Opening Prayers

Take refuge and cultivate bodhicitta 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.
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 Santideva:*

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 benefiting others in samsara.

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 Rinpoche.*
Namo guru padmākārya!
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

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

CHI ZUK CH'YEN 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 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 LÚ DÓN 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 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 ye 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 kon ch'ok sum la chyab su ch'i
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 tê dang chê pa dak la gong
Protector and your heirs, please think of me.

Ts'êd méd nam zhê dro dön dang du len
With the four immeasurables, I will work for the welfare of beings.

Jang ch'ub sem zung phar sh'ìn druk la lhab
By maintaining bodhicitta and training in the six pāramitās,

Dôn nyê lhûn, jyi drup pé, hwal th'ob 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 KÜ CHÉ DZOK DOR DRIL NOL TAB DZIN
Replete with saṃbhogakāya ornaments and holding a vajra and bell with arms crossed,

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

DUD TSÉ JYUN BAB NAD DON DRIB JANG JYÜR
Cleansing illness, negative forces, and obscurations.

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

om benzar sato samaya manupalaya benzar sato 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 tvenopatis̄ha dridho me bhava sutosyo me bhava
suposyo me bhawa anurakto me bhava sarvasiddihim me prayaccha sarvakarmasu ca me cītāṃ śreyaḥ kuru
hūṃ ha ha ha ho bhagavan sarvadāhāgatavajira mā me muḥa vajrī bhava mahāsamayasattva āh
Thereafter, recite:

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

**LHAR YANG ÖD 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 hūṃ**

*Now, offer the mandala:*

**om ah hung**
**om āḥ hūṃ**

**TONG SUM MI JÉD KÔD PA T'HA YÉ PAL**
The boundless splendor of the billionfold Saha Universe,

**DAK LÛ LONG CHÖD SO NAM GÉ TSA 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

**T'SOK NYI DZOK CH'I'R KÔN CIPOK 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,

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

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

DUN JYI NAM K'HAR JA ÖD T'HRIK 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 ÖD 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 T'HRO
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'Ô GÓ TANG SHAM SOL
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 PÉ KUR GOM MO
His form completely overwhelms 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 ÔD 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 DRÔ TS'OK DANG CHÉ
Along with his hosts of vidyādharas, dākas, and dākinīs.

JYUD DZIN SHIN JYI LAB CHĪR 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
How amazing!

Precious guru, you are the crowning glory of all the buddhas throughout the three times. Seeing you dispels the darkness of ignorance. Hearing you cuts through the web of doubt. Thinking of you transfers the realization of the enlightened mind, touching you grants blessings and accomplishments. I cannot find words to express your kindness. Your enlightened qualities are vast as space. With unbearably intense longing, I pray to you: Please think of me with compassion. My own body, wealth, and roots of virtue— Without attachment or desire, I offer all to you.
DI NÉ TSÉ 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 CHYÉD 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,

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

DAK NI TSÉ RAB T'HOK MÉD NÉ
From beginningless time, throughout countless lives,

MA RIK THRUL 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

ZÓD MÉD DUK NGAL SUM JYI DUNG
In the prison of samsāra’s three realms.

NYAM T’HAK ZUK NGU K’HUR MA ZÓD
The burden of this torment is unbearable,

NYANG NÉ JÉ TSÚN LA MAR BÖD
From my heart, lord guru, I call out to you!

DÉ DOD DUK NGAL LÉ LA TSÓN
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.
É MA HO
How wondrous!

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

LHÜN DRUP LONG KU 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 JYÚD MIN DROL DZOD
I pray to you: please ripen and free my being.

TRÚL WÉ KU CH’UK GA RAB DOR JÉ DANG
Supreme nirmāṇakāya, Garap Dorjé,

KU NYI NYON JYUR K’HÉ PA SHI RI SANG
Wise Śrīśīma, who manifested the two kāyas,

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

SOL WA DEB SO DAK JYÚD 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 THAR CHIN 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 dharmatā—

SOL WA DEB SO DAK JYÚD MIN DROL DZOD
I pray to you: please ripen and free my being.
GONG PA CH’Ô CHYI YANG LÉ MA YÔ 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 TÔN LO NA CH’Ô LA JYUR
Bestow empowerments, grant transmissions, and turn my mind toward the Dharma.

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

RIM NYI ZAB MO LAM LA ZHUK PÉ TSÉ
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’Ô YANG DOD MI GON PÔ 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 nāḍī.

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 dharma-kāya 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 svābhāvikakāya is established within my being.

Again, the guru melts into light and becomes inseparably one with me.

A karmic connection with the state of the svūpa, the OM of bodhicitta is established within my being.
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, Rigung 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.