



## 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 ORIGATION 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.

PAGE 7

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

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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!

PAGE 12

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,

PAGE 18

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,

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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:

PAGE 21

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.

PAGE 26

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.*

#### PAGE 28

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!

#### PAGE 29

< Picture of the Refuge Tree >

#### PAGE 30

**[ 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.

#### PAGE 31

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.

#### PAGE 36

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.

#### PAGE 37

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 khandro,  
in the channels, inner air, and bindus, and their nature, the bodhicitta,  
in the mandala of essence, nature and compassion, (3 times)

#### PAGE 38

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)

#### PAGE 39

< Picture of Vajrasattva in union >

#### PAGE 40

##### **[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 nector 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***

DUL JI WANG PO RIM PA TAR  
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.

Stage by stage, according to the capacity of the students,  
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 tigre increase!

PAGE 87

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,

PAGE 88

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!

PAGE 89

**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).*

PAGE 90

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!

PAGE 91

**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!

PAGE 92

**[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*

PAGE 93

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'*

PAGE 94

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*

PAGE 95

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 the mind and obscurations of the tigre 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.

PAGE 97

**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,

PAGE 102

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,

#### PAGE 105

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.