEN JOR NGA
THAM CHAY RANG LA TSHANG WI NAY THOB KYANG
KYEN MANG NGAY PA MAY PI TSHE PANG NAY
JIG TEN PHA ROL NYI TU SOEN PAR GYUR

He taught the Dharma, it has survived, I have embraced it, and
a true spiritual friend has accepted me -- I have the 'five advantages due to circumstances'.
Although in a position where I have every one of them,
once this life, so fraught with uncertainty, is relinquished,
I will go on to yet another realms of existence.

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LO NA CHHOE LA GYUR CHIG GU RU KHYEN
LAM KOL MEN PAR MA TONG KUN KHYEN JAY
NYI SU MAY DO THRIN CHEN LA MA KHYEN

2. The rarity of a human birth

THAY RAY THAL TIN THOEN YOE MA JAY NA
CHHI NAY THAR PA DRUB PI TIN MI NYAY

O Guru Rinpoche, turn my mind towards the practice -- care for me!
Omniscient masters, Longchenpa and Jikme Lingpa, keep me from straying onto the wrong
paths!
Compassionate lama, you who are one with them -- care for me!

If I do not seize the opportunity this present freedom offers,
I will not find such a basis for attaining liberation later on.

PAGE 8

DEN DROI TIN LA SOE NAM SAD GYUR NAY
SHI WI WOG TU NGEN SONG NGEN DROR KHYAM
GAY DIG MI SHI CHHOE KYI DRA MI THOE
GAY WI SHI TANG MIN JAL TSHANG RAY CHAY
SEM CHEN TSAM KYI THRANG TANG RIM PA LA

Once the merit that provided this happy existence is spent,
after death I will wander as a being in the lower realms.

Not knowing good from bad, I will never hear the sound of Dharma,
nor meet a spiritual friend -- a terrible disaster!
Only to think of the numbers and kinds of sentient beings

PAGE 9

SAM NA MI LU THOB PA SIN THA TSAM
MI YANG CHHOE MAY DIG LA CHOE THONG NA
CHHOE ZHIN CHOE PA NYIN MOI KAR MA TSAM
LO NA CHHOE LA GYUR CHIG GU RU KHYEN
LAM KOL MEN PAR MA TONG KUN KHYEN JAY

is to realize just how slim is the chance of gaining a human body;
and even among human beings -- to see how their behaviour is so harmful and contrary to
Dharma,

is to realize that those who really act according to Dharma are as rare as stars in broad
daylight.

O Guru Rinpoche, turn my mind towards the practice -- care for me!

Omniscient masters, Longchenpa and Jikme Lingpa, keep me from straying onto the wrong
paths!

PAGE 10

NYI SU MAY DO THRIN CHEN LA MA KHYEN

3. The eight unfree states caused by temporal events

KHAL TAY MI LU RIN CHEN LING CHHIN YANG
LU TIN ZANG LA CHHUR PO CHAY YI SEM
THAR PA DRUB PI TIN TU MI LUNG SHING
KHYE PAR DUD KYI SIN TANG THUG NGA THRUG

Compassionate lama, you who are one with them -- care for me!

Even though I have reached this jewel island, the human body,
a fickle and impetuous mind in such a promising basis
makes it no good as a foundation for attaining liberation.

especially when misled by corrupting influences, or with the five poisons raging inside,

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LAY NGEN THOG TU BAB TANG LAY LO YENG
ZHEN KHOL THREN YOG JIG KYOB CHHOE TAR CHOE
MONG SOG THRAL JUNG KYEN GYI MI KHOM GYE
DAG LA CHHOE KYI GAL DAR LHAG PI TSHE
LO NA CHHOE LA GYUR CHIG GU RU KHYEN

when negative karma overtakes me, or I am distracted by laziness,
like a slave -- under someone else's control, turning to Dharma simply out of insecurity or
fear, or merely pretending to practise,

or chronically senseless and stupid. These are the 'eight incidental circumstances that make Dharma impossible':

When they come upon me, menacing my Dharma practice,
O Guru Rinpoche, turn my mind towards the practice -- care for me!

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LAM KHOL MEN PAR MA TONG KUN KHYEN JAY
NYI SU MAY DO THRIN CHEN LA MA KHYEN

4. The eight unfree states caused by mental aberration

KYO SHAY CHHUNG SHING THAY PI NOR TANG DRAL
DOD SAY SHAG PAY CHING TANG KUN CHOE TSUB
MI GAY DIG LA MIN DZEM LAY THA LOG

Omniscient masters, Longchenpa and Jikme Lingpa, keep me from straying onto the wrong paths!

Compassionate lama, you who are one with them -- care for me!

With little renunciation, and without the jewel of devotion,
caught in the bonds of worldly ties and cravings, or with crude, degenerate behaviour,
never holding back from negative, harmful actions, and without the slightest real interest,

PAGE 13

DOM PA NYAM SHING THAM TSHIG RAL BA TAY
RAY CHHAY LO YI MI KHOM NAM PA GYED
DAG LA CHHOE KYI GAL DAR LHAG PI TSHAY
LO NA CHHOE LA GYUR CHIG GU RU KHYEN
LAM KOL MEN PAR MA TONG KUN KHYEN JAY

with vows all broken, and samaya torn to shreds:

These are 'the eight impossible states where mind cuts us off from the Dharma':

When they come upon me, menacing my Dharma practice,
O Guru Rinpoche, turn my mind towards the practice -- care for me!

Omniscient masters, Longchenpa and Jikme Lingpa, keep me from straying onto the wrong paths!

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NYI SU MAY DO THRIN CHEN LA MA KHYEN

[2] Contemplation Of The Impermanence Of Life

TAN TA NAY TANG DUG NGAL GYI MA ZIR
THREN KOL LA SOG ZHEN WANG MA GYUR PAY
RANG WANG THOB PI TIN DREL DRIG THU DIR
NYOM LAY NGANG TU THAN JOR CHHU SOEN NA

Compassionate lama, you who are one with them -- care for me!

At this moment, I am not ravaged by sickness and pain,
nor am I a slave or such, under another's control.
So now that I have this perfect, auspicious quality of total independence,
if I waste the freedom of this human life through my own indolence,

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KHOR TANG LONG CHOE NYE TU DREL WA TA
TA CHI CHAY PAR ZUNG WI LU DI YANG
MAL GYI NANG NAY SA CHHOG TONG PAR KYAL
WA TANG CHHA GOE KYI YI DRAY PI THU
BAR THOI YUL NA JIG PA SHING TU CHAY

no need to worry about companions, possessions, relatives and loved ones,
when this body I hold so dear
is carried out alone from its bed to some desolate spot
to be torn to pieces by foxes, vultures and dogs,
then, in the bardo realm there will be nothing but terror in store.

PAGE 16

LO NA CHHOE LA GYUR CHIG GU RU KHYEN
LAM KOL MEN PAR MA TONG KUN KHYEN JAY
NYI SU MAY DO THRIN CHEN LA MA KHYEN

[3] Contemplation Of Karmic Cause And Effect

GAY DIG LAY KYI NAM MIN CHHIR ZHIN DRANG

O Guru Rinpoche, turn my mind towards the practice -- care for me!
Omniscient masters, Longchenpa and Jikme Lingpa, keep me from straying onto the wrong
paths!
Compassionate lama, you who are one with them -- care for me!

The results of beneficial and harmful actions will follow me.

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[4] Contemplation Of The Suffering Of Samsara

1. The suffering of hell

KHYE PAR NYAL WI JIG TIN NYI SOEN NA
CHAG SEG ZHIR TSHON GYI GO LU DRAL
SOG LAY SHOG TANG THO LUM BAR WAY TSHIR
GO MAY CHAG KHYIM THUM PAR WO DOE POE

If I am born in the hell realms:
On a floor of burning iron, head and body are hacked with weapons,
ripped apart with saws, and crushed with red-hot hammers,
trapped in a doorless iron cell, screaming out loud,

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BAR WI SAL SHING GI WUG THRO CHHUR TSHOE
KUN NAY TSHA WI ME SEG GYE TSHEN CHIG
KHANG RI TUG PI DAB TANG CHHU KHYAG KYI
CHONG RONG YA NGI NAY SU BU YUG DREB
THRANG REG LUNG GI TAB PI LANG TSHO NI

impaled on red-hot spikes or boiled in molten bronze, and
burned in a fire of the most intense heat -- in the Eight Hot Hells.
On the crests of snow mountains, on precipices of ice,
terrifying places engulfed by squalls and blizzards of snow,
my tender body, lashed by freezing winds,

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CHHU BUR CHEN TANG LHAG PAR DOL WA CHEN
MAY NGAG GYUN MI CHED PAR DON PA YANG
TSHOR WI DUG NGAL NAG PAR KA WA YI
SUNG KYI RAB TANG CHHI KHI NAY PA ZHIN
SHUG RING DON CHING SO THAM PAG PA KHEY

breaks out in blisters, which burst open into festering sores,
in a ceaseless wail of agonized screams
and suffering, hard even to think about,
like a dying person whose strength is all gone,
I let out deep gasps and groans, my teeth clenched. My skin cracks open,

PAGE 20

SHA U THON NAY LHAG PAR KHEY TE GYED
THAY ZHIN PU DRI THANG LA KANG PA SHOG
RAL DRI TSHAL TU LU LA CHAY TUB JAY
RO NYAG DAM TSHU THAL TSHEN RAB MAY LONG
NAR WI NYE KHOR WA TANG GYUR WA CHEN

and the raw flesh exposed splits deeper, and yet again -- in the Eight Cold Hells.

My feet are cut to ribbons in the 'Plain of Razor Blades',
in the 'Forest of Sword Blades' my body is gashed and chopped,
I sink into the 'Swamp of Putrefying Corpses', and the 'Pit of Hot Embers',
All in the 'Neighbouring Hells' that ring the Hell of Ultimate Torment. And then the
changing, uncertain hells:

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GO TANG KA WA THAB TANG THAG PA SOG
TAK TU KOL SHING CHOE PI NYI TSHE WA
NAM DRANG CHO GYED KHANG LAY JUNG WI GYU
SHAY DANG THRA POI KUN LONG KYE PI TSHE
LO NA CHHOE LA GYUR CHIG GU RU KHYEN

Born in a door, a pillar, a fireplace, a rope and the like,
always made use of and exploited in these 'Ephemeral Hells'.
When the cause of being born in any of the eighteen hells --
intense hatred and aggression -- arises,
O Guru Rinpoche, turn my mind towards the practice -- care for me!

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LAM KOL MEN PAR MA TONG KUN KHYEN JAY
NYI SU MAY DO THRIN CHEN LA MA KHYEN

2. The suffering of the hungry ghosts

THAY ZHIN PHONG LA NYAM MI GA WI YUL
ZA TUNG LONG CHOE MING YANG MI THRAG PAR
SAY KOM LO DAR MI NYI YI DAG LU

Omniscient masters, Longchenpa and Jikme Lingpa, keep me from straying onto the wrong
paths!

Compassionate lama, you who are one with them -- care for me!

Likewise, in a grim and destitute realm
where the words, 'food', 'drink' or 'comfort' have never even been heard,
the pretas find nothing to eat or drink for months and years on end. Their bodies

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RI CHING DANG WI TOB NYAM NAM PA SUM
KHANG LAY JUNG WI GYU NI SER NA YIN

3. The suffering of animals

CHIG LA CHIG SA SOE PI JIG PA CHHAY
KOL SHING CHOE PAY NYAM THAG LANG DOR MONG
PHA THA MAY PI DUG NGAL YI ZIR WI

are emaciated and they lack even the strength to stand. They suffer from three different
kinds of obscurations*, and
the reason for being born as one is greed.**

In constant dread of being killed and eaten by one another,
exploited and worked until exhaustion, bewildered as to what to do or not to do,
animals are oppressed by limitless suffering,

* External, internal and specific obscurations.

** Or miserliness.

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SA BOEN TI MUG MUN PAR KHYAM PA DAG
LO NA CHHOE LA GYUR CHIG GU RU KHYEN
LAM KOL MEN PAR TONG KUN KHYEN JAY

NYI SU MAY DO THRIN CHEN LA MA KHYEN

[5] Recognizing One's Faults

CHHOE LAM SHUG KYANG NYE CHOE MI DOM SHING

the suffering of which is stubborn stupidity -- when I wander into its darkness,
O Guru Rinpoche, turn my mind towards the practice -- care for me!
Omniscient masters, Longchenpa and Jikme Lingpa, keep me from straying onto the wrong
paths!
Compassionate lama, you who are one with them -- care for me!

Though I have entered the path of the Dharma, I haven't put a stop to my erring ways.

PAGE 25

THEG CHHEN GOR SHUG ZHEN PHEN SEM TANG DRAL
WANG ZHI THOB KYANG KYE DZOG MI GOM PI
LAM KOL DI LAY LA MAY DRAL TU SOL
TA WA MA TOG THO CHOI CHOE PA CHEN
GOM PA YENG KYANG GO YUL WUD KHOG THAG

Though I have entered the door of the Mahayana, I am devoid of any beneficial thought for
others.

Though I have received the four empowerments, I do not practise the development and
completion phases of meditation.

O lama, free me from straying from the path!

Though I have not realized the View, I act as if 'a master of crazy wisdom'.

Though I am distracted in my Meditation, I let myself get stuck in mental gossip and
concepts.

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CHOE PA NOR KYANG RANG KYON MI SEM PI
CHHOE DRAY DI LAY LA MAY DRAL TU SOL
NANG PAR CHHI YANG NAY GOE NOR LA SAY
NA TSHOE YOL YANG NGAY JUNG KYO SHAY DRAL
THOE PA CHHUNG YANG YON TEN CHEN TU LOM

Though it's my own Actions that are at fault, it's someone else I blame.

O lama, free me from becoming so arrogant and opinionated, so stubborn and insentive!

Though I may die tomorrow, I am full of craving for home, clothes and possessions.

Though I am quite old, I'm not mature enough to have the slightest renunciation for
samsara.

Though I have truly heard only a little Dharma teaching, I pride myself on all my knowledge.

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MA RIG DI LAY LA MAY DRAL TU SOL

KYEN KHAR CHHOR YANG DUN DZIN NAY KOR SEM
WIN PAR TIN KYANG RANG GYUD SHING TAR RENG
THUL WAR MA YANG CHHAG DANG MA SHIG PI
CHHOE GYE DI LAY LA MAY DRAL TU SOL

O lama, free me from such ignorance!

Though I may be rushing into danger, I go Dharma-socializing in crowds and public places, thinking I'm on a pilgrimage.

Though going on solitary retreats, my basic character remains as tough as a block of wood.

Though appearing calm and speaking softly, I haven't got rid of the attachment and aversion boiling inside.

O lama, free me from these eight worldly concerns!*

** The eight samsaric dharmas, or worldly concerns, are where all one's actions are governed by: hope for happiness and fear of suffering, hope for fame and fear of insignificance, hope for praise and fear of blame, hope for gain and fear of loss; basically attachment and aversion.*

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NYI THUG DI LAY NYUR TU SAD TO SOL
THRI MUN DI LAY NYUR TU YUNG TU SOL

Calling out thus to the lama with real fervour, invoke his compassion.

Quickly rouse me from this deep sleep of ignorance!

Quickly set me free from this dismal self-imprisonment!

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< Picture of the Refuge Tree >

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[Uncommon Preliminaries]

[1] Visualize clearly the Refuge field as follows:

RANG NYI DU PI SA CHHOG RIN PO CHE
NA TSHOG LAY DRUB SHING KHAM DZAY YI WONG
THAY U PAG SAM DONG PO YAL KA NGA
LON DAB MAY TOG DRAY BU GYEN PA LA

Visualize the ground where you are at

as being formed from myriad jewels, making it very attractive and pleasing.

In the centre is a wish-fulfilling tree with five boughs
with jewel fruits, flowers and leaves as ornaments.

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RIN CHEN CHHANG THRUL THRIL YER LA SOG KYI
RAB GYEN KHA YING KHYAB PI U KYI CHHAR
SENG GAY TEG PI RIN CHEN THRI TENG TU
NA TSHOG PAY MA NYI DA DEN GYI U
KYAB KUN DU PI THRIN CHEN LA MA NYI

Hanging decorations like bells and trinklets
profusely adorn the centre of the space.
On the precious throne supported by lions,
at the centre of a cushion of variegated lotus, sun and moon,
is the kind lama, the embodiment of all refuge:

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O GYEN DOR JAY CHHANG WANG YUM CHAY KYI
NAM PAR SAL WEI JI WOR THOG TSE SU
CHHOG TU GYAL KUN DU SHAL JING MAY LING
KAR CHHAY SEM NYI NGAL SOI U TSUG TU
THRI MAY WO SER GE LONG CHHA LUG CHEN (Longchenpa)

Guru Rinpoche (in the form of) Dorje Chang (Vajra Holder) with consort.
Seen very clearly on top of his head in tiers:
Jigme Lingpa, the embodiment of all the buddhas of the ten directions and three times,
dressed in white, with mind at rest;
above is Drime Wozer (Longchenpa) dressed as a bhiksu;

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THAY TENG TSHO GYAL MAR MO KHAN DROI CHHE (Yeshe Tsogyal)
THAY TENG BAY RO PEN DRUB CHHA JAY CHEN (Vairocana)
THAY TENG THRI SONG GYAL POI TSHUL CHEN ZHUG (Trisong Detsen)
THAY YI CHI TSUG BI MA PEN DRUB CHHE (Vimalamitra)
THAY TENG JHA NA SU TRA JAM PAL SHE (Jnanasutra) (Manjushrimitra)

above him is Yeshe Tsogyal in the accoutrement of red dakini;
above her is Vairocana, the pandita and siddha;
above him is Trisong Detsen in kingly attire;
above him is Vimalamitra, the pandita and siddha;
above him are Jnanasutra, Manjushrimitra and

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SHRI SING NAM SUM HE RU KA PI CHHE (Shri Simha)
THAY TENG DOR SEM LONG KUI CHHA LUG CHEN
THAY TENG KUN ZANG THING SAL YUM TANG CHAY
WO NGAI KHUR KHYIM JA TSHON THRA WI LONG
DZOG CHEN GYUD PI LA MA THAM CHAY SAL

Sri Simha, all in the accoutrement of heruka;
above them, is Vajrasattva in sambhogakaya accoutrement;
above him is Samantabhadra, light blue in colour, with consort.
In a tent house of five lights in a space of latticed rainbow colours,
all the lineage lamas of the Great Perfection clearly appear,

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THAY THAR YI DAM PA WO KHAN DROE KOR
DUN GYI YAL KHAR CHOM DEN SHAKYA THUB
CHHOG THU SANG GYE NAM KYI KOR WAR SAM
YAY KYI YAL KHAR GYAL SAY JAM PAL LA
NYE SAY JANG SEM GEN DUN NAM KYI KOR

surrounded by yidams, dakas and dakinis.

On the front bough is the Bhagavat Shakya Muni,
surrounded by the buddhas of the ten directions and three times.
On the right bough is the Conqueror's son, Jampal (Manjushri),
surrounded by the closest sons and the sangha of bodhisattvas.

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YOEN GYI YAL KHAR CHHOG SUUNG NAM NYI LA
NYEN THOE GEN DUN PHAG TSHOG GYAM TSHO KOR
GYAB KYI YAL KHAR WO KYI THRA WEI LONG
DZOG CHEN GYUD TANG KA TEN LEG BAM NAM
AH LI KA LI RANG DRA DROG ZHIN SAL

On the left bough are The Excellent Pair of Shariputra and Maudgalputra
surrounded by the aryan sangha of sravakas.

On the rear bough, in a space of latticed light,
are the volumes of Great Perfection, Kangyur and Tangyur,
sounding the natural sounds of the vowels and consonants.

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THAY DAG WA TSHAM CHHOE SUNG DAM CHEN SOG
KYAB YUL KUN GYI KOR NAY ZHUG PAR GOM

[2] Take Refuge

KOEN CHOG SUM NGOE DE SHEG TSA WA SUM
TSA LUNG THIG LEI RANG ZHIN JANG CHUB SEM
NGO WO RANG ZHIN THUG JEI KYIN KOR LA

In between the five boughs are the Dharmapalas and the samaya-bound ones (worldly protectors).

Stay in this visualization of the Refuge Tree.

In the Three Jewels, and their essence, the sugatas, in the three roots: lama, yidam and handro,
in the channels, inner air, and bindus, and their nature, the bodhicitta,
in the mandala of essence, nature and compassion, (3 times)

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JANG CHUB NYING POI BAR TU KYAB SOON CHI (3x)

[3] Generate Bodhicitta

HO NA TSHOG NANG WA CHU DAY DZUN RI KYI
KHOR WA LU GU GYUD TU KHYAM PI DRO
RANG RIG WO SAL YING SU NGAL SOI CHHIR
TSHAY MAY ZHI YI NGANG NAY SEM KYED DO (3x)

I take refuge until enlightenment is fully realized.

Ho! Mesmerized by the sheer variety of perceptions, which are like the illusory reflections of the moon in water,
beings wander endlessly astray in samsara's vicious cycle.
In order that they may find comfort and ease in the luminosity and all-pervading space of the true nature of their minds,
I generate the immeasurable love, compassion, joy and equanimity of the awakened mind, the heart of bodhicitta. (3 times)

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< Picture of Vajrasattva in union >

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[4] Vajrasattva Purification

The visualisation

AH DAG NYI THA MAL CHI WO RU
PAY KAR DA WAY DEN GYI U
HUNG LAY LA MA DOR JE SEM
KAR SAL LONG CHO DZOG PAY KU
DOR JE THRIL DZIN NYEM MA THRIL

Ah! I am in my ordinary form. Above my head
on a white lotus, in the centre of a moon disc seat
is Hum, which becomes the Lama Vajrasattva:
brilliant white, with complete sambhogakaya adornments,
holding vajra and bell, and embracing the consort Vajragarva.*

** Although Vajrātopā is sometimes given as the Sanskrit name of Vajrasattva's consort, whose Tibetan name is Dorje Nyemma (rdo rje snyems ma), it seems that the correct Sanskrit name, which is attested in several extant sources, is Vajragarvā.*

PAGE 41

Petition

KHYO LA KYAB SOL DIG PA JONG
KHYO SEM THRAG POE THOL LO SHAG
CHHIN CHED SOG LA BAB KYANG DOM
Visualisation of the flow of nectar
KHYO THUG DA WA GYE PI TENG
HUNG YIG THA MAR NGAG KYI KOR

I take refuge in you and pray -- purify all our negative actions!
With the deepest regret I acknowledge them all and ask your forgiveness:

From now on -- even if my life is at stake -- I shall refrain from indulging in them again.

In your heart, upon a full moon
is the letter Hung, encircled by the mantra.

PAGE 42

DAY PA NGAG KYI GYUD KUL WAY
YAB YUM DAY ROL JOR TSHAM NAY
DUD TSI JANG CHUB SEM KYI TRIN
KHA BUR DUL TAR DZAG PA YI

Request for purification

DAG TANG KHAM SUM SEM CHEN GYI

Reciting the mantra invokes your wisdom mind, and
from the point of union of the blissful play of yab-yum
a cloud of bodhicitta nectar
flows down like a shining stream of milk.* Through this,
for me and all sentient beings of the three worlds

** Literally, like a cascade of camphor*

PAGE 43

LAY TANG NYON MONG DUG NGAL GYU
NAY DON DIG DRIB NYE TUNG DRIB
MA LU JANG WA DZED TU SOL

may our negative karma and destructive emotions -- the causes of suffering --
illnesses, harmful influences, negative actions and obscurations, along with wrong doing,
downfalls, and blockages due to breakages of samaya,
be purified, till not a single one remains!

Mantra recitation

OM BEN.ZA SA.TO SA. MA.YA / MA.NU PA.LA.YA /
BEN.ZA SA.TO / TE.NO PA.TI.THA / DRID.DHO MAY BHA.WA

PAGE 44

SU.TO.KA.YO.MAY BHA.WA / SU.PO.KA.YO.MAY BHA.WA /
AH.NU.RAK.TO MAY BHA.WA / SAR.WA SID.DHIM.MAY PRA.YA.TSA / SAR.WA KAR.MA
SU.TSA MAY / TSIT.TAM SHRI.YAM KU.RU HUNG / HA HA HA HA HO / BHA.GA.WAN /
SAR.WA TA.THA.GA.TA / BEN.ZA MA MAY MUN.TSA / BEN.ZRI BHA.WA /
MA.HA.SA.MA.YA SA.TO AH

PAGE 45

Invocation and dissolving the visualisation

GOEN PO DAG NI MI SHE MONG PA YI
DAM TSHIG LAY NI GAL SHING NYAM

LA MA GOEN POE KYAB DZOD CHIG
TSO WO DOR JE DZIN PA TAY
THUG JAY CHEN POI DAG NYI CHEN

O protector! In my ignorance and delusion
I have gone against and corrupted my samaya.
Lama protector, be my refuge!
Chief of all the mandalas, vajra holder,
embodiment of great compassion:

PAGE 46

DRO WAY TSO LA DAG KYAB CHI
KU SUNG THUG TSA WA TANG YEN LAG GI DAM TSIG NYAM PA THAM CHAY THOL LO SHAG
SO
DIG PA TANG DRIB PA NYE TUNG THRI MEI TSHOG THAM CHAY JANG SHING THAG PAR
DZED TU SOL (*recite thus*)
DOR JE SEM PA GYE SHING DZUM PA TANG CHE PAY

Chief of all living beings, in you I take refuge!*

I confess all my impairments of the root and branch samayas of the body, speech and mind.
I implore you: let my negative actions, obscurations, wrong doing and downfalls -- all my
flaws -- be completely cleansed and purified!
At these words of mine, Vajrasattva is pleased and smiling, says,

** This famous verse, beginning with 'In my ignorance and delusion...' is frequently recited during confession practices. Its source is the Abhidhānottaratantra, The Appendix to the Discourse Tantra (D 369, mngon brjod rgyud bla ma). The Abhidhāna is an 'appendix' to the Laghuśaṃvara, The Smaller Śaṃvara (D 368, bde mchog nyung ngu), the root tantra of Cakrasaṃvara.*

PAGE 47

RIG KYI BU KHYO KYI DIG DRIB NYE TUNG THAM CHAY THAG PA YIN NO /
SHAY NANG WA JIN SHING WO TU SHU NAY RANG LA THIM PI KYEN LAY
RANG NYI KYANG DOR JE SEM PA NANG TONG MAY LONG NANG GI ZUG NYEN TA BUR
GYUR PI

"Son/daughter of an enlightened family, your negative actions, obscurations, wrong doing
and downfalls are all purified".
Granting his forgiveness, he melts into light and dissolves into me.
Through this, I too become Vajrasattva, appearing yet empty, like a reflection in a mirror.

PAGE 48

THUG SOG HUNG GI THA MAR YI GE DRU ZHI PO SAL WA LAY WO SER THROE
KHAM SUM NOE CHU TANG CHAY PA DOR SEM RIG NGAI TEN TANG TEN PI RANG ZHIN TU
SANG GYE PAR SAM LA
OM BENZA SATO HUNG
(*recite as many times as possible, then stay in meditative equipoise*)

At my heart is Hung, around which the four brilliantly radiant syllables Om Vajra Sattva* emanate rays of light, whereby the three worlds -- the whole universe of the environment and beings within it -- attain enlightenment all together as the buddha fields and buddhas of the five families of Vajrasattva.

** While in Sanskrit, the source language of the word, 'vajra' consists of two syllables, in Tibetan the transliterated 'badzra' is written together, without the dot that usually separates individual syllables, and is therefore counted as only one written "syllable".*

PAGE 49

[5] Mandala Offering

OM BENZA BHUMI AH HUNG
ZHI YONG SU THAG PA WANG CHEN SER GYI SA ZHI
OM BENZA RAY KHAY AH HUNG
CHHI CHAG RI KHOR YUG GI KOR WEI U SU
RI-YI GYAL PO RI RAB SHAR LU PHAG PO LHO DZAM BU LING

Om Benza Bhumi Ah Hung:

The base that is thoroughly pure, the mighty basal ground of gold.

Om Benza Re Khe Ah Hung: The perimeter is a ring-wall of iron mountains. At the centre is Mt Meru, the king of mountains. On the east, Aryan Body continent; south, Jambu continent;

PAGE 50

NUB BA LANG CHOE JANG DRA MI NYEN
LU TANG LU PHAG NGA YAB TANG NGA YAB ZHEN
YO DEN TANG LAM CHHOG DRO
DRA MI NYEN TANG DRA MI NYEN GYI DA
RIN PO CHAY-YI RI WO PAG SAM GYI SHING

west, Cattle Using continent; north, Unpleasant Sound continent.

Body and Noble Body sub-continent. Tail-fan and The Other Tail-fan sub-continent.

Shaky and Supreme-Path-Goer sub-continent. Unpleasant Sound and Moon of Unpleasant Sound sub-continent.

Precious Mountain. Wish-granting Tree.

PAGE 51

DOE JO-YI BA MA MOE PA YI LO TOG
KHOR LO RIN PO CHAY NOR BU RIN PO CHAY
TSUN MO RIN PO CHAY LOEN PO RIN PO CHAY
LANG PO RIN PO CHAY TA CHHOG RIN PO CHAY
MA POEN RIN PO CHAY TER CHEN PO-YI BUM PA

Wish-granting Ox. Uncultivated Harvests.

Precious Wheel. Precious Gem.

Precious Queen. Precious Minister.

Precious Elephant. Precious Supreme Horse.

Precious General. Great Treasure Vase.

PAGE 52

GEG MO MA THRANG WA MA LU MA KHAR MA
ME TOG MA DUG POE MA NANG SAL MA THRI CHAB MA
NYI MA DA WA RIN PO CHAY-YI DUG
CHHOG LAY NAM PAR GYAL WEI GYAM TSEN

Offering goddesses of Beauty, Garland, Song, Dance,
Flowers, Incence, Light, and Perfume.
The Sun. The Moon. Precious Parasol,
The Victory Banner of Triumph in all directions.

PAGE 53

U SU LHA TANG MI-YI PAN JOR PHUN SUM TSHOG PA MA TSHANG WA MAY PA DI DAG
THRIN CHEN TSA WA TANG
GYUD PAR CHAY PI PAN DEN LA MA DAM PA NAM LA SHING KHAM UL WAR GYI-O
THUG JE DRO WEI THON TU ZHAY SU SOL
ZHAY NAY JIN GYI LAB TU SOL

These perfect and complete riches of gods and men, not lacking in any way, are offered to
kind, glorious and holy root and lineage gurus.
Please accept these offerings with compassion for the sake of migrating beings.

PAGE 54

SA ZHI POE KYI JUG SHING ME TOG TRAM
RI RAB LING SHI NYI DA GYEN PA DI
SANG GYE SHING TU MIG TAY UL WAR GYI
DRO KUN NAM DAG SHING LA CHOE PAR SHOG
YIDAM GURU RATNA MANDALA KAM NIR YA TA YA MI

The basal ground, strewn with incence, perfume and flowers;
Ornamented with Mt Meru, the four continents, sun and moon;
Visualized as a Buddha realm; is offered.
May migrating beings practise and course in this field of complete purity.
Yidam Guru Ratna Mandala Kam Nir Ya Ta Ya Mi

PAGE 55

OM AH HUNG

Nirmanakya mandala

TONG SUM JIG TIN JAY WA THRAG GYAY SHING
RIN CHEN NA DUN LHA MI JOR PAY TAM
DAG LU LONG CHOE CHAY PA YONG BUL GYI
CHHOE KYI KHOR LOE GYUR WAY SI THOB SHOG

Om Ah Hung

One billion universes -- a hundred times ten million worlds,*
filled with all the wealth of gods and human beings, like the 'seven precious gems',**
my bodies, my possessions, and my sources of merit, all together, I offer them in their
entirety, so that
I may be born as a nirmanakaya and turn the wheel of Dharma, liberating all beings!

** Literally, 'A third-order thousand world system'. See Myriad Worlds, Jamgön Kongtrul Lodro Thaye, Ithaca: Snow Lion Publications, 1995, pp. 102-3.*

*** The seven jewels of royal power (Tib. rgyal srid rin chen sna bdun; Skt. sapta ratna), the attributes of the universal monarch (Cakravartin) are: i) the precious golden wheel, ii) the precious wish-fulfilling jewel, iii) the precious queen, iv) the precious minister, v) the precious elephant, vi) the precious horse, and vii) the precious general (or householder).*

PAGE 56

Sambhogakaya mandala

WOG MIN DAY CHEN TUG PO KOE PI SHING
NGAY PA NGA DEN RIG NGAY TSHOM BU CHEN
DON YON CHHOE PI TRIN PHUNG SAM YAY PA
PHUL WAY LONG KUI SHING LA CHOE PAR SHOG

Dharmakaya mandala

NANG SI NAM DAG ZHON NU BUM PI KU

The highest heaven of great bliss, the realm of 'Tukpo Kopa',
perfect with the five certainties,* the mandala of the five buddha families,
and inconceivably vast clouds of offerings of every variety of sensual and emotional
stimulants --
with this offering, may I enjoy the perfection of the sambhogakaya fields!

Where all appearance and existence are completely pure from the very beginning -- the
youthful vase body,

** The five certainties or perfections are the certain or perfect: teacher, teaching, place, disciples and time.*

PAGE 57

THUG JAY MA GAG CHHOE NYI ROL PAY GYEN
KU TANG THIG LAY DZIN PA NAM DAG SHING
PHUL WAY CHHOE KUI SHING LA CHOE PAR SHOG

ornamented by the play of dharmata, unceasing compassion,
the realm where all clinging to the perception of kayas and tigles is naturally liberated --
with this wisdom offering, may I enjoy the freedom of the dharmakaya reality!

PAGE 58

< Picture of black Vajravarahi (Dorje Phagmo) >

PAGE 59

(6) (Chod) The yogi-mendicant's (kusulu's) accumulation of merit

PHET LU CHAY DZIN WOR WAY LHA DUD CHHOM
SEM TSHANG PI GO NAY YING LA THOEN
CHHI DAG GI DUD CHOM THROE MAR GYUR
YAY NYON DUN JOM THRI KUG GI
ZUG PHUNG POI DUG CHOM THOE PA THREG

Phat! By abandoning all attachment to this body held so dear, the demonic forces of seduction through desire* are destroyed.
My consciousness shoots out through the 'aperture of Brahma' into all-pervading space, uniting rigpa with space,
destroys the demonic force of death and transforms into Troma,
in her right hand, the hooked knife that symbolizes destruction of the demonic forces of conflicting emotions.**
slicing the top off my corpse's skull, she destroys the demonic force of the aggregates of ego.***

* Skt. *devaputra*

** Skt. *kleśas*

*** *The skandhas*

PAGE 60

YON LAY JAY TSHUL GYI BENDHA THOG
KU SUM GYI MI GOI JAY PUR ZHAG
NANG TONG SUM KANG WAY BAM RO TAY
AH THUNG TANG HANG YIG GI DUD TSI ZHU
DRU SUM GYI NU PAY JANG PEL GYUR

Her left hand holds the skull cup to carry out her activity,
places it on the fireplace of three human heads -- representing the three kayas;
inside it is the corpse, now an offering as vast as a billion worlds,
melted into nectar by an 'A stroke' and Hang,
purified, multiplied and transformed through the power of Om Ah Hung.

PAGE 61

OM AH HUNG (*recite many times*)

PHET YARM CHHOE YUL DRON GYI THUG DAM KANG
TSHOG DZOG NAY CHHOG THUN NGO DRUB THOB
MAR KHOR WAY DRON NYE LEN CHHAG JANG
KHYE PAR TU NOE JAY GEG RIG TSHIM

Phat! The guests above -- the root and lineage lamas and yidams -- by my offering are pleased,
whereby merit and wisdom are accumulated, and ordinary and supreme siddhis attained.*
The guests below, belonging to samsara, are satisfied by my offering; karmic debts are repaid.
In particular, by satisfying malicious and negative forces,

** Also, by offering to the dākinīs and protectors, obscurations and obstacles are removed, and all good wishes and activity enhanced.*

PAGE 62

NAY DON TANG BAR CHAY YING SU SHI
KYEN NGEN TANG DAN DZIN DUL TU LAG
THAR CHHOE JA TANG CHHOE JAY CHHOE YUL KUN
SHI DZOG PA CHEN POR MA CHOE AH

all illnesses, destructive influences, and obstacles are pacified, dissolving into all-pervading space;

harmful circumstances and clinging to self are exploded.

Finally offering, offerer and guests -- all

dissolve into the nature of Dzogpachenpo, the great simplicity: A

Now rest in meditative equipoise.

PAGE 63

< Picture of the eight manifestations of Guru Padmasambhava >

PAGE 64

< Picture of Vajrayogini >

PAGE 65

[7] Guru yoga

1. Visualize clearly the field of refuge

E MA HO
RANG NANG LHUN DRUB THAG PA RAM JAM SHING
KOE PA RAB DZOG ZANG DOG PAL RI U
RANG NYI ZHI LU DOR JAY NEN JOR MA
SHAL CHIG CHHAG NYI MAR SAL THRI THOE DZIN

Emaho!

My entire perception, spontaneously perfect, is a realm of infinite purity,
the 'Copper Coloured Mountain of Glory', arrayed in complete and perfect detail. Here, in
its very centre,

my own body is Vajrayogini,

with one face and two hands, brilliant red and holding hooked knife and skull,

PAGE 66

SHAB NYI THOR TAB CHEN SUM NAM KHAR ZIG
CHI WOR PAY MA BUM DAL NYI DAY TENG
KYAB NAY KUN DU TSA WAY LA MA TANG
YER MAY TSHO KYE DOR JAY TRUL PI KU
KAR MAR DANG DEN ZHON NUI SHA TSHUG CHEN

my two feet gracefully poised, my three eyes gazing into the sky.

Above my head, on a blossoming hundred thousand-petalled lotus, sun and moon disc seat,
inseparable from my own root master, embodiment of all sources of refuge, appears

Guru Rinpoche, in the supreme nirmanakaya form of the 'Lake-born Vajra'.
His body glows with youth, white with a tinge of red.

PAGE 67

PHOE KHA CHHOE GO ZA WAY DUNG MA SOL
SHAL CHIG CHHAG NYI GYAL PO ROL PI TAB
CHHAG YAY DOR JAY YON PAY THOE BUM NAM
U LA DAB DEN PAY MI NYEN SHU SOL
CHHEN KHUNG YON NA DAY TONG YUM CHHOG MA

He wears a gown, monastic shawl, cloak and robe.
With one face, two hands and he sits in a royal poise.
In his right hand he holds the vajra, in his left a skull cup containing the vase of immortality.
On his head he wears a five-petalled lotus hat.
Cradled in his left arm he holds the 'supreme consort' of bliss and emptiness,

PAGE 68

WAY PI TSHUL GYI KHA THANG TSE SUM NAM
JA ZER THIG LAY WO PHUNG LONG NA ZHUG
CHHI KHOR WO NGAY THRA WAY DZAY PI LONG
TRUL PI JAY BANG NYI SHU TSA NGA TANG
GYA POE PEN DRUB RIN DZIN YI DAM LHA

concealed as the three-pointed khatvanga trident.
He presides amidst a shimmering aura of rays and spheres of rainbow light.
All around him, enveloped in a beautiful lattice of white, blue, yellow, red and green light,
are King Trisong Detsen, the twenty-five disciples,
the pandits, siddhas and vidyadharas of India and Tibet, yidam deities,

PAGE 69

KHAN DRO CHHOE KYONG THAM CHEN TRIN TAR TIB
SAL TONG NYAM NAY CHHEN POI NGANG TU SAL

Inviting Guru Rinpoche (The Seven Line Prayer)

HUNG O GYEN YUL GYI NUB JANG TSHAM
PAY MA KHAY SAR DONG PO LA
YAN TSHAN CHHOG GI NGO DRUB NYE

dakinis, and dharmapalas and protectors who keep the samaya -- all gather like billowing
clouds,
visualized vivid and distinct, in the great equality of clarity and emptiness.

Hung! In the north-west of the land of Uddhiyana,
in the heart of a lotus flower,
endowed with the most marvellous attainments,

PAGE 70

PAY MA JUNG NAY SHAY SU THRAG
KHOR TU KHAN DRO MANG POE KOR
KHYE KYI JAY SU DAG DRUB KYI
JIN GYI LAB CHHIR SHEG SU SOL
GURU PADMA SIDDHI HUNG

you are renowned as the 'Lotus Born',
surrounded by many hosts of dakinis.
Following in your footsteps,
I pray to you: Come, inspire me with your blessing!
Guru Pema Siddhi Hung

PAGE 71

2. The Seven-branch offering

Homage and prostration

HRIH DAG LU SHING GI DUL NYE TU
NAM PAR THRUL PAY CHHAN TSAL LO

Offering

NGOE SHAM YID TRUL TING DZIN THU
NANG SI CHHOE PI CHHAG GYAR BUL

Confession

GO SUM MI GEI LAY NAM KUN

Hrih!
As many times as there are atoms in the universe,
I multiply my body and offer you prostrations.

With both real offerings and those created in the mind through the power of samadhi,
I offer the entire universe in one vast 'gesture of offering'.

All the harmful actions of my body, speech and mind,

PAGE 72

WO SAL CHHOE KUI NGANG TU SHAG

Rejoicing

DIN PA NYI KYI DU PA YI
GAY TSHOG KUN LA JAY YI RANG

Imploring the Buddhas to Turn the Wheel of Dharma

RIG CAN SUM JI DUL CHYA LA
THEG SUM CHHON KHOR KOR WAR KUL

Beseeking the realised beings to remain alive

JI SI KHOR WA MA TONG PAR

I confess and purify in the luminosity of dharmakaya.

Whether they be relative or absolute,
I rejoice in all positive, virtuous actions.

According to the capacity of the students of the three families (Śhrāvaka family, the Pratyekabuddha family, and the Mahāyāna family)
I implore you to turn the wheel of Dharma of the three yantras.

Till samsara is completely empty, and all beings liberated,

PAGE 73

NYA NGEN MIN DA ZHUG SOEN DEB

Dedication

THU SUM SAG PI GAY TSA KUN
JANG CHUB CHHEN POI GYUR RU NGO

3. Maturing the Siddhi

JAY TSUN GU RU RIN PO CHE
KHYAY NI SANG GYE THAM CHAY KYI

do not pass into nirvana, but remain here among us, I pray.

All the merit and positive actions of past, present and future,
I dedicate so that all beings may attain supreme enlightenment.

O Guru Rinpoche, Precious One,
you are the embodiment of

PAGE 74

THUG JEI JIN LAB DU PI PAL
SEM CHEN YONG KYI GOEN CHIG PU
LU TANG LONG CHOE LO NYING THRANG
TOE PA MAY PAR KHAY LA BUL
DI NAY JANG CHUB MA THOB WAR

The compassion and blessing of all the buddhas,
the only protector of beings.

My body, my possessions, my heart and soul
without hesitation, I surrender to you!
From now until I attain enlightenment,

PAGE 75

KYID DUG LEG NYE THO MEN KUN
JAY TSUN CHHEN PO PAY JUNG KHYEN

4. Invoking the Blessing

DAG LA RAY SA ZHEN NA MAY
TAN TI THU NGEN NYIG MEI DRO
MI ZOE DUG NGAL DAM TU JING

in happiness or sorrow, in circumstances good or bad, in situations high or low:
I rely on you completely, O Pema Jungne, you know me!

I have no one else to turn to;
in these evil times, the beings of the kaliyuga
are sinking in a swamp of intense and unbearable suffering.

PAGE 76

DI LAY KYOB SHIG MA HA GU RU
WANG ZHI KUR CHIG JIN LAB CHEN
TOG PA POR CHIG THUG JAY CHEN
DRIB NYI JONG SHIG NU THU CHEN

< Go to Guru Rinpoche heart mantra on page 79 >

5. The Dissolution < continue from page 98 >

NAM SHIG TSHAY YI THU JAY TSHAY

Free us from all this, O great Guru!
Grant us the four empowerments, O blessed one!
Direct your realization into our minds, O compassionate one!
Purify our emotional and cognitive obscurations, O powerful one!

When my life is at an end,

PAGE 77

RANG NANG NGA YAB PAL RI SHING
ZUNG JUG TRUL PI SHING KHAM SU
ZHI LU DOR JE NEN JOR MA
SAL TSHAY WO KYI GONG BU RU
GYUR NAY JAY TSUN PAY JUNG TANG

with my entire perception the heaven of Ngayab Ling -- 'the Glorious Copper Coloured Mountain',
the nirmanakaya pure land of indivisible appearance and emptiness --
my body, Vajrayogini,
is transformed into a radiant, shimmering sphere of light
and merging, inseparable, with Padmasambhava,

PAGE 78

YAY MAY CHHEN POR SANG GYE TE
DAY TANG TONG PI CHHON THRUL GYI

YE SHI CHHEN POI ROL PA LAY
KHAM SUM SEM CHEN LA LU PA
DRIN PI THAY POEN DAM PA RU

I shall attain buddhahood.
Then, from the play of vast primordial wisdom,
which is the miraculous manifestation of bliss and emptiness,
for every single being in the three realms,
let me appear as their true guide, to lead them to liberation --

PAGE 79

JAY TSUN PAY MAY UG YUNG SOL
SOL WA NYING GI KYIL NAY DEB
KHA TSAM TSHIG TSAM MA YIN NO
JIN LAB THUG KYI LONG NAY TSOL
SAM DOEN DRUB PAR DZED TU SOL

< Go to page 98, 4th line >

OM AN HUNG BENZA GURU PEMA SIDDHI HUNG

Jetsun Padma, grant this, I pray!
I pray to you from the bottom of my heart.
It is not just words or empty mouthings:
Grant your blessings from the depth of your wisdom mind,
and cause all my good aspirations to be fulfilled, I pray!

Om Ah Hung Benza Guru Pema Siddhi Hung

PAGE 80

[8] Prayers to the lineage lamas

E MA HO
GYA CHHED CHHOG LHUNG DRAL WEI SHING KHAM NAY
TANG POI SANG GYE CHHOE KU KUN TU ZANG
LONG KU CHHU DAY ROL TSAL DOR JE SEM
TRUL KUR TSHEN DZOG GA RAB DOR JE LA

Emaho!

In the heavenly realm, free from all dimensions and extremes,
is the Primordial Buddha, the dharmakaya Samantabhadra;
his wisdom play, like the reflection of the moon in water, the sambhogakaya Vajrasattva;
perfect with all buddha qualities, nirmanakaya Garab Dorje;

PAGE 81

SOL WA DEB SO JIN LAB WANG KUR TSOL

SHIRI-SINGHA THON DAM CHHOE KYI DZOD
JAM PAL SHE NYEN THEG GUI KHOR LOE GYUR

JNANA-SUTRA PEN CHHEN VIMALA
SOL WA DEB SO DROL JAY LAM NA TOEN

to you I pray: Grant me your blessings and empowerment!

Sri Simha, treasure of the ultimate Dharma;
Manjusrimitra, universal ruler of the Nine Yanas;
Jnanasutra, great pandita Vimalamitra;
to you I pray: Show me the way to make my mind free!

PAGE 82

DZAM BU LING GI GYEN CHIG PAY MA JUNG
NGAY PAR THUG KYI SEN CHHOG JEN BANG THROG
THUG TER GYAM TSHOI DA DROL LING CHHEN SHAB
KHAN DROI YING DZOD KA BAB JIG MAY LING
SO WA DEB SO DRAY BU THOB DROL TSOL

Padmasambhava, sole ornament of this world of ours,
your supreme heart-disciples, Trisong Detsen, Vairotsana, and Yeshe Tsogyal;
Longchenpa, who revealed a vast ocean of wisdom mind treasures;
Jigme Lingpa, entrusted with the space treasury of the dakinis;
to you I pray: Grant me fruition and liberation!

PAGE 83

Addition to the lineage lamas (Lhoga Rinpoche's)

THUG JEI WANG CHUG GYAL WEI NYU GU TANG
U GYEN JIG MAY CHHOE KYI WANG POI SHAB
DOD MEI GOEN PO TEN PI NYI MA TANG
KUN KHYEN CHHEN PO NGAG GI WANG PO TANG
KHEN CHHEN DAM PA GYAM TSEN WO ZER TANG
At the feet of the compassionate lord Gyalwi Nyugu,
and Orgyan Jigme Chokyi Wangpo,
the prime guardian Tenpi Nyima,
the great all-knowing Ngag Gi Wangpo,
the great khenpo Dampa Gyamtsen Wozer,

PAGE 84

KA DRIN NYAM MAY TSA WEI LA MA LA
SOL WA DEB SO NAY LUG RANG SHAL TOEN

Aspirational Prayers

1. Aspirations for this life

SID LAY NGAY PAR JUNG WEI SHEN LOG GI
DOR JEI LA MA THOEN DEN MIG ZHIN TIN

the unequalled kind root lama, to all of you,
point out the original face of fundamental reality I supplicate.

Through true renunciation and disgust for samsara,
may I rely upon my vajra lama meaningfully, as though he were my very eyes,

PAGE 85

CHI SUNG KA DRUB ZAB MOI NYAM LEN LA
TEM KYANG MAY PI DRUB TSHUG SHE RU KYI
THUG GYUD GONG PI JIN LAB PHO WAR SHOG
NANG SI KHON DAY YAY NAY WOG MIN SHING
LHA NGAG CHHOE KUR THAG DZOG MIN PI DRAY

following his instructions to the letter, and taking to heart the profound practices he gives,
not just now and then, but with diligent and constant application,
may I become worthy of the transmission of his profound wisdom mind!
Since all that appears and exists, samsara and nirvana, from the very beginning is the
Akanistha pure realm of the buddhas,
where all appearance is liberated into perfect buddha forms; all sounds are purified into
mantra; all thoughts are matured into dharmakaya;

PAGE 86

PANG LANG JA TSOL MAY PI DZOG PA CHHAY
SHE NYAM YID CHOE LAY DAY RIG PI DANG
CHHOE NYI NGON SUM JEN PAR THONG WAR SHOG
TSHEN MEI TOG PA NAM DROL JA ZER BUB
KU TANG THIG LEI NYAM NANG GONG TU PHEL

And since Dzogpachenpo is free of any effort of abandoning and adopting,
and since rigpa's self-radiance is beyond thoughts and experience,
may I see the naked reality of dharmata!
May all ordinary clinging to reality be totally liberated into rainbow light,
and the experiences of kayas and tiple increase!

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RIG SAL LONG KUI SHING KHAM TSHED LA PHEB
CHHOE ZAY LON DAY CHHEN POR SANG GYE TAY
ZHON NU BUM KUR TEN SID ZIN PAR SHOG

2. Prayer for the intermediate state (bardo)

SHIN TU NEN JOR NYAM WOG MA CHHU TAY
RAG LU THANG MEI YING SU MA DROL NA

May rigpa's strength be enhanced, maturing into the fullness of sambhogakaya perfection!
As all perception of phenomenal reality wears out, and the conceptual mind dies into the
state of total enlightenment,
may I gain the stronghold of the youthful vase body, free from birth and death!

But if I am not able to master the practice of the great Atiyoga in this life,

and this gross physical body is not liberated into the pure space of the rainbow body,

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NAM SHIG TSHAY YI DU JAY TUNG WEI TSHAY
CHHI WA WO SAL KA TAG CHHOE KUR SHAR
BAR TOI NANG CHHA LONG CHOE DZOG KUR DROL
THREG CHHOE THOE GAL LAM GYI TSAL DZOG NAY
MA PANG BU JUG TA BUR DROL WAR SHOG

then, when the constituents that form this life fall apart --
at the moment of death may the ground luminosity arise as the dharmakaya, pure from the
beginning;
may appearances of the bardo experience be liberated into sambhogakaya forms;
and, perfecting the path of trekcho and togal,
may I be liberated, as naturally as a child running into its mother's lap!

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3. Prayer For The Next Life

SANG CHHEN WO DAL THEG PA CHHOG GI TSE
SANG GYE ZHEN NAY MI TSHOL CHHOE KUI SHAL
NGON GYUR DOE MEI SA LA MA DROL NA
MA GOM SANG GYE CHHOE NGEI LAM CHHOG LA
TEN NAY RANG ZHIN TRUL PI SHING NGA TANG

In this great secret mantrayana path of luminosity -- Dzogpachenpo -- the summit of all,
enlightenment is to be sought nowhere but in the face of the dharmakaya.
If I am not liberated into the primordial state by actualizing this,
then, by taking the sublime path of the five practices of 'enlightenment without
meditation'*,
may I be born in one of the naturally emanated realms of the five buddha families**,

** Liberation through: seeing cakras, hearing mantras and dhāraṇīs, tasting nectar, touching the mudrā and remembering the phowa.*

*** The five pure realms are: Ngönpar Gawa (Vajra-East), Paldangdenpa (Ratna-South), Pema Tsekpa (Padma-West), Lerab Drubpa (Karma-North), and Meri Barwa (Buddha-Centre).*

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KHYED PAR PAY MA WO KYI PHO TRANG TU
RIN DZIN GYAM TSHOI TSO CHHOG O GYEN JAY
SANG CHHEN CHHOE KYI GA TOEN GYED PI SAR
SAY KYI THU WOR KYI NAY UG YUNG TAY
THA YAY DRO WEI NYER TSHOR DAG GYUR SHOG

and especially in the 'Palace of Lotus Light', the Zangdokpalri heaven of Guru Rinpoche,
in the presence of the Lord of Orgyen himself, chief of the ocean of vidyadhara masters,
while he is celebrating the feast of the great secret mantra Dharma,
let me be born as his favourite son or daughter,
to take upon myself the task of helping limitless beings!

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4. Prayer Of Fulfilment

RIN DZIN GYAL WA GYAM TSHOI JIN LAB TANG
CHHOE YING SAM MI KHYAB PI DIN PA YI
TEN JOR TIN LA DZOG MIN JANG SUM GYI
TIN DREL NGON GYUR SANG GYE THOB PAR SHOG
[Pray with total sincerity, and with all your heart]

Through the inspiration and blessing of the ocean of victorious vidyadharas,
by the truth of the dharmadhatu, beyond conception,
and with this free and well-favoured human form, may I train in the three activities of
perfecting, ripening and purifying,
and by actualizing this auspicious interconnection, attain the state of buddhahood!

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[9] Receiving the four empowerments

The vase empowerment

GU RUI MIN TSHAM NAY OM YIG CHHU SHEL TA BUR TSHER WA LAY WO ZER THROE
RANG GI CHI WO NAY SHUG
LU KYI LAY TANG TSAY DRIB PA TAG
KU DOR JEI JIN LAB SHUG

From the letter Om in the Guru's* forehead, radiant and shimmering like moonlight,
rays of light stream out and enter my forehead.
Negative actions of the body and obscurations of the channels** are purified.
The blessing of the vajra body of the buddhas infuses me,

** Guru Rinpoche, identical to our own teacher.*

*** Skt. nāḍī*

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BUM PI WANG THOB
KYED RIM GYI NOE TU GYUR
NAM MIN RIN DZIN GYI SA BOEN THEB
TRUL KUI KHON PHANG THOB PI KAL WA GYUD LA SHAG

The secret empowerment

DRIN PA NAY AH YIG PAY MA RA GA TA BAR WA LAY WO ZER THROE
RANG GI DRIN PA NAY SHUG

the vase empowerment is obtained,
I become a receptive vessel for the generation phase of kyerim.
The seed of the 'completely matured vidyadhara*' is sown.
The potential for obtaining the level of nirmanakaya is implanted within me.

From the letter Ah in his throat, blazing like a ruby,

rays of light streak out and penetrate my throat.

** Also translated as 'vidyādhara with residue'*

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NGAG GI LAY TANG LUNG GI DRIB PA TAG
SUNG DOR JEI JIN LAB SHUG
SANG WEI WANG THOB
DAY JOE KYI NOE TU GYUR
TSHE WANG RIN DZIN GYI SA BOEN THEB

Negativity activity of the speech and obscurations of the inner air* are purified,
the blessing of the vajra speech of the buddhas enters me,
the secret empowerment is obtained,
I become a receptive vessel for mantra recitation practice.
The see of the 'vidyadhara with power over life' is sown.

** Skt. prāṇa*

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LONG CHOE DZOG PI KHON PHANG GI KAL WA GYUD LA SHAG

The primordial wisdom empowerment

THUG KAY HUNG YIG NAM KHAY DOG CHEN LA WO ZER THROE
RANG GI NYING KA NAY SHUG
YID KYI LAY TANG THIG LEI DRIB PA THAG
THUG DOR JEI JIN LAB SHUG

The potential for obtaining the level of sambhogakaya is implanted within me.

At his heart, from the letter Hung, sky-coloured rays of light
pour out and plunge into my heart.

Negative activity of thee mind and obscurations of the tiple is instilled in me,
the wisdom empowerment is obtained,

PAGE 96

SHE RAB YAY SHE KYI WANG THOB
DAY TONG TSAN DHA LI NOE TU GYUR
CHHAG GYAY RIN DZIN GYI SA BOEN THEB
CHHOE KUI KHON PHANG THOB PI KAL WA GYUD LA SHAG

the wisdom empowerment is obtained,

I become a receptive vessel for the candali practice of bliss and emptiness.

The see of the 'mahamudra vidyadhara' is sown.

The potential for obtaining the level of dharmakaya is implanted within me.

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The Word Or Symbolic Empowerment

LAR YANG THUG KAY HUNG LAY HUNG YIG NYI PA SHIG KAR DA PHANG WA ZHIN TU CHED
RANG SEM TANG THA DAY MAY PAR DRAY
KUN ZHI LAY TANG SHI JAY DRIB PA JANG
YAY SHE DOR JEI JIN LAB SHUG
TSHIG GI TSHON PA THON DAM GYI WANG THOB

Again, from Hung in his heart, a second letter Hung bursts out like a shooting star and merges indistinguishably one with my own mind.

The karma of the 'ground of all'* and cognitive obscurations are purified, the blessing of the vajra wisdom pervades me, The absolute empowerment, symbolized by the word, is obtained.

** The ground of all or universal ground (Tib. kun gzhi; Skt. ālaya. Tulku Thondup, in Enlightened Journey, Boston: Shambhala, 1995, p.207, writes, 'the karma of the universal ground is the karma that is stored in the universal ground or according to Khenpo Ngagchung, it is the karmas created by the consciousness of the universal ground, which has dualistic concepts (an intellectual obscuration) with traces.'*

PAGE 98

KA DAG DZOG PA CHHEN POI NOE TU GYUR
LHUN DRUB RIN DZIN GYI SA BOEN THEB
THAR THUG GI DRAY BU NGO WO NYI KUI KAL WAS GYUD LA SHAG < Return to page 76 line 5; ignore this on the 2nd round >

*Integrating the words that you are reciting with your meditation, receive the empowerments one by one.**

Dissolving the visualisation

LA MAY THUG KA NAY WO ZER MAR PO THROD TANG CHAY PA SHIG

I become a receptive vessel for the primordial purity of Dzogpachenpo, the seed of the 'spontaneously accomplished vidyadhara' is sown. The potential for the svabhavikakaya -- the final fruition -- is implanted within me.

I visualize myself clearly as Vajrayogini. From the heart-centre of the lama a beam of light, red and warm,

** Dilgo Khyentse Rinpoche says: 'Through the blessing of the Guru, our body, speech and mind and the Guru's enlightened body, speech and mind will become indistinguishably one. Here, we simply remain in equipoise, within the state of emptiness and pure awareness.' According to Jamyang Khyentse Chökyi Lodrö, if we cannot rest fully in that state at this point, we can recite the Vajra Guru mantra.*

PAGE 99

WAL GYI JUNG WA DAG NYI DOR JAY NEN JOR MAR SAL WAY NYING KAR REG PA TSAM
GYI WO MAR GYI KHONG BU SHIG TU GYUR NAY GU RU RIN PO CHEI THUG KAR THIM
PAY YER MAY RO CHIG TU GYUR PAR GOM

Visualize this, and then rest in a state of meditation, free from any reference, thought or expression. When you come out of that state, recite:

Prayer to the Lama

PAN DEN TSA WAY LA MA RIN PO CHAY

suddenly bursts out and touches my heart. Instantaneously I am transformed into a sphere of red light the size of a pea, which shoots up towards Padmasambhava, like a spark that spits from the fire. It dissolves into Guru Rinpoche's heart, merges and becomes one with him: one taste.

Glorious root lama, precious one,

PAGE 100

DAG GI NYING KAR PAY MAY DEN ZHUG LA
KA DRIN CHHEN POI GO NAY JAY ZUNG TAY
KU SUNG THUG KYI NGO DRUB TSAL TU SOL
PAN DEN LA MAY NAM PAR THAR PA LA
KAY CHIG TSAM YANG LOG TA MI KYE SHING

dwell on the lotus-seat in the depth of my heart,
 look upon me with the grace of your great compassion,
 grant me the attainments of body, speech and mind!
 Towards the lifestyle and activity of the lama,
 may wrong view not arise for even an instant, and

PAGE 101

CHI DZAY LEG PAR THONG WAY MOE GU KYI
LA MAY JIN LAB SEM LA JUG PAR SHOG
KYE WA KUN TU YANG DAG LA MA TANG
DRAL MAY CHHOE KYI PAL LA LONG CHOE NAY
SA TANG LAM GYI YON TEN RAB DZOG TAY

may I see whatever he does as a teaching for me.
 Through such devotion, may his blessing inspire and fill my mind!
 In all my lives, may I never be separated from the perfect lama,
 and having benefited fully from the splendour of the Dharmas,
 may I perfect the qualities of the five paths and ten bhumis,

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DOR JAY CHHANG GI KHON PHANG NYUR THOB SHOG

(10) Dedication

GAY WA DI YI KYE WO KUN
SO NAM YAY SHE TSHOG DZOG SHING
SO NAM YAY SHE LAY JUNG WA
THAM PA KU NYI THOB PAR SHOG

and swiftly attain the sublime level of Vajradhara!

Through this merit, may all beings
complete the accumulations of merit and wisdom,
and thereby attain the dharmakaya and rupakaya
that come from merit and wisdom.*

** This verse is from Nāgārjuna's Sixty Stanzas of Reasoning (Yuktiṣaṣṭikākārika in Sanskrit). The following verse comes from the Avataṃsaka Sūtra.*

PAGE 103

DRO KUN GAY WA JI NYED YO PA TANG
JAY TANG JAY GYUR TAY ZHIN JAY PA TANG
ZANG PO JI ZHIN TEN DRAY SA THAG LA
KUN KYANG KUN NAY ZANG POR RIG GYUR CHIG
JAM PAL PA WOE JI TAR KHYEN PA TANG

Through all the merit that beings have --
whatever they have done, will do and are doing now --
may they attain the very same stages of perfection
as Samantabhadra did.
Just as the bodhisattva Manjusri knew to be the way,

PAGE 104

KUN TU ZANG PO TAY YANG TAY ZHIN TAY
TAY DAG KUN GYI JAY SU DAG LOB CHING
GAY WA DI DAG THAM CHAY RAB TU NGO
THU SUM SHEG PI GYAL WA THAM CHAY KYI
NGO WA KHANG LA CHHOG TU NGAG PA TAY

and Samantabhadra too,
I shall follow in the footsteps of all the bodhisattvas,
and make a perfect dedication of these merits.
As all buddhas, past, present and future,
praise the dedication of merit as supreme,

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DAG GI GAY WAY TSA WA DI KUN KYANG
ZANG PO CHOE CHHIR RAB TU NGO WAR GYI

[11] Special aspirational prayers

KHANG TU KYE PI KYE WA THAM CHAY TU
THO RI YON TEN DUN DEN THOB PAR SHOG
KYE MA THAG TU CHHOE TANG THRAY GYUR CHING

all my sources of merit I dedicate completely
so that all may perfect Samantabhadra's 'Good Actions'.*

In all my lives, wherever I am born,

may I obtain the seven qualities of birth in higher realms.**
As soon as I am born, may I meet the Dharma,

** These two famous verses come from Samantabhadra's Aspiration to Good Actions—the King of Aspiration Prayers, the Ārya Bhadrā Caryā Praṇidhāna Rāja, which is the final part of the Gaṇḍavyūha Sūtra, the last section of the Avatamsaka Sūtra.*

*** The seven qualities of birth in higher realms are: long life, freedom from ill-health, a beautiful form, good fortune, high birth, great riches, and great wisdom. This final prayer is by Longchen Rabjam.*

PAGE 106

TSHUL ZHIN DRUB PI RANG WANG YO PAR SHOG
TER YANG LA MA THAM PA NYE JAY CHING
NYIN TANG TSHEN TU CHHOE LA CHOE PAR SHOG
CHHOE TOG NAY NI NYING POI THON DRUB TAY
TSHAY DER SID PI GYAM TSHO GAL WAR SHOG

and have the freedom to practise it correctly.
Then, may I please the noble lama,
and put the Dharma into action day and night.
May I realize the Dharma, actualize its innermost meaning,
and thereby cross the ocean of existence in this very life.

PAGE 107

SID PAR THAM PI CHHOE RAB TOEN JAY CHING
ZHEN PHEN DRUB LA KYO NGAL MAY PAR SHOG
LAB CHHEN ZHEN DON CHHOG RI MAY PA YI
THAM CHAY CHHAM CHIG SANG GYE THOB PAR SHOG

May I teach the sacred Dharma to beings wandering in samsara,
and never tire or weary of working to help others.
Through my vast and impartial service to others,
may all beings attain buddhahood together as one!

This arrangement of the practices to be recited for the Dzogchen Longchen Nyingtik Ngöndro, The Excellent Path to Omniscience, was written by the tantric yogin Jikme Trinle Özer, who was nurtured by the kindness of the vidyādhara Jikme Lingpa as well as many other holy teachers, and attained a firm conviction in the samaya vow. Through this merit, may followers of this lineage actually see the master as a buddha in person, and may this cause Samantabhadra's original face, their own self-cognizant rigpa, to become fully evident to them, so they become of ceaseless benefit for limitless living beings. Sarvadā Maṅgalaṃ!

**ACKNOWLEDGMENT: The English translation above was primarily from this webpage:
<http://www.lotsawahouse.org/tibetan-masters/dodrupchen-l/longchen-nyingtik>**

PAGE 108

PRAYER FOR THE LONG LIFE OF HH LHOGA RINPOCHE

THUB TEN CHI TANG NANG GYUR DE SUM GYI
LEG SHED DZIN KYONG PEL WI LO DRO THU
THO SAM GOM PE NGE NYE WANG JOR DEN

TSHO KYE TEN PI GYAM TSEN ZHAB TEN SOL

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

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

Externally, you are like the fourth universal guide, the crowning glory of Shakya clan.
Internally, you are like the immortal Vidhyadhara, the Lotus-born.
Secretly, you are in fact the All-good Prime Protector.
Inseparable (from the above) supreme emanation Lodro Gyamtsen
I request that you live a hundred eons.
May your enlightened activities flourish.

PAGE 109

DEDICATION

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

By these merits may I obtain omniscience,
Thereby, defeat evil enemies;
Upend the waves of birth, ageing, sickness, death;
And liberate transmigrating beings from the ocean of existence.