Opening Prayer

Arouse bodhicitta by reciting the Prayer of the Four Immeasurables three times:

May all sentient beings have happiness and the causes of happiness,
May they be free from suffering and the causes of suffering,
May they never be apart from the sublime bliss that is free from suffering,
May they remain in a state of equanimity, free from attachment and aversion to those near and far.
Daily Practice to Renew the Bodhisattva Vow

Request the buddhas, bodhisattvas, and great masters to grant their attention by reciting three times:

All you buddhas who dwell in the ten directions,
All you great bodhisattvas on the ten levels,
All you great teachers, the vajra-holders,
Turn your mind toward me, I pray!

Take refuge in the Three Jewels of the Mahāyāna with the supreme motivation of bodhicitta to benefit all beings by reciting three times:

Until I realize the heart of enlightenment,
I take refuge in the buddhas,
And likewise in the Dharma,
And the assembly of bodhisattvas.

Renew your aspiration and action bodhicitta vow and your bodhisattva vow simultaneously by reciting three times:

Just as the buddhas of the past
Aroused bodhicitta
And established themselves by stages
In the training of a bodhisattva.

Just so, for the benefit of beings,
I will arouse bodhicitta
And likewise I will train
Progressively in those practices.

Cultivate joy for oneself by reciting one time:

Today my life has become meaningful;
Having well obtained this human existence,
I've been born in the family of Buddha
And now am one of Buddha's children.

Thus whatever actions I do from now on
Must be actions befitting my family.
Never shall I do anything to disgrace
This faultless, noble family!

Just like a blind person
Discovering a priceless jewel in a heap of trash,
So, through some fortunate coincidence,
Bodhicitta has been born within me.
Cultivate joy for others by reciting one time:

Today in the presence of all the protectors,
I invite all beings to the state of enlightenment.
At the feast of temporal and ultimate bliss:
May the guests—gods, demigods, and others—rejoice!

Recite the aspiration and dedication prayers one time:

May supreme, precious bodhicitta
Take birth where it has not arisen.
Where it has arisen, may it never wane
But continue to grow forevermore!

May all beings not be separated from bodhicitta,
But always be inclined to enlightened action:
May they be cared for by the buddhas, and
May they abandon harmful action.

May the bodhisattvas’ good wishes
For benefitting beings be fulfilled.
Whatever the protectors have intended for them:
May all beings receive it.

May all beings be happy,
May all the lower realms be forever empty.
May the aspirations of all the bodhisattvas
Of the various bhūmis be fulfilled!

Arranged by Khenpo Sherab Sangpo based on Patrul Rinpoche’s The Brightly Shining Sun, a step-by-step guide to meditating on Śāntideva’s Bodhicaryāvatāra, and The Ritual for the Bodhisattva Vow arranged according to the tradition of Patrul Rinpoche.
Confession of Harm

O guru, great vajra holder, and all you buddhas and bodhisattvas who dwell in the ten directions, turn your mind toward me, I pray!

In the grip of the afflictions of attachment, aversion, and ignorance, I, (your name), throughout beginningless time in samsāra until now, have committed with my body, speech, and mind the ten negative acts, the five crimes with immediate retribution, and the five actions similar in gravity. I have broken the pratimokṣa and bodhisattva vows and the samayas of the Secret Mantrayāna.

I have failed to respect my mother and father, my preceptor and master, and the members of my sangha. I have performed acts harmful to the Buddha, Dharma, and Sangha; abandoned the sacred Dharma, disdained the noble Sangha, and harmed sentient beings and more.

All these harmful, negative acts that I have committed, allowed to be committed, or have rejoiced when others’ committed are—in short—the downfalls and wrongdoings that will obstruct me from attaining liberation and the higher realms; and will be the cause of samsāra and the lower realms.

Whatever they may be, in their entirety, in the presence of you, the guru, great vajra holder, and all the buddhas and bodhisattvas who dwell in the ten directions, I openly acknowledge and purify them!

I do not hide them; nor do I conceal them. From now on I vow never to commit them again! If I openly acknowledge and purify them, I shall attain the state of bliss. If I do not, it shall never be.
Namo guru sākyamunaye!

In the Samādhīrāja Sūtra it says: Those who recollect the moon-like Buddha while walking, sitting, standing, or sleeping will always be in the Buddha’s presence and will attain the vast nirvāṇa. And: His pure body is the color of gold, beautiful is the protector of the world. Whoever visualizes him like this practices the meditation of the bodhisattvas. In keeping with this, we should practice remembering our incomparable teacher, the lord of sages, in the following way:

Take refuge by reciting three times:

In the Buddha, Dharma, and Supreme Assembly,
I take refuge until enlightenment is achieved.
May the merit of my generosity and other virtuous acts
Lead to buddhahood for the benefit of all beings.
Then cultivate the four immeasurables by reciting three times:

May all sentient beings have happiness and the causes of happiness,
May they be free from suffering and the causes of suffering,
May they never be apart from the sublime bliss that is free from suffering,
May they remain in a state of equanimity, free from attachment and aversion to those near and far.

Bring to mind how all phenomena appear yet lack inherent existence by reciting the following:

Āh! As the union of unborn emptiness and the ceaseless
Appearances of interdependence, magically there appears
Before me in the sky, amidst vast clouds of offerings,
On a jeweled lion throne of lotus, sun, and moon,
The incomparable teacher, lion of the Śākyas.

His body the color of gold, adorned with major and minor marks.
Clad in the three Dharma robes, he sits in vajra posture.
His right hand gracefully poised in the earth-touching mudrā,
And his left hand in the gesture of meditation, holding an alms-bowl full of nectar.

Like a mountain of gold, magnificent, he shines with splendor,
Spreading beams of wisdom light across the whole expanse of space.
The eight close sons, the sixteen arhats and the like—
A vast, ocean-like retinue of noble beings encircles him all around.
Simply thinking of him, he grants the glory of the highest bliss:
Liberation from saṃsāra and nirvāṇa, the two extremes.
He is the great being, perfect embodiment of every source of refuge.

Visualize the form of the Buddha in this way and imagine that he is in front of you. The instant that you generate this thought—as the wisdom body of the buddhas is not constrained by limits of time or location—he will be there. One of the sūtras says: Should anyone think of the Buddha, he is there, right in front of them, constantly granting his blessings and freedom from all harm. The merit gained through visualizing the Buddha is inexhaustible; it is a source of virtue that will never go to waste. As it says in the Acatamsaka Sūtra: By seeing, hearing, or offering to the buddhas, a boundless store of merit is amassed. Until we are rid of all the destructive emotions and the suffering of samsāra, this compounded merit will never go to waste. Also, whatever prayers of aspiration we make before the Buddha will be fulfilled.

As it says in the Teaching on the Qualities of Mañjuśrī’s Pure Land: Everything is circumstantial and depends entirely on our aspiration. Whatever prayers of aspiration we make, we will gain the results accordingly. Generate firm conviction in these statements and recite the following:

With your great compassion, you embraced this turbulent and degenerate world,
And made five hundred mighty aspirations.
You are as exalted as the white lotus; whoever hears your name shall never return to samsāra—
Most compassionate teacher, to you I pay homage!

All my own and others’ virtues of body, speech, and mind, together with all our possessions,
Visualized like Samantabhadra’s offering clouds, I offer to you.
All the harmful actions and transgressions I have committed throughout beginningless time,
Each and every one I now confess with intense and heartfelt regret.
In all virtuous actions, of the noble ones and ordinary beings,
Accumulated throughout the past, present, and future, I rejoice.
Turn the wheel of the profound and vast Dharma,
Ceaselessly and in every direction, I pray!

Your wisdom body is like space,
And remains changeless throughout past, present, and future.
Yet in the perception of those to be guided, you go through the display of birth and death,
Even so, let your form body continue always to appear.

Through all my virtues accumulated in the past, present, and future,
For the sake of benefitting all beings, who are as infinite as space,
May you, the sovereign of the Dharma, be forever pleased,
And may all attain the state of the victorious one, the lord of Dharma.

Living beings like us, adrift in this degenerate age, have no guidance and protection.
Because of your kindness, caring for us with supreme compassion,
Every manifestation, in this world now, of the Three Jewels,
Is your enlightened activity.

You are our only incomparable, supreme refuge,
So from our hearts we pray, with total confidence and faith:
Do not neglect the great promises you made in times gone by.
But hold us, until we attain enlightenment, with your compassion.

With the strongest possible confidence and faith, consider that the Buddha is there in front of you. Concentrate one-pointedly on his form. And recite the following three times or as many times as you can:

Supreme teacher, bhagavan, tathāgata, arhat, complete and perfect Buddha, glorious conqueror, Śākyamuni Buddha, to you I pay homage! To you I make offerings! In you I take refuge!

Then invoke his wisdom mind by reciting as many times as you can the following dhāraṇī taught in the abridged Prajñāpāramitā:

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ཏ་dy་a། ཨ'་mu་ནེ་mu་ནེ་མ་ha་mu་ན་ཡེ་sw་ha།
teeyata om muné muné maha munayé soha
tadyathā om muni muni mahāmunaye svāhā
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Then recite, as many times as possible, the same mantra from om onward:

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ཨ'་mu་ནེ་mu་ནེ་མ་ha་mu་ན་ཡེ་sw་ha།
om muné muné maha munayé soha
om muni muni mahāmunaye svāhā
```

During this, bring to mind the Buddha’s qualities and, with a mind full of devotion, concentrate one-pointedly on the clear visualization of his form. Then, through the power of uttering the names of the Buddha and reciting his dhāraṇī, imagine that:

From the Buddha’s body there emanates a great radiance of multi-colored rays of wisdom light that dispel all our own and others’ obscurations and cause all the genuine qualities of the Mahāyāna to arise within us, so that we attain the level of perfection and never return to saṃsāra.
Diligently apply yourself to this practice as much as you can. In between sessions, practice mandala offering, and recite, to the best of your ability, whichever sūtras you prefer, such as the Praises of the Buddha, White Lotus of Compassion, Lalitavistara, Jātaka Tales, or The One Hundred and Eight Names of the Tathāgatas. Dedicate your sources of virtue toward unsurpassable awakening and recite prayers of aspiration. In general, whatever you are doing, whether it is moving, walking, sleeping, or sitting, you should constantly remember the Buddha. Even at night, when you go to sleep, consider that the radiance of the Buddha’s form illuminates the whole of space in every direction, lighting it up as brightly as during the day. At all times, emulate the Buddha’s actions from the moment he first generated bodhicitta, and follow the example of the buddhas and great bodhisattvas of the past, present, and future. Maintaining your commitment to precious bodhicitta, without ever allowing it to waver, exert yourself as much as possible in the bodhisattvas’ conduct in general, and in the practices of śamatha and vipaśyanā in particular, so as to make meaningful the freedoms and advantages of this human existence. It is said in several sūtras that merely hearing the name of our teacher, the Buddha, ensures that one will gradually progress along the path to great enlightenment without ever falling back. It is also said that the dhāraṇī revealed above is the source of all the buddhas. It was through the force of discovering this dhāraṇī that the King of Śākyas attained enlightenment and that Avalokiteśvara became the supreme of all the bodhisattvas. Through simply hearing this dhāraṇī, a vast accumulation of merit will easily be gained and all karmic obscurations will be purified, and when reciting it, obstacles will not occur. This has been taught in the abridged Prajñāpāramitā. Other teachings say that by reciting this dhāraṇī only once, all the harmful actions that you have committed throughout 800,000 kalpas will be purified. They say that it possesses boundless qualities such as these, and is the sacred heart essence of Buddha Śākyamuni. The way to generate faith and exert oneself in the practices of śamatha and vipaśyanā are explained elsewhere.

The intention to compose this text first arose due to the persistent encouragement of Ön Orgyen Tenzin Norbu, who is a holder of the treasury of threefold training, and who accompanied his request with the offering of auspicious substances. More recently, the same Ön Rinpoche sent Tulku Jikmé Pema Dechen, with gifts of gold and other auspicious substances, saying: please finish it quickly. At the urging of these two great masters, I, Mipham Jamyang Gyatso, a follower of Śākyamuni, who has unshakeable faith in the supreme teacher and who is a Dharma teacher in name only during this final age, composed this at Phuntsok Norbu Ling at the foot of Mount Dza Dorjé Penchuk. It was completed on the eighth day of the Month of Miracles in the Iron Rat year.

May this benefit the teachings and beings continuously, without interruption, on a marvelous scale, and may all who see, hear, think of, or come into contact with it in any way, truly receive the incomparable blessings of our teacher, the lord of sages.
From the Profound and Secret Heart Essence of the Dakinis—The Chariot of Liberation—Instructions on the Preliminary Practices

Namo Guru Padmakara Ye
Future holders of the lineage of Padmasambhava
Who strive for liberation,
To bring this profound path into your own experience,
Begin with these preliminary practices.
The vital points for practicing this profound liturgy
Will guide you through all the gateways to this path,
For they will free you from outer and inner obstacles.
Samaya
NAMO

DÜ SUM JYAL DANG JYAL TÉ T'HAM CHÉD CHYI
You are the glorious embodiment of the wisdom, love, and power

CHI ZUK CHYEN TSÉ NÚ PÉ DAK NYID PAL
Of the buddhas of the three times and their heirs.

TEN JYI CHAB CHIK DRIN CHEN LA MA JÉ
May we never part, my sole and everlasting source of refuge.

MI DRAL CHI TSUK DÉ CHEN K'HOR LOR ZHUK
Please dwell on the chakra of great bliss on my crown.

SOL WA DEB SO LA MA RIN PO CHÉ
My precious guru, I pray to you:

SHIN JYI LOB SHIK KA DRIN TS'UNG MÉD JÉ
Please grant your blessings, my supremely kind master.

DAL JOR DI NI SHIN TU NYÉD PAR KA
These freedoms and advantages are so difficult to find.

MI LÚ DÖN DAN NYANG PO LÓN PA ZHIK
So that I may make full use of this meaningful human birth,

SOL WA DEB SO LA MA RIN PO CHÉ
My precious guru, I pray to you:

SHIN JYI LOB SHIK KA DRIN TS'UNG MÉD JÉ
Please grant your blessings, my supremely kind master.
The appearances of this life are like the mere experiences in a dream.

So that I may sincerely remember death and impermanence,

My precious guru, I pray to you:

Please grant your blessings, my supremely kind master.

The nature of the three realms of cyclic existence is one of suffering.

So that I may completely cut through my attachment and clinging to saṃsāra,

My precious guru, I pray to you:

Please grant your blessings, my supremely kind master.

The ripening of virtuous and negative deeds is inevitable.

So that I might know right from wrong and act accordingly,

My precious guru, I pray to you:

Please grant your blessings, my supremely kind master.
Now, go for refuge.

NAMO

DAK DANG T'HA YÉ PHA MA KHA NYAM DRO
Until we have reached the very heart of enlightenment,

JI TID JANG CH'UB NYANG POR CH'I CHYI BAR
I and all the infinite number of beings—my mothers and fathers,

LAMA KÓN CH'OK SUM LA CHYAB SU CH'I
Go for refuge to the guru and the Three Jewels.

KÉD CHIK MI DRAL TSÉ WÉ JÉ SU ZUNG
May we not be parted from you for a moment. Please accept us with your love.

Now, arouse bodhicitta.

GÓN PO TÉ DANG CHÉ PA DAK LA GONG
Protector and your heirs, please think of me.

TS'ÉD MÉD NAM ZHÉ DRO DÓN DANG DU LEN
With the four immeasurables, I will work for the welfare of beings.

JANG CH'UB SEM ZUNG P'HAR SH'IN DRUK LA LHAB
By maintaining bodhicitta and training in the six pāramitās,

DÓN NYÉ LHÜN JYI DRUP PÈ HWAL T'HOB SHOK
May I attain the spontaneously-accomplished two-fold benefit.
Now, meditate on and recite Vajrasattva.

RANG GI CHI WOR PAD MA DAR DEN LA
On a lotus and moon-disk seat on the crown of my head,

LA MA DOR JE SEM PA SHEL JYI DOK
Sits guru Vajrasattva, cross-legged and clear as crystal.

ZHI DZUM CHYIL DRÜN TS'AN WÉ LANG TS'O BAR
He has a peaceful smile and the youthful radiance of the major and minor marks.

NYEM MA YUM DANG TRIL WÉ JOR TS'AM NÉ
He embraces his partner Vajratöpa and nectar flows from the point of union,

DÜD TSÉ JYÜN BAB NAD DON DRIL JANG JYÜR
Cleansing illness, negative forces, and obscurations.

Recite the hundred-syllable mantra as many times as you can.

om benzar sattō samaya manupalaya benzar sattō tēnōpa titra dridho me bhava sutokayo mé bhawa supokayo mé bhawa anurakto mé bhawa sarva siddhi mé prayatā sarva karma su tsā mé tsītām sheryāng kuru hung ha ha ha ho bhagavan sarwa ta t'ha ga ta benzar ma mé muntsa benzarbhava maha samaya satto ah

om vajrasattva samayam anupālava vajrasattva teṇopatiṣṭhya dyāho me bhava sutosyo me bhava sıpo syo me bhava anurakto me bhava sarvasiddhiṃ me prayaccha sarvakarmasu ca me cītāṁ śreyāḥ kuru hūṃ ha ha ha hoḥ bhagavan sarvatathāgalavajra mahā mahāsamayasattva aḥ
Thereafter, recite:

DIK DRIB KÜN DAK SHEL GONG TA BUR JYUR
With all negativity and obscurations purified like a crystal sphere,

LHAR YANG OD KAR NAM PAR MER JYI ZHU
Again Vajrasattva melts into white light and merges into me

DAK NANG DANG DRÉ DOR SEM KU RU JYUR
Transforming everything that appears and exists into the form of Vajrasattva—

NANG TRID DAK PA RAB JAM ROL WAR TA
The display of infinite purity.

om benzar satto hung
om vajrasattva hüm

Now, offer the mandala:

om ah hung
om āḥ hüm

TONG SUM MI JÉD KÖD PA THA YÉ PAL
The boundless splendor of the billion-fold Saha Universe,

DAK LÜ LONG CHÖD SO NAM GÉ TSA CHÉ
Along with my own body, wealth, merit, and virtue—

YONG DZOK KÖD PA DZÉ DAN MANDAL DI
To perfect the two accumulations, I offer all of this

TSOK NYI DZOK CHIR KÖN CHÖK SUM LA BUL
As a beautiful maṇḍala to the Three Jewels.
Now, Guru Yoga:

RANG NANG NAM DAK DÓN JYI OK MIN ZHANG
In the true Akaniṣṭha, the complete purity of self-appearance,

RANG NYID K’HA CHOD WANG MO DRI TÖD JAN
I manifest as Khachö Wangmo, brilliant red with legs poised in stride.

MAR SAL DOR TAB TS’AN WÉ LANG TSO DZÉ
Replete with the youthful radiance of the major and minor marks,

RENG WI TS’UL JYE TENG GI NAM KAR ZIK
I am adorned with various silks, jewels, and bone ornaments.

NA TS’OK DAR DANG RATNA RU PÉ JYAN
Wielding a curved knife and holding a skull-cup,

DUN JYI NAM K’HAR JA ŐD THRIK PÉ LONG
I gaze upward with intense yearning.

MA CH’AK PAD MA NYI DÉ DAN TANG DU
In the sky before me, amidst an expanse of rainbows,

LA MÉ NGO WO PAD MA JUNG NÉ KU
Is Padmākara whose form is the very essence of my guru.

KAR MAR DANG DEN ZI JID ŐD PHUNG BAR
He sits upon sun- and moon-disks, resting upon a lotus of non-attachment.

ZHÖN TS’UL TS’AN PÉ RAB DZOK ZHI MA THRO
His appearance is youthful—white tinged with red.
Blazing with light and semi-wrathful, he radiates magnificence
Embodying perfectly the major and minor marks.

PAD ZHA WER TANG CH’Ö GÖ TANG SHAM SOL
He wears the lotus crown, dark blue gown, monastic shawl, brocade cloak, and secret garments.
His right hand holds a vajra, his left a skull-cup and vase.

With his khaṭvāṅga cradled in the crook of his arm and his legs in royal posture,

His form completely overwhelms all that appears and exists.

In the center of the island of Chāmara, from the peak of the Copper-Colored Mountain,

Within the Infinite Palace of the Lotus Light of Great Bliss,

Is the emanation of Oḍḍiyāna, my lord guru,

Along with his hosts of vīyādharas, ḍākas, and ḍākinīs.

Please come and bless the holders of your lineage.

om ah hung benzar guru pema siddhi hung
om āh hum vajra guru padma siddhi hum
CHYÉ HO
How amazing!

DŬ SUM SANG JÉ THAM CHĚD CHYI
Precious guru, you are the crowning glory

CHI HWAL LA MA RIN PO CHĬE
Of all the buddhas throughout the three times.

T'HONG WÉ MA RIK MŬN PA SEL
Seeing you dispels the darkness of ignorance.

T'HŌ PĔ THĔ TS'ŎM DRA WA CHŎD
Hearing you cuts through the web of doubt.

DRAN PĔ GONG JYŬĐ TOK PA PHŎ
Thinking of you transfers the realization of the enlightened mind,

RĔK PĔ SHĬN LAB NGO DRUP TER
Touching you grants blessings and accomplishments.

KA DRIN SAM NA JŎD LĔ DĔ
I cannot find words to express your kindness.

YŎN TAN NAM K'HĔ T'HA DANG NYAM
Your enlightened qualities are vast as space.

ZŎD MĔD DŬNG SHŬK DRAK PO YĬ
With unbearably intense longing, I pray to you:

SOL WA DEB SO T'HŬK JĔ GŎNG
Please think of me with compassion.

DAK LĔ LONG CHŎD GE TSA CHĔ
My own body, wealth, and roots of virtue—
CH’AK ZHEN MÉD PAR CH’YED LA BUL
Without attachment or desire, I offer all to you.

DI NÉ TS’É RAB THAM CHÉD DU
In this and all my future lives, I have no refuge,

CHYAB DANG CHYEL MA GÖN DANG PUNG
No guide, no protection, and no support

TAN JYI GÖN PO CHYÈD LÉ MÉD
Other than you, my eternal protector.

LO NYANG DRANG SUM LANG GÉ KAL
With heart and mind, I completely entrust myself to you.

CHYID DUK LAK NYÉ THAM CHÉD DANG
Whether I am happy or suffering, whether my experiences are good or bad,

T’HO MAN GAR TONG LA MA CHYEN
Amidst the highs and lows of saṃsāra, O guru, think of me wherever I am!

DAK NI TS’É RAB T’HOK MÉD NÉ
From beginningless time, throughout countless lives,

MA RIK T’HRUL PÉ WANG JYUR TÉ
I have fallen under the influence of ignorance and confusion,

K’HAM SUM K’HOR WÉ TSÓN K’HANG DU
Plagued by the intolerable three forms of suffering

ZÖD MÉD DUK NGAL SUM JYI DUNG
In the prison of saṃsāra’s three realms.

NYAM T’HAK ZUK NGU K’HUR MA ZÖD
The burden of this torment is unbearable,
From my heart, lord guru, I call out to you!

Though I wish to be happy, my efforts bring me nothing but suffering.

I am seduced by Māra in the realm of appearances.

My fixation causes me to roam in dualistic delusion.

With bad karma and misfortune such as this,

Who but you can protect me and offer me refuge?

Lord guru, I pray to you:

Accept me with your compassion, kind guru.

Grant me your blessings, mighty guru.

Take me under your care, supremely glorious guru.

Please turn my mind toward the Dharma

And grant me the four empowerments.
DRIB ZHI DAK PAR DZAD DU SOL
Purify the four obscurations

KU ZHI T’HOB PAR DZAD DU SOL
And help me to attain the four kāyas.

GONG JYUD SHIN LAB DAK LA PHÖ
Please transmit the blessings of the enlightened mind.

MA RIK MÜN PA DRUNG SHIN NÉ
Please lead me out of the darkness of ignorance

ZUNG DZIN T’HRUL WÉ CH’ANG WA T’HROL
And free me from the grip of dualistic confusion.

CHYEN ZIK YÉ SHÉ NGON JYUR CHANG
Please help me to manifest omniscience and wisdom

CH’Ö ZAD LO DÉ CH’EN POR CHYOL
And bring me to the exhaustion of phenomena, the great transcendence of mind.

LHÜN DRUP ZHÖN NU BUM PÉ KU
Liberate me within the great rainbow body—

JA LÚ CH’EN POR ÚK JIN DZOD
The spontaneous presence of the youthful vase kāya.
É MA HO
How wondrous!

CHYAB DAK CH'Ö KÙ TON PA KÜN TU ZANG
Samantabhadra, sovereign teacher of the dharmakāya,

LHÜN DRUP LONG KÙ RIK NGA GANG JAN T'SO
Vast ocean of the spontaneously-present five sambhogakāya families,

RIK CHYI CHYAB DAK CHOM DAN DOR JÉ SÉM
Blessed Vajrasattva, lord of all buddha families—

SOL WA DEB SO DAK JYÜD MIN DROL DZOD
I pray to you: please ripen and free my being.

TRUL WÈ KU CH'UK GA RAB DOR JÉ DANG
Supreme nirmāṇakāya, Garap Dorjé,

KU NYI NYON JYUR K'HÉ PA SHI RI SANG
Wise Śrī Śimha, who manifested the two kāyas,

JA LÜ DOR JÉ KU NYÉ PAD MA JYUNG
Padmasambhava, master of the rainbow body, the vajra kāya—

SOL WA DEB SO DAK JYÜD MIN DROL DZOD
I pray to you: please ripen and free my being.

ZAK P'HUNG ÖD KUR DROL WA T'S'O GYAL YUM
Mother Tsogyal, who freed the defiled aggregates into the kāya of light,

DON NYI THAR CHIN JÉ BANG NYER NGA DANG
Lord and subjects, the twenty-five disciples who perfected the two-fold benefit,

CH'Ö NYID LONG DOL DON JYI RIG DZIN LA
True masters of awareness, welling forth from the expanse of dharmatā—
I pray to you: please ripen and free my being.

Although your enlightened mind does not waver from the expanse of reality,

May the natural expression of your compassion, appearing like the moon reflected on water,

Bestow empowerments, grant transmissions, and turn my mind toward the Dharma.

In all my lives, please care for me.

When I enter the path of the two profound stages,

May all outer, inner, and secret obstacles be cleared away.

Progressing through the grounds and paths, perfecting the enlightened qualities,

Please guide me to the expanse of reality, the ground of the primordial protector.
Next, take the four empowerments:

From a brilliant white OM syllable at the guru’s forehead, white light streams out like a shooting star.

The light enters my crown, purifying obscurations of the body and the nādi.

My body is blessed as the play of the vajra kāya.

A karmic connection with the state of the nirmāṇakāya is established within my being.

From a brilliant red AH syllable at the guru’s throat, red light streams out like a flash of lightening.

The light enters my throat, purifying the obscurations of the speech and the prāṇa.

My speech is blessed as the play of vajra speech.

A karmic connection with the state of the saṃbhogakāya is established within my being.
From a brilliant dark blue HUNG syllable in the guru’s heart, dark blue light streams out like a mass of clouds. The light enters my heart, purifying the obscurations of the mind and the bindu.

I receive the mind empowerment of supreme wisdom and—

My mind is blessed as the play of the vajra mind.

A karmic connection with the state of the dharmakāya is established within my being.

Again, a five-colored sphere—the essence of the non-conceptual enlightened mind of my guru—enters my heart, purifying the two obscurations and all habitual patterns.

I am blessed with the perfection of the complete wheel of ornaments—the inexhaustible, enlightened qualities and activities of all the buddhas.

A karmic connection with the state of the svābhāvikāya is established within my being.

Again, the guru melts into light and becomes inseparably one with me.
These pith instructions combine the innermost essence
Of all empowerments and all aspects of approach and accomplishment.
The child with the good fortune for the practice of mantra
Will attain the level of Vajradhara in a single life.


This treasure was revealed by the Heruka Dudjom Dorjé, who kept the seal of secrecy for eighteen human years. Later, at the request of a superior student, this liturgy was composed by one of pure descent, Rigmé Dorjé.

Virtue! Virtue! Virtue! Sarva maṅgalaṃ!

This text was translated as a humble offering to the great khenpo of Pukang Monastery, Sherab Sangpo, by Karma Tsultrim Shōnu [Cortland Dahl] in July, 2014.
Closing Prayers

*Dedicate your merit by reciting the aspiration prayer by Mipham Rinpoche:*

May I attain, in each and every life,
The sublime virtues of existence and peace.
May I pursue the flawless mindset of altruism,
Working for the welfare of others on a vast scale!

*Then, recite the dedication and bodhicitta prayers by Śāntideva:*

Through this very merit of mine,
May every single sentient being,
Eliminate all forms of negativity,
And practice virtue forevermore!

May supreme, precious bodhicitta
Take birth where it has not arisen.
Where it has arisen, may it never wane,
But continue to grow forevermore!

*Conclude by reciting the Prayer of the Six Continuous Aspirations by Longchenpa:*

May I in all my lives, no matter where I am born,
Obtain the seven qualities of the upper realms of existence.

May I meet the Dharma immediately after taking birth,
And have the freedom to practice perfectly.

May I please the sublime gurus,
And day and night dedicate myself to the Dharma.

By realizing the Dharma and practicing its innermost essence,
May I cross the ocean of conditioned existence in this very life.

May I teach the sublime Dharma perfectly,
And never become weary and tired of benefitting others in samsāra.

By my own impartial and all-encompassing activities to benefit others,
May all attain enlightenment together.
The Melody of Immortality—A Prayer for Longevity

Hṛiḥ
In the divine maṇḍala, where all that appears and exists is utterly pure,
You, the sovereign of all the buddha families and teacher of the tantras,
Mature and liberate the three gates into their vajra [nature].
Vajra king, may you ever remain.

Within the vajra body, you reveal the maṇḍala
Of the great bliss of the indestructible three secrets.
Most supreme of all, lord of the vajra transmission,
Vajra master, may you remain for a hundred eons.

Through the effortless path, you directly reveal
Unchanging self-awareness, the basic space of great bliss,
Caring for the profound key instructions of perfection.
Glorious guru, may you remain until the end of existence.

Precious successor to the gurus of the three lineages,
May you remain throughout the three times in vajra form,
Forever hoisting the great banner of the Dharma
Of the three lineages throughout the three realms.

I, Jampal Gyépé Dorjé, simply wrote what came to mind and composed [this prayer] on the fourth day of the third month of the Year of the Earth Mouse. Merely offering these words as a supplication to holders of the meaningful teachings of this tradition will create auspicious conditions for their lives to remain stable for an ocean of eons and create virtue and goodness on a vast scale.

Translated as a humble offering to the long life of Khenpo Sherab Sangpo Rinpočhe by Karma Tsultrim Shönu [Cortland Dahl] on the fifteenth of the tenth month of the Year of the Water Snake, 2140 [December 17, 2013].