



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.

From the Profound and Secret Heart Essence of the Dakinis—The Chariot of Liberation—Instructions on the Preliminary Practices

Namo Guru Padmakara Yé

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

You are the glorious embodiment of the wisdom, love, and power

Of the buddhas of the three times and their heirs.

May we never part, my sole and everlasting source of refuge.

Please dwell on the chakra of great bliss on my crown.

My precious guru, I pray to you:

Please grant your blessings, my supremely kind master.

These freedoms and advantages are so difficult to find.

So that I may make full use of this meaningful human birth,

My precious guru, I pray to you:

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 samsara,

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

Until we have reached the very heart of enlightenment,

I and all the infinite number of beings—my mothers and fathers,

Go for refuge to the guru and the Three Jewels.

May we not be parted from you for a moment.

Please accept us with your love.



Now, arouse bodhicitta.

Protector and your heirs, please think of me.
With the four immeasurables, I will work for the welfare of beings.
By maintaining bodhicitta and training in the six paramitas,
May I attain the spontaneously-accomplished two-fold benefit.

Now, meditate on and recite Vajrasattva.

On a lotus and moon-disk seat on the crown of my head,
Sits guru Vajrasattva, cross-legged and clear as crystal.
He has a peaceful smile,
And the youthful radiance of the major and minor marks.
Replete with sambhogakaya ornaments,
And holding a vajra and bell with arms crossed,
He embraces his partner Vajratöpa,
And nectar flows from the point of union,
Cleansing illness, negative forces, and obscurations.

om benzasato samaya manupalaya benzasato tenopa
titra dridho mébhawa sutokayo mébhawa supokayo
mébhawa anurakto mébhawa sarwa siddhi métrayatsa
sarwa karma sutsa mé tsittam shreyah kuru hung
ha ha ha ha ho bhagawan sarwa tatagata benzar ma mé
muntsa benzibhawa maha samaya sato ah

*Recite the hundred-syllable mantra as many times as you can.
Thereafter, recite:*

With all negativity and obscurations purified like a crystal sphere,
Again Vajrasattva melts into white light and merges into me
Transforming everything that appears and exists into the form of Vajrasattva—
the display of infinite purity.

Om Benzasato Hung

Now, offer the mandala:

Om Ah Hung
The boundless splendor of the billion-fold Saha Universe,
Along with my own body, wealth, merit, and virtue—
To perfect the two accumulations, I offer all of this
As a beautiful mandala to the Three Jewels.



Now, Guru Yoga:

In the true Akanishta, the complete purity of self-appearance,
I manifest as Khachö Wangmo, brilliant red with legs poised in stride.
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.
His right hand holds a vajra, his left a skull-cup and vase.
With his khatvāṅga cradled in the crook of his arm and his legs in royal posture,
His form completely overwhelms all that appears and exists.

Hung

In the center of the island of Chamara, from the peak of the Copper-Colored Mountain,
Within the Infinite Palace of the Lotus Light of Great Bliss,
Is the emanation of Oddiyana, my lord guru,
Along with his hosts of vidyadharas, dakas, and dakinis.
Please come and bless the holders of your lineage.

om ah hung benza guru pema siddhi hung

Kye!ho!

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.



In this and all my future lives, I have no refuge,
No guide, no protection, and no support
Other than you, my eternal protector.
With heart and mind, I completely entrust myself to you.

Whether I am happy or suffering, whether my experiences are good or bad,
Amidst the highs and lows of samsara, O guru, think of me wherever I am!
From beginningless time, throughout countless lives,
I have fallen under the influence of ignorance and confusion,

Plagued by the intolerable three forms of suffering
In the prison of samsara's three realms.
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 Mara 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 kayas.
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 kaya.

Emaho! How wondrous!
Samantabhadra, sovereign teacher of the dharmakaya,
Vast ocean of the spontaneously present five sambhogakaya families,
Blessed Vajrasattva, lord of all buddha families—
I pray to you: please ripen and free my being.



Supreme nirmanakaya, Garab Dorje,
Wise Shri Singha, who manifested the two kayas,
Padmasambhava, master of the rainbow body, the vajra kaya—
I pray to you: please ripen and free my being.

Mother Tsogyal, who freed the defiled aggregates into the kaya of light,
Lord and subjects, the twenty-five disciples who perfected the two-fold benefit,
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 nāḍi.
I receive the vase empowerment of enlightened form and my body is blessed as the play of the vajra kaya.
A karmic connection with the state of the nirmanakaya 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 prana.
I receive the secret empowerment of enlightened speech and my speech is blessed as the play of vajra speech.
A karmic connection with the state of the sambhogakaya 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 dharmakaya 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 receive the precious word empowerment and 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 svabhavikakaya is established within my being.

KAYA WAKA TSITTA SARWA SIDDHI PALA HUNG AH

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.*

*Samaya. Seal. Seal. Seal. Treasure Seal. Hidden Seal. Entrustment Seal. Profound Seal. Secret Seal. Symbol dissolved!
This treasure was revealed by the Heruka Dudjom Dorje, 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 Dorje.
Virtue! Virtue! Virtue! Sarva Mangalam!*

*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.*

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!

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 saṃsāra.
By my own impartial and all-encompassing activities to benefit others,
May all attain enlightenment together.