Opening Prayer

_Arouse bodhicitta by reciting the Prayer of the Four Boundless Qualities 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.
Closing Prayers

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

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!

For as long as space exists,  
For as long as beings endure,  
Until then, may I too remain,  
To dispel the suffering of all beings.

*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 seven qualities are a noble lineage of human beings, a beautiful body, no sickness, a long life, good fortune, wealth, and great intelligence according to Thinley Norbu Rinpoché.*
The Melody of Immortality—A Prayer for Longevity

Long Life Prayer by Mipham Rinpoché

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 [Ju Mipham], 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 /1888/. 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 Rinpoché by Karma Tsultrim Shōnu [Cortland Dahl] on the fifteenth of the tenth month of the year of the water snake 2140 [December 17, 2013].
Thus have I heard:

At one time, the bhagavan dwelt in Rājagriha at Vulture Peak Mountain, together with a great sangha of fully ordained monks and a great sangha of bodhisattvas. As the bhagavan settled into an absorption on the categories of phenomena called Illumination of the Profound, noble Avalokiteśvara, the bodhisattva mahāsattva, beheld the practice of the profound perfection of wisdom and saw the five aggregates to be empty of nature.

Then, through the power of the Buddha, venerable Śāriputra addressed noble Avalokiteśvara, the bodhisattva mahāsattva:

How should a son or daughter of noble family who wishes to practice the profound perfection of wisdom train?

In response, noble Avalokiteśvara, the bodhisattva mahāsattva, said to venerable Śāriputra:

O Śāriputra, a son or daughter of noble family who wishes to practice the profound perfection of wisdom should see clearly in this way: correctly observing that the five aggregates are empty of nature.

Form is emptiness; emptiness also is form. Form is not other than emptiness, emptiness is not other than form. Just so, sensation, perception, formation, and consciousness are emptiness.
O Śāriputra, all dharmas (phenomena; chö) are emptiness in just this way. There are no characteristics. There is no birth and no cessation. There is neither impurity nor absence of impurity. There is no increase and no decline.

O Śāriputra, since this is the case, in emptiness there is no form, no sensation, no perception, no formation, and no consciousness; no eyes, no ears, no nose, no tongue, no body, and no mind; no forms, no sounds, no smells, no tastes, no touch, and no phenomena; no eye element to no mind element, up to no mind consciousness element; no ignorance and no end of ignorance, up to no old age and death and no end of old age and death. In the same way, there is no suffering, no source of suffering, no cessation of suffering, and no path; no wisdom, no attainment and no non-attainment.

Therefore, Śāriputra, since bodhisattvas have nothing to attain, they rely upon and dwell in the perfection of wisdom. Since their minds are unobscured, they have no fear. Transcending all forms of misconception, they reach nirvāṇa. All the buddhas throughout the three times as well rely upon the perfection of wisdom, and in so doing become perfect buddhas, actualizing unsurpassed, true, complete enlightenment.

Therefore, the mantra of the perfection of wisdom, the mantra of great insight, the unsurpassed mantra, the mantra equal to that which has no equal, the mantra that completely pacifies all suffering should be known as truth, for it is not false.

The perfection of wisdom mantra is spoken thus:

`tadyathā om gate gate pāragate pārasamgate bodhi svāhā`

Gone, gone, gone beyond, gone completely beyond, enlightenment!

Śāriputra, a bodhisattva mahāsattva should practice the profound perfection of wisdom in this way.

The bhagavan then arose from his absorption and said to noble Avalokiteśvara, the bodhisattva mahāsattva:

Good, good, O son of noble family! Thus it is, son of noble family, thus it is! The profound perfection of wisdom should be practiced just as you have taught. In this, all the tathāgatas rejoice!

When the bhagavan said this, venerable Śāriputra and noble Avalokiteśvara, the bodhisattva mahāsattva, along with the entire retinue and the world with its gods, humans, demigods, and gandharvas rejoiced and praised the words of the bhagavan.

This concludes the noble Essence of the Perfection of Wisdom.

*If you wish to practice this sūtra, visualize the tathāgata in the sky before you. He holds the mudrā that subdues Māra and is surrounded by the members of the Hinayāna and Mahāyāna Sangha, including Avalokiteśvara and Śāriputra, who are engaged in discussion. As you contemplate the nature of emptiness, recite this profound sūtra as much as possible, up to seven times, and repeat the vidyā mantra a suitable number of times as well.*
Recite the following lines to dispel negative forces:

I prostrate to the Buddha.
I prostrate to the Dharma.
I prostrate to the Sangha.
I prostrate to the Great Mother, the Perfection of Wisdom.

In times past, the king of gods, Indra, pondered the profound nature of the perfection of wisdom and chanted its liturgy. In this way, he dispelled all negative, harmful forces and other factors that create discord.

Just so, by pondering the profound nature of the Great Mother, the Perfection of Wisdom, and chanting this liturgy:

May all negative, harmful forces and other factors that create discord be dispelled! [Clap.]
May they disappear! [Clap.]
May they be pacified! [Clap.]
May they be thoroughly pacified! [Clap.]

Following that, recite from Nāgārjuna’s Root of Prajñā:

That which arises interdependently
Does not cease and does not arise.
It is not nothing and not eternal.
It does not come and does not go.
It is not different and not the same.
To the one who teaches peace,
The pacification of all projections,
To the most sublime of all who speak:
To the perfect Buddha, I pay homage!
Bodhicitta Prayers

Prayers from the dedication chapter of Śāntideva’s Bodhicaryāvatāra

May all beings everywhere,
Plagued by sufferings of body and mind,
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms
And the deaf hear sounds.
May those whose bodies are worn with toil
Be restored on finding repose.

May the naked find clothing,
The hungry find food.
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy.
May the forlorn find hope,
Constant happiness, and prosperity.
May there be timely rains
And bountiful harvests.
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid
And those bound be freed.
May the powerless find power
And may people think of benefiting each other.

For as long as space exists,
For as long as beings endure,
Until then, may I too remain,
To dispel the suffering of all beings.
Prayer of Samantabhadra—The Aspiration of the Primordial Buddha

HO
All that appears and exists—all of saṁsāra and nirvāṇa—has one ground, two paths, and two results. It is a miraculous display of knowing and not knowing. Through the prayer of Samantabhadra, may all beings realize perfect enlightenment in the expanse of the dharmadhātu.

The ground of all is uncompounded, a self-arisen, infinite, and inconceivable expanse, having neither the name saṁsāra nor nirvāṇa. If it is known, buddhahood is attained. If it is not known, beings wander in saṁsāra. May all beings of the three realms realize the nature of the inexpressible ground.

I, Samantabhadra, recognized from the beginning the nature of the ground—free from cause and condition—that is this spontaneously arisen self-awareness. It is without the defect of affirming or denying the outer or the inner. It is not hidden by the darkness of mindlessness thus self-appearance is unobscured.

If awareness abides in itself, no fear arises even if the three realms are destroyed. There is no attachment to the five objects of enjoyment. In self-arisen, non-conceptual awareness there is neither solid form nor the five poisons. The unceasing radiant clarity of awareness is the five wisdoms with one nature.
Through the ripening of the five wisdoms, the five families of the primordial buddha manifested. From the further expansion of wisdom, the forty-two peaceful buddhas arose. Through the energy of the five wisdoms, the sixty wrathful herukas arose. Thus original awareness was never deluded. As I, Samantabhadra, am the primordial buddha, through my aspiration may all beings of saṃsāra’s three realms recognize self-arisen awareness and expand great wisdom.

My emanations are unceasing. I manifest inconceivable billions according to the needs of beings to be trained. Through my compassionate aspiration, may all beings of saṃsāra’s three realms be liberated from the six states.

In the beginning, delusion arose when awareness of the source did not arise. The obscured, dull mind caused ignorance and delusion to appear. From that unconsciousness emerged a terrified, blurry cognition. From this, the notions of self, other, and enemies were born. Through the gradual increase of habitual tendencies sequential entry into saṃsāra began.

From this, the increasing afflictions of the five poisons developed. The actions of the five poisons are unceasing. Thus, since the ground of confusion is mindless ignorance, through my aspiration as the primordial buddha, may all beings become aware of rigpa!

Coemergent ignorance is a state of unconsciousness and distraction. Conceptual ignorance holds self and other to be two. These two ignorances—coemergent and conceptual—are the ground of all beings’ confusion. Through my aspiration as the primordial buddha, may all beings in saṃsāra remove the dark cover of mindlessness, clear away dualistic grasping, and recognize self-awareness.

Dualistic conceptions are the source of doubt that develops from subtle attachment into powerful habitual patterns. Food, wealth, clothing, places, and friends—the five desirables—and one’s beloveds torment beings by attachment. These worldly illusions and dualistic activity are endless. When the fruit of attachment ripens, beings are reborn as hungry ghosts tormented by craving. How terrible is their suffering from hunger and thirst!

Through my aspiration as the primordial buddha, may all beings, conditioned by desire and attachment, neither reject the pleasure of desire nor accept the clinging of attachment. By relaxing their mind as it is, may they restore self-refreshing awareness and attain the wisdom of discrimination.

When external phenomena appear, a subtle, wavering fear arises that gradually grows into the habit of strong aversion. Coarse hatred, beating, and killing are born. When the fruit of aversion ripens, beings suffer in hell through boiling and burning. When intense aversion arises, through my aspiration as the primordial buddha, may all sentient beings of the six realms relax in their natural state without accepting or rejecting, restore self-refreshing awareness, and attain the wisdom of clarity.

When one’s mind becomes conceited and an attitude of superiority arises, fierce pride is born. Thus beings suffer experiences of incessant quarreling and fighting. When the fruit of that action ripens, beings are born as gods who experience death and downfall. Through my aspiration as the primordial buddha, may conceited beings relax their mind as it is, restore self-refreshing awareness, and attain the wisdom of equality.

Through dualistic habits, the agony of praising oneself and denigrating others increases and a quarrelsome competitiveness develops. Born into the demigod realm of killing and mutilation, beings fall to hell as a result. Through my aspiration as the primordial buddha, may those who quarrel through competitiveness no longer cling to enemies and relax their own mind, restore self-refreshing awareness, and attain the wisdom of unimpeded activity.
Through the distraction of mindless apathy—through torpor, obscurity, forgetfulness, unconsciousness, laziness, and ignorance—beings wander as an unprotected animal. Through my aspiration as the primordial buddha, may those who wander in the darkness of ignorance, awaken the radiant clarity of mindfulness and attain non-conceptual wisdom.

All beings of the three realms and I, the primordial buddha, share the same basic nature. This nature for them, however, becomes the ground of confusion and they engage in the six pointless actions like delusions in a dream. I am the primordial buddha who tames the six types of beings through my emanations. Through the aspiration of Samantabhadra, may all beings without exception reach perfect enlightenment in the expanse of dharmadhātu.

A HO
From now on, whenever a powerful yogin, within the natural clarity of non-deluded awareness, makes this powerful aspiration, then all who hear it will attain enlightenment within three lifetimes. At the times of solar or lunar eclipses, during an earthquake or when the earth rumbles, at the solstices or the new year, visualize yourself as Samantabhadra and recite this prayer so that all can hear it. Thus all beings of the three realms will gradually free themselves from suffering and will finally attain buddhahood through the aspiration of that yogin!

From the ninth chapter of the Tantra of the Great Perfection That Shows the Penetrating Wisdom of Samantabhadra that presents the powerful aspiration that makes it impossible for all beings not to attain buddhahood.
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有害 action.

May the bodhisattvas’ good wishes
For benefiting 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 Patrül 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 Patrül 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 śākyamunaye!

In the Samādhirāja 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 boundless qualities 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:

哼
Ah! 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 saṁsāra 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 Avatamsaka 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 saṁsāra, 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 exalted as the white lotus; whoever hears your name shall never return to saṁsāra—
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 benefiting 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:  

ते यत्याता ओ मुने मुने महा मुनये सोहा  

*Then recite, as many times as possible, the same mantra from oṃ onward:*  

ॐ मुने मुने महा मुनये सोहा  

*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, 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 Prājñāpāramitā. Other teachings say that by reciting this dhāraṇī only once, all the harmful actions that you have committed throughout eight hundred billion 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 Norbüi 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 Padmākara Yē
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 NÜ 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 CH’EN 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 LÜ DÖN DAN NYANG PO LÖN 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 samsāra,

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 KÖN CH’OK SUM LA CHYAB SU CH’T
Go for refuge to the guru and the Three Jewels.

KED 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.

GÖN 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 PHAR SH’IN DRUK LA LHAB
By maintaining bodhicitta and training in the six pāramitās,

DÓN NYÉ LHÜN JIY DRUP PÉ HWAL ‘HOB SHOK
May I attain the spontaneously-accomplished twofold 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 JÉ 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.

LONG KU CHIE DZOK DOR DRIL NOL TAB DZIN
Replete with sambhogakāya ornaments and holding a vajra and bell with arms crossed,

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

DUD TSÉ JYÜN BAB NAND DON DRIB JANG JYÜR
Cleansing illness, negative forces, and obscurations.

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

om benzar satto samaya manupalaya benzar satto ténopa titra dridho mé bhawa sutokayo mé bhawa supokayo mé bhawa anurakto mé bhawa sarwa siddhi mé prayatsa sarwa karma su tsa mé tsittam sheryang kuru hung ha ha ha ho bhagawan sarwa ta t'ha ga ta benzar ma mé muntsa benzarbhawa maha samaya satto ah

om vajrasattva samayam anupālaya vajrasattva tvenopatiṣṭha drdho me bhava sutosyo me bhava suposyo me bhava anurakto me bhava sarvasiddhim me prayaccha sarvakarmasu ca me cittam šreyah kuru hüm ha ha ha ho bhagawan sarvalakhāgatavajra mã me muñca vajrī bhava mahāsamsayatasattva òh
Thereafter, recite:

Dlkg sgrl gKun phun mGong pa Bu rjyur
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 ah hüm

Tong sum mIjëd kôd pa thâ yé pal
The boundless splendor of the billionfold Saha Universe,

Dak lu lâng chôd so nam ge tsâ ché
Along with my own body, wealth, merit, and virtue—

Yong dzok kôd pa dzé dan mandal di
To perfect the two accumulations, I offer all of this

Tsok nyi dzok chîr kôn chipok sum la bul
As a beautiful maṇḍala to the Three Jewels.
Now, guru yoga:

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

RANG NYID K'HA CHOD WANG MO DRI TOD 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,

I am adorned with various silks, jewels, and bone ornaments.

Wielding a curved knife and holding a skull-cup,

I gaze upward with intense yearning.

In the sky before me, amidst an expanse of rainbows,

Is Padmākara whose form is the very essence of my guru.

He sits upon sun- and moon-disks, resting upon a lotus of non-attachment.

His appearance is youthful—white tinged with red.

Blazing with light and semi-wrathful, he radiates magnificence

Embodying perfectly the major and minor marks.

He wears the lotus crown, dark blue gown, monastic shawl, brocade cloak, and secret garments.
CH'AK YÉ DOR JÉ YÖN PE BUM T'HOD NAM
His right hand holds a vajra, his left a skull-cup and vase.

ZHAB NYI ROL TAB K'HA TRANG CH'AN DU TEN
With his khatvāṅga cradled in the crook of his arm and his legs in royal posture,

NANG TID ZIL JYI NÖN PE KUR GOM MO
His form completely overwhelm all that appears and exists.

hung
hūṃ

NGA YAB LANG WÉ ZANG DOK PAL RE TSÉ
In the center of the island of Chāmara, from the peak of the Copper-Colored Mountain,

DE CHEN PAD MA ÖD CHYI ZHAL YÉ SU
Within the Infinite Palace of the Lotus Light of Great Bliss,

JE TSUN LA MA OR JYEN TRUL WÉ KU
Is the emanation of Oḍḍiyāna, my lord guru,

RIK DZIN PA WO K'HA DRÖ TS'OК DANG CHÉ
Along with his hosts of vīyādhāras, dākas, and dākinīs.

JYÜD DZIN SHIN JYI LAB CH'IR SHEK SU SOL
Please come and bless the holders of your lineage.

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

DÜ SUM SANG JÉ THAM CHÉD CHYI
Precious guru, you are the crowning glory

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

THONG WÉ MA RIK MÜN PA SEL
Seeing you dispels the darkness of ignorance.

THO PÉ THÉ TS'OM DRA WA CHÖD
Hearing you cuts through the web of doubt.

DRAN PÉ GONG JYÜD TOK PA PHÖ
Thinking of you transfers the realization of the enlightened mind,

RÉK PÉ SHIN LAB NGO DRUP TER
Touching you grants blessings and accomplishments.

KA DRIN SAM NA JÖD LÉ DÉ
I cannot find words to express your kindness.

YON TAN NAM K'HE THA DANG NYAM
Your enlightened qualities are vast as space.

ZÖD MÉD DUNG SHUK DRAK PO YI
With unbearably intense longing, I pray to you:

SOL WA DEB SO THUK JÉ GONG
Please think of me with compassion.

DAK LÉ LONG CHÖD GÉ TSA CHÉ
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.
འདི་ནས་ཚh་རབས་ཐམས་ཅད་du༔
In this and all my future lives, I have no refuge,

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

TAN JYI GŎN PO CHYĔD LĔ MĔD
Other than you, my eternal protector.

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

THO MAN GAR TONG LA MA CHYEN
Amidst the highs and lows of samsāra, O guru, think of me wherever I am!

DAK NI TSʼÉ RAB TʼHOK MĔD NĔ
From beginningless time, throughout countless lives,

MA RIK THRUL PĔ WANG JYUR TĔ
I have fallen under the influence of ignorance and confusion,

KʼHAM SUM KʼHOR WĔ TSŎN KʼHANG DU
Plagued by the intolerable three forms of suffering

ZŎD MĔD DUK NGAL SUM JYI DUNG
In the prison of samsāra’s three realms.

NYAM TʼHAK ZUK NGU KʼHUR MA ZŎD
The burden of this torment is unbearable,

NYANG NĔ, JĔ TSŬN LA MAR BŎD
From my heart, lord guru, I call out to you!

DĔ DOD DUK NGAL LĔ LA TSŎN
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.

Purify the four obscurations

And help me to attain the four kāyas.

Please transmit the blessings of the enlightened mind.
Please lead me out of the darkness of ignorance
And free me from the grip of dualistic confusion.
Please help me to manifest omniscience and wisdom
And bring me to the exhaustion of phenomena, the great transcendence of mind.
Liberate me within the great rainbow body—
The spontaneous presence of the youthful vase kāya.
ཨེ་མ་ཧོ༔
É MA HO
How wondrous!

CHYAB DAK CH'Ö KU TON PA KUN TU ZANG
Samantabhadra, sovereign teacher of the dharmanākāya,

LHÜN DRUP LONG KU RIK NGA GANG JAN T'SO
Vast ocean of the spontaneously-present, five
samābhogakāya 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.

TRÛL WÉ KU CH'UK GA RAB DOR JÉ DANG
Supreme nirmānakāya, Garap Dorjé,

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

JA LU 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 PHUNG ŌD KUR DROL WA TS'O GYAL YUM
Mother Tsogyal, who freed the defiled aggregates into the kāya of light,

DON NYI T'HAR CH'IN JÉ BANG NYER NGA DANG
Lord and subjects, the twenty-five disciples who perfected the twofold benefit,

CH'Ö NYID LONG DOL DON JYI RIG DZIN LA
True masters of awareness, welling forth from the expanse of dharmanatā—

SOL WA DEB SO DAK JYÜD MIN DROL DZOD
I pray to you: please ripen and free my being.
GONG PA CH’Ö CHYI YANG LÉ MA YÖ CHYANG  
Although your enlightened mind does not waver from the expanse of reality,

THUK JÉ RANG ZUK CH’U DÉ ROL GAR JYI  
May the natural expression of your compassion, appearing like the moon reflected on water,

WANG KÜR LUNG TON LO NA CH’Ö LA JYUR  
Bestow empowerments, grant transmissions, and turn my mind toward the Dharma.

TSÉ RAB KUN TU JÉ SU ZUNG DU SOL  
In all my lives, please care for me.

RIM NYI ZAB MO LAM LA ZHUK PÉ T’SÉ  
When I enter the path of the two profound stages,

CH’I NANG SANG WÉ BAR CH’AD KUN SAL NÉ  
May all outer, inner, and secret obstacles be cleared away.

SA LAM YÖN TAN GONG NÉ GONG PEL ZHANG  
Progressing through the grounds and paths, perfecting the enlightened qualities,

CH’O YANG DOD MI GON PÖ SA LA CHYOL  
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 näḍī.

I receive the vase empowerment of enlightened form and—

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.

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, Rigpé Dorjé.

Virtue! Virtue! Virtue! Sarva maṅgalam!

This text was translated as a humble offering to the great khenpo of Pukang Monastery, Sherab Sangpo, by Karma Tsultrim Shönu [Cortland Dahl] in July 2014.
Dzogchen Lineage Transmission of Khenpo Sherab Sangpo

The guru is the Buddha,
The guru is the Dharma,
The guru is the Sangha.
The guru is the one who grants all accomplishment.
The guru is the glorious Vajradhāra.
All of the written and oral instructions of the tantras teach countless steps to accomplish the glorious guru who grants all siddhis.

Begin by generating the wish to free all beings as infinite as space from the causes and the conditions of suffering and to lead them to omniscience and to complete enlightenment. With this intention visualize in front of you your glorious root guru seated on a lion’s throne of lotus, sun, and moon stacked upon one another. Your precious root guru, the all-encompassing treasury of compassion, is in essence all of the buddhas of the three times and the source of all blessings and of all accomplishments who is inseparable from Longchenpa, the All-knowing Dharma King.

Above your root guru’s head are the Dzogchen lineage gurus appearing one above the other. Around them visualize a great gathering of all the gurus whose face you have seen, whose voice you have heard, or through whom you have a connection to the Dharma.

Take Refuge

Namo
All infinite beings and I respectfully take refuge
In the gurus, the iṣṭadevatās, and the dākinīs,
And in the Buddha, the Dharma, and the Noble Sangha,
Whose vast gathering fills space.

Generate Bodhicitta

All infinite beings and I
Have always been primordial buddhas.
Knowing this,
I generate supreme bodhicitta.

Invoke and Increase the Gathering

Guru of the unborn, please come
From the palace of the dharma dhātu.

Guru of primordial purity, please come
From the palace of the sambhogakāya.

Guru of compassion, please come
From the palace of the nirmanakāya.

Surrounded by rainbow light,
Your body vibrates with spheres of light.
So that I remain inseparable from you,
Please abide on the sun- and moon-throne above my head.

I prostrate with body, speech, and mind.
I make outer, inner, and secret offerings.
I confess all harmful actions of body, speech, and mind and breakages of samaya.
Please grant me the ripening empowerments and the profound liberating instructions.
I supplicate the vajra body
Of unborn luminosity.
Bless the well-being of my body.

I supplicate the āli kāli
Of unceasing dharmic speech.
Bless the power of my speech.

I supplicate Samantabhadra, the non-conceptual space
Of primordial purity.
Bless me to reach the exhaustion of phenomena.

Supplication to the Dzogchen Lineage

Dharmakāya Samantabhadra, I supplicate you.
Bless me to realize the nature of mind.

Saṃbhogakāya Vajrasattva, I supplicate you.
Bless me to realize the nature of mind.

Nirmāṇakāya Garap Dorjé, I supplicate you.
Bless me to realize the nature of mind.

Ācārya Mañjuśrīmitra, I supplicate you.
Bless me to realize the nature of mind.

Vidyādhara Śrī Siṃha, I supplicate you.
Bless me to realize the nature of mind.

Paṇḍita Jñānasūtra, I supplicate you.
Bless me to realize the nature of mind.

Mahāpaṇḍita Vimalamitra, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Śāntarakṣita, I supplicate you.
Bless me to realize the nature of mind.

Padmasambhava from Oḍḍiyāna, I supplicate you.
Bless me to realize the nature of mind.

Dharmarāja Trisong Detsen, I supplicate you.
Bless me to realize the nature of mind.
Dākīnī Yeshé Tsogyal, I supplicate you.
Bless me to realize the nature of mind.

Lochen Vairotsana, I supplicate you.
Bless me to realize the nature of mind.

Rongzom Chökyi Zangpo, I supplicate you.
Bless me to realize the nature of mind.

Kunphyen Longchen Rabjam, I supplicate you.
Bless me to realize the nature of mind.

Rigdzin Gyurmé Dorjé, I supplicate you.
Bless me to realize the nature of mind.

Lochen Dharmashri, I supplicate you.
Bless me to realize the nature of mind.

Rigdzin Jigmé Lingpa, I supplicate you.
Bless me to realize the nature of mind.

Jigmé Gyalwé Nyugu, I supplicate you.
Bless me to realize the nature of mind.

Orgyen Chökyi Wangpo, I supplicate you.
Bless me to realize the nature of mind.

Jamyang Khyentsé Wangpo, I supplicate you.
Bless me to realize the nature of mind.

Mipham Jamyang Namgyal, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Yönten Gyatso, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Thupten Chöphel, I supplicate you.
Bless me to realize the nature of mind.

Dongak Tenpé Nyima, I supplicate you.
Bless me to realize the nature of mind.

Gyalsé Gyurmé Dorjé, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Padma Tsewang, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Jigmé Phuntsok, I supplicate you.
Bless me to realize the nature of mind.

Khenchen Chöying Chapdal, I supplicate you.
Bless me to realize the nature of mind.
Adzom Drukpa Thupten Padma Trinlé, I supplicate you.
Bless me to realize the nature of mind.

Khangsar Tenpé Wangchuk, I supplicate you.
Bless me to realize the nature of mind.

My kind root guru, I supplicate you.
Bless me to realize the nature of mind.

The gurus of the Dzogchen lineage and all gurus through whom you have a connection to the Dharma melt into Longchenpa, the Omniscient Guru.

Then supplicate with great devotion:

In you, guru and vajra-holder,
Single guide of the three realms of samsāra,
Refuge of all unprotected beings,
Great staircase to liberation,
The lamp who dispels ignorance,
I take refuge from the dense darkness.

Sunk in the muddy swamp of samsāra,
Save me, the helpless one!
Scorched by the flames of the three poisons,
Cool me with the self-arisen water of your compassion!

May my compounded body, speech, and mind,
Bound by ignorance and delusion,
Naturally dissolve into the nature of light.
Make me attain nirvāṇa without remainder!

Precious guru, enlightened one,
I have no one else to rely on.
Please look upon me with your eyes of compassion
And save me from this ocean of samsāra.

Make me accomplish all that is excellent in this life,
And free me from obstructing forces and obstacles.
Let me recognize the profound luminosity at the moment of death,
And save me from the dangerous path of the bardo.

Through my own effort it is difficult to be liberated.
Protector, with the ship of your compassion,
Please ferry me and all beings with no protection
To the island of liberation.

May those who show faith in me,
And those who insult or slander me,
End their negative actions and free from disturbing emotions,
May they leave behind the river of existence.
May the mere hearing of my name
Fulfill the wishes of all beings.
And may a rain of offering clouds
Shower upon all realms of the ten directions.

By virtue of this, may all beings
Be completely freed from samsaric existence,
Attain the twofold sublime wisdom,
And spontaneously accomplish the two benefits.

*Then recite the following supplication as much as you can until the experience of devotion arises.*

At the summit of Gangri Thökar, the essence of jewels,
In the pleasant grove, the source of all virtues,
Hidden yogin who perceives the essential nature,
Longchen Rabjam, I supplicate at your feet!
Bless me to realize the nature of mind.

*It is said that:*

When devotion is present, blessings are present.
When blessings are present, meditation experience and realization are present.

*Furthermore the great guru of the Dharma, Patrül Rinpoché, said:*

It is not that the illusory rainbow body of the all-knowing guru
Was present before and now is not.
If you truly wish to connect, it is always present in front of you.
If you are bound by concepts, what could the guru accomplish even if he or she appeared in person before you?

**Receive the Four Empowerments**

Essence of all the buddhas of the three times, embodiment of the four kāyas, supremely glorious guru, I supplicate you. Please grant the four empowerments and your blessings. Bless me so that the realization of the profound path takes birth in my mind. Bless me so that I recognize the view of primordial purity, the natural state. Bless me to perfect the wisdom of the four visions of spontaneous presence.

*Due to the power of your devotion the guru melts into you. Visualize that the body, speech, and mind of the guru are inseparable from you and rest in rigpa.*

**Session Conclusion**

All appearances are the body of the guru.
All sounds are the speech of the guru.
All thoughts are the mind of the guru.
The world and all beings are the display of the guru’s wisdom.
Dedication

By virtue of natural purity,
May the depths of the lower realms of samsāra be overturned.
With none remaining in samsaric existence,
May all attain buddhahood.

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.

All four levels to accomplish the guru—the outer, the inner, the secret, and the unsurpassable—are complete in this supplication. All three methods to meditate on the guru—with one guru above the other, as a great gathering, and as one jewel who embodies all—are also complete. The two generation and perfection stage visualizations connected with the four empowerments are also complete in this sādhana. In that all of these are based on giving rise to bodhicitta and the understanding that the guru is the essence of the ninefold refuge—inseparable from Buddha Vajradhāra—are refuge and bodhicitta complete. The essence of devotion is guru yoga, so guru yoga is complete. One purifies all defilements and completes the collection of merit and wisdom through this practice. By meditating in this way, samatha and vipaśyanā meditation are complete. Those with wisdom and intelligence should understand that the essence of the nine vehicles is complete in this one supplication to the guru.

If you have the fivefold view that the guru is the Buddha, if you supplicate the guru with devotion, and if you inseparably unite your mind with the mind of the guru, you will receive the true realization of the pith instructions of the oral transmission lineage that is the definitive meaning of this sādhana that accomplishes the guru.
Supplication Prayer to Khenchen Padma Tsewang

**GYÉ LAK CHIN PI CHU ZHIN RAB TU TRIG**
Bestower of profound wisdom and perfect virtue,

**TSÉ WI DO NYAG CHÖ KYI DHU CHAR BEP**
Who lovingly lets a gentle rain of sūtra and tantra descend,

**NÜ PI TAN DOR PAN DI DHI ZANG PHEL**
Whose excellent capacity increases the happiness of all beings,

**TSONG MÉD DRIN CHEN LA MAR SOL WA DEB**
Supremely kind master, I supplicate you.

**TSÉ RAB KUN TU JÉ SU DZIN PA DANG**
Please care for me in all my lives.

**JANG CHUB SEM NYI JONG WAR JIN GYI LOB**
Bless me to accomplish the two aspects of bodhicitta.
Supplication Prayer to Khenchen Jigmé Phuntsok

JIKMÉ TSÖ CHÉ TSOMPÉ TER LA WANG
Master over the treasury of fearless debate, exposition, and composition,

PUNTSOK LABPA SUM GYI YÖNTEN DZOK
With all the qualities of the three trainings perfectly complete,

PAKYÉ PENDÉ JUNGNÉ RINPOCHÉ
Precious source of benefit and happiness beyond measure,

DREN CHOK PALDEN LAMAR SOLWA DEP
Supreme guide, glorious lama, to you I pray!
Supplication Prayer to Khenchen Chöying Chapdal

Your dharmakāya essence is primordially pure and free from elaboration.
Your sambhogakāya nature is unceasing displays of space.
Your nirmāṇakāya capacity is transformative compassion, pervading all realms of disciples.
Glorious guru, at your feet I supplicate.
Bless me so that the stream of your wisdom enters my heart.
Bless me to unite our minds as one.
Supplication Prayer to Adzom Drukpa Thupten Padma Trinlé

With incomparable kindness, you are the essence of the three transmissions.
Glorious Thupten Padma Trinlé,
You dwell permanently in the indestructible sphere of pure energy in the center of my heart.
So that I may accomplish the four visions, I supplicate you.
Supplication Prayer to Khangsar Tenpé Wangchuk

Your profound treasure from the powerful, victorious lotus is the essence of the ocean of Wondrous, great secret teachings that illuminate. 
Great yogīn, who gives rise to virtuous actions in all who encounter you, Tenpé Wangchuk, at your feet I supplicate.
Bless me so that I may destroy my dualistic grasping.