GURU’S HEART PRACTICES

Texts for Dispeller of Obstacles
PADMASAMBHAVA  Treasures from Juniper Ridge  Advice from the Lotus-Born  Dakini Teachings
PADMASAMBHAVA, CHOKGYUR LINGPA, TULKU URGYEN RINPOCHE, ORGYEN TOPGYAL RINPOCHE, AND LAMA PUTSI PEMA TASHI  Dispeller of Obstacles
YESHE TSOGYAL  The Lotus-Born
DAKPO TASHI NAMGYAL  Clarifying the Natural State
TSELE NATSOK RANGDRÖL  Mirror of Mindfulness  Empowerment  Heart Lamp
CHOKGYUR LINGPA  Ocean of Amrita  The Great Gate  Skillful Grace  Great Accomplishment
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KHENCHEN THRANGU RINPOCHE  King of Samadhi
CHÖKYI NYIMA RINPOCHE  Present Fresh Wakefulness
TULKU THONDUP  Enlightened Living
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GURU’S HEART PRACTICES

Texts for Dispeller of Obstacles

Padmasambhava

Revealed by Chokgyur Lingpa
and
Jamyang Khyentse Wangpo

Translated by Erik Pema Kunsang

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Indented lines, titles, and verses are inserts, and thus do not belong to the original text or terma.
TABLE OF CONTENTS

• Title Page
• Copyright

1. The Supplication to the Lineage of Tukdrub
   Barchey Künsel, entitled Bestower of the Splendor of Accomplishments

2. The Seven Preliminary Points of the Practice

3. The Practice of the Main Part, The Embodiment of the Sugatas

4. The Practice Manual for the Recitation of Approach and Accomplishment

5. The Medium Practice—Trinley Dringpo

6. Trinley Nyingpo, The Yoga of Essential Activity

7. The Chanting Method For the Self-Manifested Lotus Essence Tantra Which Liberates Through
8. The Mantra List of the Chief Deities of the Tukdrub Barchey Kunsel
The Supplication to the Lineage of Tukdrub Barchey Künsel, entitled Bestower of the Splendor of Accomplishments

Deden shying gön khyabdak chö kyi ku
Protector of the Blissful Realm, all-pervasive dharmakaya lord,

Ötsen tong bar chimé lha yi lha
Shining with thousands of effulgent marks, deathless god of gods,

Solwa deb so chi nang barchey sol
I supplicate you, dispel the outer and inner obstacles!

Jingyi lob shik choktün ngödrub tsol
Bless me, bestow the supreme and common siddhis!

Dru dzin dakpo namnang longchö dzok
Lord of Potala, sambhogakaya Vairochana,

Nyingjé wangchuk dro gön pekar chang
Mighty Compassionate One, protector of beings, White Lotus-Holder,

Solwa deb so chi nang barchey sol
I supplicate you, dispel the outer and inner obstacles!
Jingyi lob shik choktün ngödrub tsol
Bless me, bestow the supreme and common siddhis!

Palden pema lé trung trulpé ku
Glorious nirmanakaya, Lotus-Born,

Nangsi zilnön gyalwang tötreng tsal
Splendrous subjugator of all that appears and exists, Tötreng
  Tsal, king of victorious ones,

Solwa deb so chi nang barchey sol
I supplicate you, dispel the outer and inner obstacles!

Jingyi lob shik choktün ngödrub tsol
Bless me, bestow the supreme and common siddhis!

Yeshe kha la chöpé tsok kyi jé
Queen of wisdom dakini gatherings,

Sangwé dakmo yingchuk tsogyalmar
Mistress of Secrets, Dhatvishvari Tsogyalma,

Solwa deb so chi nang barchey sol
I supplicate you, dispel the outer and inner obstacles!

Jingyi lob shik choktün ngödrub tsol
Bless me, bestow the supreme and common siddhis!

Jikten mik chik gyaltsab bairo jé
Regent Vairochana, single eye of the world,

Jampal dorje tri song yabsé la
Manjushrivajra Trisong, father and sons,
Solwa deb so chi nang barchey sol
I supplicate you, dispel the outer and inner obstacles!

Jingyi lob shik choktün ngödrub tsol
Bless me, bestow the supreme and common siddhis!

Damdzin namtrul né ter gya tsé dak
Incarnation of Damdzin, lord of one hundred treasures and places,

Nyikmé dro dul chokgyur dechen ling
Tamer of the beings of the dark age, Chokgyur Dechen Lingpa,

Solwa deb so chi nang barchey sol
I supplicate you, dispel the outer and inner obstacles!

Jingyi lob shik choktün ngödrub tsol
Bless me, bestow the supreme and common siddhis!

Khyabdak jamyang khyentsé wangpo dang
All-pervasive lord, Jamyang Khyentse Wangpo,

Khorlō gönpo lodrö tayé la
And sovereign of the mandala, Lodrö Thaye,

Solwa deb so chi nang barchey sol
I supplicate you, dispel the outer and inner obstacles!

Jingyi lob shik choktün ngödrub tsol
Bless me, bestow the supreme and common siddhis!

Lé mön kalden zabsang tenpa dzin
Heirs to the profound secret teachings, with fortunate karmic
aspirations,

**Lung zin chödak gyüpar chepa la**
Predicted Dharma-holders, and masters of the lineage,

**Solwa deb so chi nang barchey sol**
I supplicate you, dispel the outer and inner obstacles!

**Jingyi lob shik choktün ngödrub tsol**
Bless me, bestow the supreme and common siddhis!

**Yidam daki damchen né ter kyong**
Yidams, dakinis, vow-holders, and guardians of the treasures and places,

**Zungjuk yeshe rolpé khorlo la**
Circle who revel in nondual wisdom,

**Solwa deb so chi nang barchey sol**
I supplicate you, dispel the outer and inner obstacles!

**Jingyi lob shik choktün ngödrub tsol**
Bless me, bestow the supreme and common siddhis!

**Changchub bardu tsa sum lhakpé lhé**
Supreme divinities of the Three Roots, accept me until enlightenment,

**Jezung jikgyé dü shyi duk nga sok**
Pacify the eight fears, four maras, and five poisons,

**Chi nang sangwé barchey kün shyi shying**
And the outer, inner, and secret obstacles.
Ku sum lamé gopang nyur tob shok
Let me swiftly attain the state of the Trikaya Guru.

This was composed by Padma Garwang Trinley Drodül Tsal, a joyful servant of Padma, at Devikoti Tsari-like Jewel Rock [Tsandra Rinchen Drak], the upper retreat of Palpung, on an auspicious day in the waxing part of the second month. The scribe was Karma Gyurmey who is endowed with the fortune of karmic aspirations. May virtuous goodness increase.
The Seven Preliminary Points of the Practice

According to The Guru’s Heart Practice, Dispeller of All Obstacles

I, the Immortal Padma, The vidyadhara who embodies all the victorious ones, Will expound, for my fortunate disciples of the future, This profound Heart Practice. Samaya.

You, the person who is to accomplish me, In an auspicious and blessed area, In a pleasing dwelling place, Should arrange representations of Body, Speech, and Mind, And set out whatever you have of amrita, rakta, torma, and feast offerings.

Sit down on a comfortable seat and expel the stale breath. Supplicate the guru again and again. Dedicate a torma to the lord of the place.

Then, while possessing the yoga, put into practice These seven preliminary steps. Samaya. Seal, Seal.

For this, first, gather the accumulations. Second, draw the boundary for the hordes of obstructors. Third, apologize for the adversity of misdeeds and failings. Fourth, take the vajra pledge.
Fifth, shower the great resplendence of wisdom.
Sixth, consecrate the offering articles.
Seventh, confirm natural awareness.
Through these steps of practice,
You will become a vessel for the profound samadhis.
Samaya.

There are four, and for the first,
Invite the field of accumulation in the sky before you.

RANG GI NYINGGÉ SABÓN LÉ ÖZER TRÔPÉ LAMA RIGDZIN
GYUTRUL DRAWA CHENPÔ KYILKHOR GYI LHATSOK
TAMCHÉ DÜN GYI NAMKHAR
The rays of light shining from the seed syllable in my
heart center invite the assembly of mandala deities of
the great magical net of vidyadhara gurus.
BENZA SAMA DZA

In their presence, which is manifest filling space,
Imagine that you and all other beings
Take refuge one-pointedly with a respectful frame of mind:

Namo dak dang khanyam semchen malü kün
Namo! I and all sentient beings equal to the sky

Lama sangye chō dang gendün dang
Take refuge in the Guru, Buddha, Dharma, and Sangha,

Yidam pawo khandro chökyong tsok
In the assemblies of Yidams, Dakinis, and Dharma protectors,
Tükyé cheden nam la kyab su chi
And in all those possessing great compassion.

Then, for the aspiring Mahayana resolve

Ho ngön gyi gyalwa sé dangché nam kyi
Hoh! As all the victorious ones and their sons of the past

Lamé changchub chok tu tukkyé tar
Aroused their minds towards the unexcelled supreme enlightenment,

Dak kyang mar gyur khanyam dro kün la
I, too, will accomplish buddhahood

Pen dak ledu sangye drubpar gyi
In order to benefit my mothers, all beings as numerous as space is vast.

Om ah hung hrih! I prostrate to Vidyadhara Padmakara

Chok chü kyabyul nam la chaktsal lo
And to all objects of refuge in the ten directions.

Ngö su jor dang yi lé jungwa yi
I present you with a Samantabhadra offering cloud, filling the sky,

Kunzang chötrin namkha gangwé chö
Of actual and mentally-created offerings.
Sotar changchub sempé labpa dang
I confess transgressing and violating the pratimoksha vows,

Rigdzin ngak kyi damtsik nyamchak shak
The bodhisattva trainings, and the tantric samayās of the
vidyadhārās.

Pak dang soso kyewö tsok nam kyi
I rejoice in all the noble and ordinary beings

Gyalsé chöpa ché la jé yi rang
Who engage in the conduct of the sons of the victorious ones.

Tayé drowa dukngal gyurpa la
Please turn the appropriate wheels of Dharma

Penpa jitar tsampé chökhor kor
To benefit the infinite number of suffering beings.

Kalpa jewa samyé jinyé du
Without passing away, remain for the sake of beings

Drowé dönchir nya ngen mi da shyuk
Throughout countless millions of aeons.

Dak gi dü sum sakpé gewa nam
I dedicate all the virtue gathered in the three times

Dro kün changchub nyingpo tob chir ngo
So that all beings may attain the essence of enlightenment.

Cultivate the four immeasurables as the application
Sönam di yi dro kün dé dangden
By this merit may all beings possess happiness.

Dukngal kündral dak la min gyur chik
Freed from their suffering, may it ripen upon myself instead.

Dukngal mepé dé dang mindral shying
May they never part from the happiness devoid of misery,

Chö kün nyamnyi tangnyom la né shok
And may they abide in impartiality, the equal nature of all things.

Dza hung bam ho
Tsok shying nam
By jah hung bam hoh, the whole field of accumulation,

Yigé sum gyi nampa yi
In the form of the three syllables,

Dak dang khanyam dro la tim
Dissolves into myself and beings as numerous as the sky is vast;

Drib dak jingyi lab par gyur
Our obscurations are purified and we receive the blessings.

In order to draw the boundary for the hosts of obstructers
First, with yourself in the fully perfect vivid presence
Of the form of the great mighty one,
Consecrate the torma as a mass of sense pleasures.
With blazing lights and the hook mudra,
Summon the hordes of deceivers into your presence.
Assign the torma and purify creditors.

Rangnyi kechik gi tachok heruka trotum zöpar
kawa zi ji kalpé mé tar barwar gyur
In an instant, I become Supreme Steed Heruka with
overwhelming wrath and ferociousness and with a
majestic brilliance that blazes like the fire at the end
of the aeon.

Cleanse the gektor with
Om hayagriva hung pé

Purify it with
Om so bhava shuddha sarva dharma so bhava shuddho h
hang
tongpé ngang lé droom lé rinpoche nö yang shing gya
chevé nang du torma khado k dri ro nüpa pünsum
tso kpar gyur

While showing the garuda mudra with your hands, say
Om ah hung
Three times.

At the end consecrate it with
Ha ho hrih
With the hook mudra, summon the guests by

**OM SARVA BHUTA AKARKAYA JAH**

Dedicate it by saying three times:

**OM SARVA BIGHANAN NAMAH SARVA TATHAGATA BHAYO**  
**BISHO MUKHEBHYA SARVA THAKAM UTGATE SAPARANA**  
**IMAM GAGANA KHAM GHRIHANA DAM BALINGTAYE SO HA**

Issue the command with an imposing tune.

**HUNG HRIH nangsi döné dakpé kyilkhor la**

HUNG HRIH! Within the primordially pure mandala of all that appears and exists

**Nyidzin gek dang lokdren mingmé kyang**

There are no names such as dualistic fixation, obstructor, or deceiver.

**Ma tok lobur trulpé shyenwang gi**

Yet, not realizing this, due to the dependency of momentary confusion,

**Changchub drub la tsewé jungpo kün**

All you demons who prevent us from attaining enlightenment,

**Lenchak jalwé torma di long la**

Take this torma as payment of our debts

**Rang rang sosö né su dewar deng**

And disperse leisurely to your respective dwellings.

**Dak gi khakhyaab drowé dön ledu**
For me to realize the yoga of the wisdom forms,

Yeshe chakgyé naljor drubpa ła
In order to benefit beings filling all of space,

Khyö kyang kha lé ma dé dé yi chir
Since even you are not beyond this space,

Penpé sem la nyering ma chi kyang
Although there exists no distance for an altruistic frame of mind,

Lé ngen wang gi kyilkhor tawa ła
Due to the power of negative karma you have no fortune

Kalwamé chir ré shyik shyendu deng
To perceive this mandala, therefore go elsewhere for a while.

Galté mi dro dorje tsönchar gyi
If you do not leave, the rain of vajra weapons

Lü ngak yi sum dultren jishyn du
Will completely reduce your body, speech, and mind to dust

Dün gyü rik kyang tsené lakpé chir
All the way down to your seventh generation.

Dewé danta nyi du chir deng shik
Therefore, be gone right now.

Daknyi wangchen tachok rolpé ka
By the command of me, the great and mighty Sporting Steed,
Könchok rinchen sum gyi jinlab dang
By the blessings of the precious Three Jewels,

Yidam tsawa sum gyi tingdzin dang
By the samadhis of the yidams of the Three Roots,

Chönyi nampar dakpé denpa dang
By the perfect truth of dharmata,

Gyundré luwa mepé tendrel gyi
And by the unfailing coincidence of cause and effect,

Gowé ka la mi nyen jungpö tsok
May the hordes of demons who disobey this command

Drakshul dorje rolpé tsarché do
Be destroyed by the ferocious vajra display!

Expel them with mustard seeds, charmed sand, gugul, fierce mantras,
And with dance postures and music.
Then, again with the protection circle,
Draw the boundary line against obstructers.

HUNG daknyi palchen pema wang gi ku
HUNG! I am the great and glorious form of the Lotus King.

Khordé tamché sang sum chakgyar dzok
All of samsara and nirvana is complete as the mudras of my three secrets.

Chetsen drendral nangsi yo shying truk
My matchless great might makes all that appears and exists quake and tremble.

**Chen nyi rab bar nyidé özer tro**
My two eyes burn with the light of the sun and moon.

**Dorje drö kyi choktsam küntu kor**
With my vajra gait I move in all directions.

**Hung pé ngarö gek pung tséné jom**
My roar of hum and phat annihilates all obstructers.

**Trulpé ponyé jikten kyongwa chu**
Unable to resist, the ten guardians of the world

**Wangmé kuk té tuk lé trulwa yi**
Are summoned by my emanated envoys,

**Mi zé trowö tsok kyi zir shying sung**
While the awesome wrathful one, emanated from my heart, protects.

**Tro chung dumé tsam kyi trinlé dzé**
Numerous tiny wrathful forms perform activities at the boundary.

**Dorje sashyi ragur ladré sok**
Filling all directions are the vajra ground, fence, dome, canopy, and so forth,

**Tööṃcha nam ngé gur gyi chok kün tam**
And the dome comprised of five kinds of weapons.

**Meri mepung si sum küntu truk**
The towering mass of fire blazes throughout the three worlds.

*Machö khordé nyampa nyi kyi ying*  
Without fabrication, in the equal space of samsara and nirvana,

*Nang drak dren tok lha ngak yeshe ngang*  
Sights, sounds, and thoughts are spontaneously present in the indestructible great protection dome

*Shyommé sungwé gur chen lhün gyi drub*  
As the continuity of deity, mantra, and wisdom.

*OM HAYAGRIVA HUNG PÉ  
SURYA TSANDRA JO LA RAM BAM  
HUNG SARVA KRODHA BENZA TIKSHANA DZO LA RAM RAM  
DHARMADHATU JNANA SHUDDHE AH RAKSHA RAKSHA  
HUNG PÉ*  

*There are four parts among which for the first:  
Although ultimately there are no duality or conceptions,  
Such as a subject or object of apology,  
When opening up the symbolic object for apology:*

*HUNG chö nam yené dakpé kyilkhor ché*  
HUNG! The gate to the great mandala of the original purity of all things

*Lhenkyé marik trulpé go chepa*  
Was shut by the confusion of co-emergent ignorance.
Tukjé yeshe chakgyé deng ché na
As it is opened today by the compassionate wisdom mudra-forms,

Rangrik nyingpo dön gyi go ýé tsal
I will open this ultimate gate of the naturally aware essence.

DRO O M JNANA PRABESHAYA PÉ

Bow to it with symbolic homage:
HUNG nyingpo changchub sem kyi kyilkhor lha
HUNG! Mandala deities of essence bodhichitta,

Döné rang dang lhenchik kyé gyur kyang
Although you are intrinsic to me since the beginning,

Lo bur trulpé kyen gyi dribpé tsok
Today I lay down all the obscurations, due to momentary confusion,

Deng dir rangsal dön gyi jal chaktsal
Before recognizing true, natural cognizance.

NAMO PURUSHAYA HO

Apologize for the mistake of momentary confusion:
Ho deshek nyingpo rangshyin ösal la
HOH! Through confusion, I have exaggerated or denigrated

Trulwé wang gi dro dang kur tab té
The naturally luminous sugata essence.
Lokpé lam du golwé nongpa kün
In the nondual state beyond concepts,

Nyimé lo lé depé ngang du shak
I apologize for all the faults of straying into unwholesome ways.

SAMAYA SHUDDHE AH

Now remain in the state where the subject and object of apology
Are all of same taste.
When you fully understand this as being nondual and empty
That is said to be the king of all remorse and purification.

HUNG dechen yeshe checham lugu gyü
HUNG! By pledging to practice one-pointedly, without breaking

Mindral tsechik drubpé yardam gyi
The chain of brothers and sisters of great bliss,

Tokma tama mepé yidam lha
I will keep the supreme vajra samaya of the difficult to transgress

Lama rigdzin kunzang pema jung
Profound samadhi of approaching and accomplishing

Döné rang dang lhenchik kyépé ngang
The yidam deity beyond beginning and end,

Dantar yermé duma ro chik tu
The vidyadhara guru, Ever-Excellent Padmakara,

Nyen ching drubpé tingdzin zabmo lé
Right now without separation, which though diverse is of one taste,

Da ka dorje damtsik chok tu zung
Within the original state that is inherent to myself.

BODHITSITTA BENZA SAMAYA HUNG

Put on crown, garment, dancing gown, and ornaments.
Burn incense and play melodious music.
Dance, sing with yearning, and wave the zhing.
With overwhelming one-pointed devotion
To the deity assembly of the vidyadhara guru,
Invoke the vital core of their compassionate samaya.

HUNG HRIH okmin chöying trödral podrang né
HUNG HRIH! From the unconstructed dharmadhatu palace of
Akanishtha,

Dü sum dewar shekpa kur shyeng shik
Sugatas of the three times, manifest in visible forms!

Sangwé kyilkhor di la jin chen pob
Shower the great resplendence upon this secret mandala!

Drub chok naljor nam la wang shyi kur
Confer the four empowerments upon all the yogis of supreme practice!
Ngowo rangshyin tukjé shyalyé né
From the palace of essence, nature, and capacity,

Ku sum lamé lhatso kur shyeng shik
Deities of the three kayas, manifest in visible forms!

Sangwé kyilkhor di la jin chen pob
Shower the great resplendence upon this secret mandala!

Drub chok naljor nam la wang shyi kur
Confer the four empowerments upon all the yogis of supreme practice!

Lhenkyé detong rolpé kha long né
From the basic space of reveling in innate empty bliss,

Yidam kyilkhor lhatso kur shyeng shik
Deities of the yidam mandala, manifest in visible forms!

Sangwé kyilkhor di la jin chen pob
Shower the great resplendence upon this secret mandala!

Drub chok naljor nam la wang shyi kur
Confer the four empowerments upon all the yogis of supreme practice!

Neyul durtrö drakpö tsokkhang né
From the ferocious gathering hall of the places, lands, and charnel grounds,

Pawo khandro chökyong kur shyeng shik
Dakas, dakinis, and Dharma protectors, manifest in visible forms!
Sangwé kyilkhor di la jin chen pob
Shower the great resplendence upon this secret mandala!

Drub chok naljor nam la wang shyi kur
Confer the four empowerments upon all the yogis of supreme practice!

HUNG HRIH yul gyi ming ni lhonub ngayab ling
HUNG HRIH! From the land whose name is the north-western Chamara continent,

Jin chen ngotsar lhün gyi drubpé né
The spontaneously present place of wondrous great splendor,

Palri pema ö kyi shyalyé né
From the celestial palace of Lotus Light or the Glorious Mountain,

Tsa sum kündü orgyen tötreng tsal
Orgyen Tötreng Tsal, embodiment of all the three roots,

Chok dü deshek gyalwa malü dang
Together with all the sugatas and victorious ones throughout the directions and times,

Rigdzin pawo khandrö khor dangché
And your retinues of vidyadharas, dakas, and dakinis,

Zömé dungshuk drakpö gyü kul na
Do not neglect the samaya of your former promise

Ngön gyi shyalshyé tukdam mayelwar
When I invoke your mind-stream with the overwhelming, intense power of yearning.

Dzepé ku yi gartab shik sé shik
With your beautiful forms in free flowing dance movements,

Sung yang dorje ngak dra u ru ru
With the tones of your voice roaring as sounds of vajra mantras,

Tukjé rangjung yeshe ösal ngang
And with your compassion as the luminous state of self-existing wakefulness,

Mi ngön ying né né dir shek su sol
Please come here from the unmanifest dharmadhatu!

Chi nang sangwé kyilkhor damdzé la
Shower the great vajra resplendence of Body, Speech, and Mind

Ku sung tuk kyi dorje jin chen pob
Onto the outer, inner, and innermost mandala and samaya articles.

Ngotsar tak dang tsenma nyurdu tön
Quickly display wondrous signs and indications!

Drub chok nam la wangkur jingyi lob
Bestow empowerment and blessings upon all the practitioners of this supreme sadhana!

Chinö dakpa rabjam shyalyé khang
The outer world is the celestial palace of all-encompassing purity,

Nangchü nangsi shyir shyeng chakgyé lha
The inner inhabitants are the mudra deities of appearance and existence as manifest ground,

Drar drak tamché drak tong dzap kyi yang
All sounds heard are resounding yet empty tones of recitation,

Dren tok rangdrol ösal yeshe ying
Self-liberated thoughts are the space of luminous wakefulness,

Machö sal dzok trinlé lhün gyi drub
Uncontrived, distinct, and complete, the activities are spontaneously fulfilled.

Döyön chötrin dechen rolpé gyen
Offering clouds of sense pleasures are the ornaments of reveling in great bliss.

Tamché dakpa dorje okmin ché
This utter purity is the great Vajra Akanishtha.

Döné dudral mepar jin pob chik
Shower the great resplendence of primordial indivisible unity!
Shyé kul namkha gangwa yi
Thus invoke all of the mandala deities of the Three Roots

Tsa sum kyilkhor lhatsok nam
Who are filling up the sky,

Dak né drubé dzé la tim
Dissolve into yourself, your abode, and the sadhana articles.

Jinlab zijin barwar gyur
Imagine that they glow with blessings and majestic splendor.

Gather the blessings with
HUNG HUNG HUNG

And plant the stake of unmoving concentration.
Consecrating the offering articles

HUNG HRIH daknyi wangchen rolpé né sum né
HUNG HRIH! From my three places, the great Mighty Display,

Yikdru sum lé ram yam kham tröpé
The three syllables send out ram yam and kham.

Yé shé mé yi ngödzin drima sek
The wisdom fire burns away the defilement of fixating on concreteness.

Chönyi lung gi bakchak tsenma tor
The wind of dharmata scatters the attributes of habitual tendencies.
Changsem chu yi trulpé toktsok trü
The water of bodhichitta washes away deluded conceptions.

Nöchü tong sal nyukmé ying su tim
All worlds and beings dissolve into the innate space of empty luminosity.

Ram Yam Kham Sapharana Pé
Dharmadhatu Ah

Lar yang riktsal chakgyé chotrul ché
Again, as the expression of awareness, the great magical mudra display,

Droom lé né khang pemo köpé shying
From bhrum appears the dwelling place, the Lotus Arrayed realm.

Tsennyi yongdzok trulpé podrang ü
In the center of a miraculous palace, with perfect attributes,

Tram yik yong gyur gyen gyi jedrak dang
From the transformation of tram appear the various ornamentations,

Hrih lé kunzang chöpé trin chenpo
And from hrih appears an immense offering cloud of Samantabhadra.

Gyün mi chepa namkha dzö kyí ter
This incessant wealth of the treasury of space,

Tsa sum lhatso gye pa kongwe dzé
Articles to delight and fulfill the deities of the Three Roots,

Zakmé dechen yeshe rolpar gyur
Are a wisdom display of unconditioned great bliss.

OM DRO O M TRAM HRIH
OM BENZA ARGHAM AH HUNG
OM BENZA PADAM AH HUNG
OM BENZA PUPÉ AH HUNG
OM BENZA DHUPÉ AH HUNG
OM BENZA ALO KÉ AH HUNG
OM BENZA GENDHÉ AH HUNG
OM BENZA NEVIDÉ AH HUNG
OM BENZA SHABTA AH HUNG

HUNG HRIH rangjung nang gi chöpa chenpo ni
HUNG HRIH! For the immense self-existing inner offering,

Zuk dra dri ro rekja chö nam dang
Primordially pure forms, sounds, smells, tastes, textures, mental objects,

Pung kham kyemché döné namdakpa
Aggregates, elements, and sense bases,

Durtrö drakpö dzé su jin gyi lab
Are consecrated to be the wrathful articles of the charnel grounds.

OM RUPA SHABTA GENDHÉ RASA SAPARSHÉ DHARMADHATU AH HUNG
Maha mamsa rakta tsitta gorochana basu takim niriti
maha pentsa kama guna pudza ah hung

Hung hrih tong sal lung mé tögyé namtar sum
Hung hrih! Upon the empty and luminous wind and fire, and
the skull-stand of the three emancipations,

Chöying rangjung bhenda chenpo ru
Within the great self-existing bhandha of dharmadhatu,

Jungwa pungpo sha nga dütsi nga
The elements and aggregates as the five meats and five
nectars,

Mé lung jörwé changchub sem su shyu
Melt into bodhichitta through the action of fire and wind.

Langpa khadok ngaden chok chur trö
The five-colored vapor streams out into the ten directions

Nöchü dangma chakgya nga ru dü
And the essences of the world and beings are gathered back as
the five mudras.

Rik nga yabyum kur gyur dechen jor
Becoming the five male and female aspects, joined in great
bliss,

Dewar shekpé dütsi chendrang né
The nectar of the sugatas is invited.

Shyal shyuk ku yi yibgyü kha la khyil
It enters the mouth, passes through my bodily form and collects in the space.

Kha chö chaktsen nyida yigé trin
The lid, attributes, sun and moon, and the letter-cloud,

Tamché ö shyu dangmé dzé la tim
All melt into light, dissolve into the essence-substance,

Khajor khorlo dompé dütsir gyur
And become the nectar of binding the chakras in union.

Üsu öbar dorje tsé nga yi
In the middle, the center of a brilliant five-pronged vajra,

Tewar wangchen ta dong chakgyé tsen
Is marked with the mudra-form of the mighty Horse-Headed one.

Dütsi nö ni ying kyi kapala
The nectar’s vessel is the kapala of dharmadhatu.

Dütsi rangshyin yeshe dewé gyün
The nectar’s nature is the blissful stream of wisdom.

Dütsi jungwé né ni yum gyi kha
The nectar’s origin is the space of the consort.

Dütsi dön ni kyechi namtok jong
The nectar’s purpose is to purify the concepts of birth and death.

Zekma gangla pokpé dön drubpé
It is increased into the great unexcelled sadhana substance

Lanamepé drubdzé chenpor pel
That fulfills the purpose of whoever is touched by a single drop.

OM AH HUNG SARVA PENTSA AMRITA KUNDALI HUNG HRIH TA

HUNG HRIH droom lé tornö rinchen shyalyé ü
HUNG HRIH! Amidst the torma vessel of the jewel mansion appearing from BHRUM,

Dru sum lé jung torma döyön gyi
Infinite goddesses of torma sense pleasures

Lhamo pakmé namkhé ying khyabpa
Appear from the three syllables, fill up the expanse of space,

Zakmé dechen kyépé dzé su gyur
And become the substance for generating the unconditioned great bliss.

OM AH HUNG MAHA BALINGTA TEDZO BALINGTA BALA BATÉ GUHYA SAMAYA HUNG HRIH THA

HUNG HRIH rakté nö chok é yi rangshyin ü
HUNG HRIH! Within the eminent rakta vessel, the nature of e,

Tsen dzin trulpé dragek guk ching tim
The foes and obstructors of deluded fixation on attributes are summoned and dissolved.
Dorje dralwé trak gi gyatsö long
Liberating them with the vajra, a vast ocean of blood

Girti kha né mar chen char tar bab
Showers down like rain, the great redness from the space of Girti.

Yermé drepé khorwé bakchak tong
By blending inseparably, samsaric tendencies are emptied,

Chakdral sortok yeshe ngowor shar
And it manifests as the essence of desireless discriminating wisdom.

OM AH HUNG MAHA RAKTA DZO LA MANDALA HUNG HRIH TA

HUNG rangrik changchub sem kyi tsa sum lha
HUNG! The Three Roots of the bodhichitta of natural awareness

Shyendu ma drub rang dang yermé ngang
Do not exist anywhere other than in the state indivisible from myself.

Gyalwé kyilkhor tamché di la dzok
Within this state, all the mandalas of victorious ones are complete.

Yené machö ngang du rangsal dab
I naturally confirm this in the primordially uncontrived state.

OM AH HUNG GURU DEWA DAKINI SARVA SAMAYA SATO
BODHITSITTA JNANA AH
By having increased the accumulations, dispelled obstructors, and purified adverse conditions, taken the pledge, showered resplendence, and consecrated the offering articles, 
And by having perfected natural awareness into the wisdom deity, 
Apply the profound yoga as your path. Samaya. 
Put these seven preliminary points into writing for the sake of the future. 
Once, at the end of this age, 
It will become the destined possession of the king and his son. Thus he spoke.

I, Yeshe Tsogyal, wrote this down exactly as he had spoken. Concealing it as a treasure at the rock of Khala Rong-go, the self-manifested sacred place of the Great Glorious One, I appointed the treasure keeper Gang Tönting Gyalmo Tashi Tseringma and Kharak Khyung-Tsünma as the chief and assistant guardians.

Samaya, seal seal seal.

I, Chokgyur Dechen Lingpa, discovered this from beneath the feet of the self-appeared Great Glorious One at the major sacred place Khala Rong-go when I was twenty years old in the year of the Male Earth Monkey. For seven years I kept the seal of secrecy. Later on, combined with the perfect coincidence of place and time, I correctly decoded it from the symbolic script of the dakinis.

Khyentse Wangpo, the joyful servant of the Lake-Born Guru, wrote this from the original copy which the Terchen
himself had written by his own hand from the yellow parchment. May it cause virtuous goodness.
The Practice of the Main Part, The Embodiment of the Sugatas

According to The Guru’s Heart Practice, Dispeller of all Obstacles

I, the glorious lotus-born buddha,
The self-arisen Uddiyana king,
Have shown great kindness to the six kinds of beings,
In general, and to Tibet, in particular.
If you do not forget me now,
I will surely dispel the misery of the Tibetan people.
For this purpose I composed countless sadhanas
And concealed them as treasures for the sake of the destined ones.
The indestructible nada tantras,
The natural expressions of the discriminating wisdom,
The inconceivable billions of Dharma wheels,
Are fully disclosed by my vajra voice.
They manifest in any necessary way to tame whoever needs them,
In accordance with the tongues and attitudes of beings.
The profound essence among all these,
Is contained in the sections of Tantra and Sadhana.
Since all these possible forms,
Of the ninefold expanse of wisdom,
Originate from the guru’s heart,
By this practice, you will accomplish all sugatas.
Although the magical displays of the deeds
Of me, the supreme nirmanakaya, are infinite,
For the sake of disciples on the Jambu Continent,
I appeared in a flash, miraculously born
On the island of lake Dhanakosha.
In the perceptions of some people I showed myself
As a prince or someone with a ferocious name.
In fact, all the emanations I manifest
Possess no existence besides the perceptions of devoted
fortunate people.
All the various manifestations, life examples,
And different means and ways of practice
Are therefore noncontradictory great methods for
accomplishment,
And without any deception whatsoever.
Here, the prince with hair in a top-knot,
The heruka of the three kayas indivisible,
Wielding the power of the twelve deeds
That outshine the whole of appearance and existence
Is combined with mandala mudra-forms.
This is in harmony with all others yet superior to them all
And has never been taught elsewhere.
For the sake of the present king, father; and sons,
And of the fortunate people in the future,
This quintessence of my heart, the ultimate teaching,
Whoever is linked to it will never be separate from me,
Will dispel all obstacles and attain the siddhis.
It is the swift path of manifest blessings.
I will now fully explain it, so put it into practice. Samaya,
seal, seal.
First, through the seven preliminary points,
Become a suitable vessel for the siddhis.
Then, for the practice steps of the main part:
First, develop and visualize the mudra-forms.
Second, summon and dissolve the wisdom beings.
Third, request them to remain inseparably.
Fourth, approach through prostrations and offerings.
Fifth, praise the three vajra secrets.
Sixth, accomplish through chant-invocation and recitation.
Seventh, having perfected the activities,
Receive the empowerments and siddhis.  Samaya.

Having taken the three samadhis as the foundation,
Visualize the mandala of the basis and the based,
Consecrate, empower, and seal.

**OM namdak chöying khyabdal ngang nyi lé**
OM! From the all-pervasive state of the utterly pure dharmadhatu,

**Ten ching drel jung rolpa chiryang nang**
A manifold display manifests, occurring in dependent connection.

**Nang tsam nyi né lodé dömé shi**
From the very moment it manifests, it is the primordial nature beyond concepts.

**Deshyin nyi du pema gyalpö ma**
This is the suchness stated by the Lotus King.

**Dharmadhatu jnana benza sobhawa atma ko ham**
Ah tamché sangye chökü rangshyin yang
Ah! Though everything is the nature of dharmakaya, the awakened state,

Detar ma tok khanyam drowa la
For all beings, equal to space, who do not realize this,

Mikmé rang tsal nyingjé chenpö dang
The radiance of the nonconceptual, self-expressed, great compassion

Kha la nyi tar küntu khyabpar sal
Shines all-pervading, like the sun in the sky.

Bodhisattva Utpadaya Mi

Hung gyu lé drebü chö nam jungwé chir
Hung! Since all things originate as effects from causes,

Dro druk dral chir tongnyi tukjé tsul
In order to free the six kinds of beings, in the manner of compassionate emptiness,

Hrih yikkar po özer rab barwa
The white letter hrih, brilliant with rays of light,

Namkhé ying su pogyur mepar shar
Appears unchangingly within the expanse of space.

Hrih Sapharana Pé
Samharana Hung
Dé lé RAM YAM KHAM трö nöchü kyi
The RAM, YAM, and KHAM emanating from it dissolve into basic space.

Ngödzin trulnang bakchak ying su jang
Fixation on the concretness of the world and beings, deluded experience, and habitual tendencies.

Tšur dü lé yam ram bam lam nam lé
Returning back, from e, yam, ram, bam, and lam,

Jungwa rim tsek yum ngé kha long du
On gradually piled elements, within the spheres of the five female buddhas,

Hrih lé droom трö rinchen shyalmé khang
From HRIH emanates bhrum, becoming a jeweled celestial mansion.

Okmin pema ö kyi podrang ché
In Akanishtha, this great palace of Lotus Light,

Dru shyi go shyi tsé dang tsennyi dzok
Is square with four gates, perfect measures and designs.

Yeshe rangnang jazer tiki lé long
With self-displays of wisdom, expanses of rainbows, lights, and bindus,

Ngotsar gyumé köpa sam mikhyab
These wonderful magical sights are inconceivable.

DROOM JNANA TSAKRA MANDALA DROOM
Ünyi dangma ö ngé tiklé ru
In the center, within a sphere of the five-colored pure essences,

Sengtri pema nyidé den gyi teng
Upon the seat of a lion throne, lotus, sun, and moon,

Gyu yi hrih yik yong gyur kechik gi
The seed syllable hrih transforms, and instantly,

Daknyi tulku pema jungné ni
I become the nirmanakaya Padmakara,

Nangsi zilön shyi dzum tröpé nyam
The Glorious Subjugator of all that Appears and Exists, in an expression of peacefully smiling wrath.

Kar mar dangden shyal chik chak nyi kyi
With a reddish-white complexion, I have one face and two arms.

Chak yé dikdzub dorje tsé nga deng
My right hand raises a five-pronged vajra in the menacing gesture

 Yönpé nyamshyak rinchen kapala
And, in equanimity, my left holds the jeweled kapala

Dütsi gangwa tsebum norbü gyen
Filled with amrita and the life vase adorned with precious stones.

Sangwé yum chok metok mandhara
With my left arm, I embrace the supreme secret consort
   Mandarava Flower

Bepé tsul gyi khatam yön na tril
In the concealed form of a khatvanga.

Ku la sang pö chögö ber cham dang
On my body I wear the secret dress, gown, Dharma robes,
   and brocade cloak,

Ushya tongdrol gödem melong dang
And on my head is Liberation Through Seeing,

Rinchen rab gyen dar chang denpa sol
Adorned with vulture’s feathers, mirror, and jewels, and
   endowed with silk streamers.

Tabshé shyabzung gyalpo rol tab kyi
With my two legs of means and knowledge in the playful royal
   posture,

Khandro ja trin nam mang trikpé ü
I am seated amidst a large gathering of dakinis and variegated
   rainbow clouds

Tsa sum gyatsö chipal chenpor shyuk
As the exalted glorious chief of the ocean of the Three Roots.

Dé yi chiwor pedong nyidé teng
Above my head, upon a lotus flower, sun, and moon

Longku tukjé chenpo chenrezig
Is sambhogakaya Avalokiteshvara, the great compassionate one.

**Karsal chak shyi dangpo talmo jar**
White and radiant, he has four arms of which the first ones have joined palms,

**Yé yön ok mé shel treng pekar nam**
And the lower right and left hold a crystal rosary and a white lotus.

**Dé yi chiwor pema dawé teng**
Above his head, upon a lotus and a moon,

**Chöku nangwa tayé tsepakmé**
Is dharmakaya Amitayus, Boundless Light,

**Marpo nyamshyak dütsi tsebum nam**
Red, with hands in equanimity holding the nectar filled vase of life.

**Nyika longchö yongdzok gyen gyi dzé**
Both are beautified with the complete sambhogakaya ornaments.

**Ngowo kadak tingsal chö kyi ying**
The essence is dharmadhatu, the primordially pure depth of brilliance.

**Rangshyin yeshe tukjé zungjuk pé**
The nature is original wakefulness and the capacity their unity.
Ku sum tsönpa chakgyé kyilkhor lha
These mandala deities of mudra-forms symbolizing the three kayas

Gyutrul drawa chenpö tsowor shyeng
Are manifest as the sovereigns of the great magical net.

OM AMARANI DZIWANTIYÉ SOHA
OM MANI PEMÉ HUNG HRIH
OM AH HUNG BENZA GURU PEMA Siddhi HUNG

HUNG HRIH dé yi chirol pema dab shyi la
HUNG HRIH! Beyond these, upon the four lotus petals,

Gyalwé ku lé dro dul trulpé tsul
From the body of the victorious ones are the emanated forms to tame beings,

Ngowo chik lé gang dul der tön du
Manifest in the manner of mudras performing the twelve deeds,

Chunyi dzepa chakgyé tsul du shyeng
Showing themselves from the single essence to whoever needs to be tamed.

Shar du gyalwé dung dzin drowé gön
To the east is the lord of beings Gyalwéy Dungdzin,

Kar mar shyaldang chetsik gyen la zik
With a whitish red complexion and bared fangs, he gazes upwards.
Yepé chakgyé raldri barwa dang
His right hand holds a flaming sword

 Yönpé gukpé rangshyin chakkyu nam
And his left a hook whose nature is to summon.

Tökam ugyen taksham rügyen chang
He wears a crown of dry skulls, tiger skirt, and bone ornaments,

Wang drak tulshyuk chöpé ku ru sal
And is vividly present in the form of engaging in magnetizing and subjugating yogic disciplines.

Lho ru mawé sengé pandita
To the south is the pandita Lion of Speech,

Karsal öden dang tser ziji bar
Of radiant clear white color, he glows with the splendor of majestic brilliance.

Chak nyi tukkar chö ché chakgya yi
At his heart-center, his two hands, in the Dharma-expounding gesture,

Pedong nyen gyi tekar kha jé ü
Hold stems of lotuses which bloom at the level of his ears.

Yé su denö düpé lekbam dang
On the right of these, is a book condensing the Tripitaka,

Yönpar sang ngak purpé puti tsen
And the left is adorned with a volume of Kilaya of Secret
Mantra.

Gelong chaluk pen shyamar po sol
He is attired in the robes of a monk, wears the red pandita hat,

Rabjam khyen rabgyé pé ku ru sal
And is vividly present as the form of fully-blossomed all-encompassing knowledge.

Nub tu khandro damchen kün gyi tso
To the west is the chief of all dakinis and loyal guardians,

Guru kyechok tsul zang kudok ser
Guru Kyechok Tsülzang with a yellow body.

Chak yé dorje tsé nga tukkar dzin
His right hand holds a five-pronged vajra at his heart

 Yönpé nyamshyak rinchen zama tok
And his left, in equanimity, holds a jewel chest.

Chögö sum sol dorje kyiltrung shyuk
He wears the three Dharma robes, is seated in vajra posture,

Dö gü ngödrub tsolwé ku ru sal
And is vividly present as the form that grants all desired siddhis.

Jang du dren gyi domé dü kyi shé
To the north is matchless Slayer of Mara.

Kar muk trotum pökha chögö sol
He is light brown, ferocious, and dressed in a gown and
Dharma robes.

**Pemé shya nab shyab nyi dortab shyeng**
He wears the lotus crown and stands with his feet in striding stance.

**Chak yé nyenpé purpa ku la ten**
His right hand supports the recitation dagger on his thigh.

** Yönpé lé kyi purpa gek la zir**
And his left stabs obstructers with the action dagger.

**Chen zung dorje tatang kha la zik**
While his eyes stare into space with the vajra gaze.

**Hung dra drok shing mepung barwé ü**
Roaring the sound of hung, amidst a blazing mountain of fire,

**Drakshul dü tsok dulwé ku ru sal**
He is vividly present as the wrathful form that tames the hordes of Mara.

**Dé yi chi rim rinchen zur gyé la**
Outside of these, on the jewel octagon,

**Shar du yidam lha dang nyimepé**
To the east, inseparable from the yidam deity,

**Tulku dzamling gyen chok kudok ting**
Is the nirmanakaya Dzamling Gyenchok, his body deep blue.

**Ber chen chinang durtrö ché kyi gyen**
Adorned with a brocade cloak, and the outer and inner charnel
ground attire,

Ralpa gyen dzé dang mik chewa tsik
With hair streaming upwards, glaring eyes, and bared fangs,

Nyenpé purpa ku rek bardu chang
Wearing the recitation dagger in his sash,

Lepur nam nyi yé yön chak gi sor
And stabbing the two action daggers with his right and left hands,

Sung kyob jingyi lob pé ku ru sal
He is vividly present as the form that protects and bestows blessings.

Lho ru dzokpé sangye pema jung
To the south is the perfect buddha, Padmasambhava.

Ting sal lhacham karmo nyimé tril
Radiant blue, he embraces the white princess indivisibly.

Tabshé chakgyé dordril tukkar nol
With the gesture of means and knowledge, he holds vajra and bell crossed at his heart.

Rinchen rü gyen dar né chöpen pur
Adorned with jewelry and bones, he bears a crown of silken streamers,

Öbar pemé teng né kyiltrung shyuk
And seated cross-legged upon a brilliant lotus,

Dechen yeshe jorwé ku ru sal
He is vividly present as the united form of wisdom and great bliss.

**Nub tu khyepar pakpé rigdzin chok**  
To the west is the supreme Especially Exalted Vidyadhara.

**Karsal chak yé dorje lam tön ching**  
White and radiant, with the vajra in his right hand he points the way,

** Yönpé khatam tsesum kharwa dzé**  
And with his left he holds the staff of the three-pointed khatvanga.

**Pé shya ber ting chögö sum gyi lub**  
He wears the lotus crown and is dressed in the blue brocade cloak and the three Dharma robes.

**Shyab nyi chil lham sol né shyengpé tab**  
On his feet he wears boots, and in standing pose,

**Nangsi chakgyé debpé ku ru sal**  
He is vividly present as the form that seals appearance and existence with his mudra.

**Jang du tu dang dzutrul tobpo ché**  
To the north is Immense Strength of Power and Miracles.

**Marmuk tronyer am tsik nampar dam**  
He is brownish red, wrathfully grimacing, and biting his lower lip.

**Rabjung chaluk go treng rü gyen chang**
He wears the attire of a monk with bone ornaments and a bandoleer of human heads.

**Dorje pur dzin tak gi den la gying**
Holding vajra and dagger, poised on a tiger as his seat,

**Cholwé trogyal chenpö ku ru sal**
He is vividly present as the great form of the Crazy Wrathful King.

**Sharlho rigdzin dorje drakpo tsal**
To the southeast is vidyadhara Dorje Drakpo Tsal.

**Mar nak shyal chik chak nyi trowö tsul**
He is dark red, has one face, two arms, and a fierce presence.

**Dorje dikpa dzin ching durtrö ché**
While holding a vajra and scorpion, he wears the charnel ground attire,

**Pakmo tingnak dri tö dzinpé khyü**
And the dark blue Vārahi embraces him holding knife and skull cup.

**Shyab nyi dortab ru dra pomo dzi**
With his two feet in a striding stance, trampling down a male and female rudra,

**Chetsen drenda dralwé ku ru sal**
He is vividly present as the form of unequaled majesty.

**Lhonub kalden dren dzé trowö gyal**
To the southwest is Kalden Drendzey, the king of wrathful ones,

Chemchok tingnak shyal chik tro tsul dzok
Supreme Greatness, dark blue and complete in the wrathful aspects.

Chak nyi dorje dungtrak tengok dzin
His two hands hold a vajra and conch with blood, above and below each other,

Nam shyal ting kya dri tö dzinpa dang
While light blue Sky Faced One holds a knife and a skull.

Yabyum nyamjor pal gyi ché chü tré
The lord and consort in union are adorned with the tenfold glorious attire.

Gar gü rol dzé traktung ku ru sal
Displaying the ninefold dance expression, he is vividly present as the form of a heruka.

Nubjang raksha tötreng muk nak ji
To the northwest is Raksha Tötreng, dark brown and magnificent.

Dorje tötrak dzin ching taksham sol
Holding vajra and blood-filled skull, he wears a tiger skin skirt.

Rüpé gyenden tötreng ga shal dzé
Adorned with bone ornaments, and a bandoleer of skulls,
Ting öbar ma dri tö dzinpé khyü
Blazing Blue Light embraces him holding a knife and a skull.

Utra gyen khyil tókam barwé gyen
With his hair streaming upwards, adorned with glowing dry skulls,

Damsi zil gyi nönpé ku ru sal
He is vividly present as the form that subjugates samaya corrupters.

Jangshar ngödrub chok tsol dechen gyal
To the northeast is Dechen Gyalpo, bestower of the supreme siddhi,

Pema benza mar sal chakpé nyam
The brilliant red Padmavajra, with a passionate expression.

Chak nyi dorje dril dzin yum dang jor
His hands holding vajra and bell, he is joined with his consort.

Tro dzum chewa shyi tsik chen sum bar
Wrathfully smiling, showing four bared fangs, his three eyes are glowing.

Shyab nyi shyeng tab rinchen rüpé gyen
With two legs in standing posture, and adorned with jewel and bone ornaments,

Detong gar gyi rolpé ku ru sal
He is vividly present as the form that delights in the play of blissful emptiness.
Go shyir pema nyimé kyilkhor ü
At the four gates, in the center of lotus flowers with sun discs,

Shar du dorje pawo kudok kar
To the east is Vajra Daka, his body is white.

Shyiwé nyamden rang ö yum dang jor
With a peaceful expression, he is joined with the consort of his own light.

Lho ru rinchen pawo ser gyi dok
To the south is Ratna Daka, with the color of gold.

Gekpé nyam gyé rang ö yum dang jor
In a playful demeanor, he is joined with the consort of his own light.

Nub tu pema pawo kudok mar
To the west is Padma Daka, his body is red.

Chakpé nyamden rang ö yum dang jor
With a passionate expression, he is joined with the consort of his own light.

Jang du karma pawo kudok jang
To the north is Karma Daka, his body is green.

Drakshul zibar rang ö yum dang jor
With fierce majestic splendor, he is joined with the consort of his own light.

Kün kyang dar dang rinchen rüpé gyen
All are adorned with silks and ornaments of bones and jewels.

Rang tak chakgyé yuwa jepa yi
They hold skull cup and curved knife fashioned with their individual insignia.

Driguk tō dzin dortab rolpé shyeng
While standing in playful striding stances,

Lé shyi lhün gyi drubpé ku ru sal
They are vividly present as the forms that spontaneously accomplish the four activities.

Hung hrih chinang tengok rigdzin könchok sum
Hung hrih! Inside and outside, above and below, are vidyadharas and the Three Jewels,

Yidam pawo khandro chökyong tsok
Yidams, dakas, and dakinis, and hosts of Dharma protectors.

Nyima dang ni özer jishyin tu
Like the sun and the rays of its light,

Gang dul kur nang chakgya trin tar tib
Their mudra-forms are gathered like cloud-banks, manifest to tame whoever needs.

Sam gyi mi khyab yeshe gyumé tsul
In the manner of inconceivable wisdom magic,

Rabjam nangsi dakpé ku ru sal
They are vividly present as the forms of the all-encompassing
purity of all that appears and exists.

OM AH HUNG BENZA GURU PEMA TÖ TRENG TSAL BENZA  
SAMAYA DZA SIDDHI PHALA HUNG AH  
RATSA HRIYA  
HARINISA GURU DEWA DAKINI SARVA MANDALA AH HUNG

Döné namdak go sum dorje ying
Primordial and utterly pure vajra space of the three doors

Gyalwé ku sung tuk su jin gyi lab
Is consecrated as the Body, Speech, and Mind of the victorious ones.

Pungpo né gyur nyönmong yeshe ku
With transformed aggregates and the wisdom forms of disturbing emotions,

Rik chok nam ngé wang nam yongsu dzok
The fivefold empowerment of the supreme families are fully perfected.

OM AH HUNG
OM HUNG TRAM HRIH AH
ABHIKENTS A HUNG

Summoning and dissolving the wisdom beings
Invoke with symbolic song and music,
Wave them welcome with mudras and dance,
And generate one-pointed deep-felt devotion.

RANG GI TUKKÉ SABÖN LÉ ÖZER TRÖPÉ KU SUM GYI SHYING
Rays of light radiating from my heart-center invite Guru Padma Tötreng Tsal, encircled by his retinue of the Three Jewels and the deities of the Three Roots, from the buddhafield of the three kayas, the Glorious Palace of Lotus Light. Arriving in the sky before me, VAJRA SAMA JAH

Hung HRIH nubchok dechen shyingkham né
HUNG HRIH! From the realm of Great Bliss in the western direction,

Tse yi dakpo kur shyeng shik
Master of longevity, please manifest in visible form!

Drub la tsewang chok tsol chir
In order to bestow the supreme life empowerment on this practitioner,

Né dir chendren shek su sol
I invite you to this place, please come!

Né chok diru jin pob la
Shower down your resplendence on this eminent place!

Chimé tse yi ngödrub tsol
Bestow the siddhi of immortal life!

Dakchak tsesok tenpar dzö
Stabilize our vitality and life-force!
Tsewang tarchin dzé du sol
Make us perfect the mastery of life!

Hrih sharchok riwo ta la né
Hrih! From Mount Potala in the eastern direction,

Tukjé chenpo kur shyeng shik
Great Compassionate One, please manifest in visible form!

Druk la dro dön chok tsol chir
In order to bestow the supreme benefit for beings on this practitioner,

Né dir chendren shek su sol
I invite you to this place, please come!

Né chok diru jin pob la
Shower down your resplendence on this eminent place!

Dro dul trinlé gyepar dzö
Expand your activity to tame beings!

Khorwa dong né trukpa dang
Overturn samsara from its depths!

Dü kyi barcey sal du sol
Dispel the obstacles of Mara!

Hung hrih lhonub ngayab podrang né
Hung hrih! From the palace on Chamara to the southwest,

Jetsün pema kur shyeng shik
Lord Padma, please manifest in visible form!
Dakchak tukjé kyobpé chir
In order to protect us with your compassion,

Né dir chendren shek su sol
I invite you to this place, please come!

Né chok diru jin pob la
Shower down your resplendence on this eminent place!

Dü kyi güpa shyiwa dang
Pacify the degeneration of this age!

Chi nang sangvé barchey sol
Dispel outer, inner, and innermost obstacles!

Choktün ngödrub tsal du sol
Bestow the supreme and common siddhis!

Hung hung ma yel ma yel rik gyé dak
HUNG HRIH! Don’t forget us, don’t forget us, lord of the hundred families!

Lama kündü pema jung
Padmasambhava, embodiment of all gurus,

Rigdzin gyatsö khor dangché
With your ocean-like retinue of vidyadharas,

Né dir chendren shek su sol
I invite you to this place, please come!

Ma yel ma yel chewé chok
Don’t forget us, don’t forget us, Supreme Greatness!
Traktung drakpo tötreng tsał
Wrathful heruka, Tötreng Tsal,

Yidam gyatsö khor dangché
With your ocean-like retinue of yidams,

Né dir chendren shek su sol
I invite you to this place, please come!

Ma yel ma yel gar gyi wang
Don’t forget us, don’t forget us, Lord of Dance!

Dechen pema benza tsał
Great Bliss, Padmavajra Tsal,

Khandro gyatsö khor dangché
With your ocean-like retinue of dakinis,

Né dir chendren shek su sol
I invite you to this place, please come!

Ma yel ma yel trinlé dak
Don’t forget us, don’t forget us, Lord of Activity!

Dorje sinpo zilnön tsał
Vajra Sinpo Zilnön Tsal,

Chösung gyatsö khor dangché
With your ocean-like retinue of Dharma protectors,

Né dir chendren shek su sol
I invite you to this place, please come!

Né chok diru jin pob la
Shower down your resplendence on this eminent place!

**Drub chok dak la wang shyi kur**
Confer the four empowerments on this eminent practitioner!

**Gek dang lokdren barchey sol**
Dispel the obstacles of misguides/misleaders and obstructers!

**Chok dang tünmong ngödrub tsol**
Bestow the supreme and common siddhis!

**Lü la ku yi zidang kyé**
In my body, generate the majestic brilliance of your Body!

**Ngak la sung gi nüpa pob**
In my voice, infuse the power of your Speech!

**Sem la tuk kyi tokpa por**
In my mind, kindle/light the realization of your Mind!

**Yermé chenpor jin lob shik**
Grant me the blessings of the great indivisibility!

**OM AH HUNG BENZA GURU PEMATÖTRENGTSAL BENZA SAMAYA DZA SIDDHI PHALA HUNG AH HUNG HUNG HUNG**

**DZA HUNG BAM HO**

**KAYA WAKA TSITTA TISHTA BENZA SAMAYA HUNG**

**Ying né chendrang yeshepa**
Wisdom beings invited from basic space,

**Drangmé nyizer dul tabu**
Countless, like dust in a sun beam,

_Damtsik khorlor yermé tim_
Dissolve indivisibly in the samaya mandala,

_Gyé nyam chenpor tenpar gyur_
And remain steadfast in great joy and equanimity.

_Imagine this._

_HUNG HRIH yi’ong podrang dzepé shyalyé ü_
_HUNG HRIH! Amid this enticing mansion, this beautiful palace,

_Rinchen sengtri pema nyidé teng_
On jeweled lion-thrones, lotus, sun, and moon seats,

_Maha gurü lhatso khor dangché_
Mahaguru divinities with your retinues,

_Gyé shing mi yo tenpar shyuk su sol_
Joyfully take seat, unwaveringly and permanently.

_Tukjé tsewé ngönsum shyal tön tsal_
With loving compassion, show your faces in actuality!

_Sung sang dampé né kyi go yé tsal_
With the secret of your voices, open up the gates of the key instructions!

_Ösal yeshe chok gi jingyi lob_
Grant your blessings with the supreme wisdom of luminosity!
Drowé dönchir taktu tenpar shyuk
For the sake of beings, remain constant and steadfast!

Jnana samaya tishta lhen
Ratna pema surya tsendra mandala droom

HUNG HRIH kyé gak gyurmé trinlé tamché dzok
HUNG HRIH! Without arising, ceasing, or changing, you perfect all activities.

Rangjung tukjé drowa malü drol
Your self-existing compassion frees all beings.

Yishyin nor tar ngödrub charbebpé
Like a wish-fulfilling jewel, you shower a rain of siddhis.

Rigdzin düpé tsok la chaktsal lo
Gathered assembly of vidyadharas, I pay homage to you!

ATIPU HÜ
PRATICHA HO

Hung HRIH lama yidam khandrö chen lam du
HUNG HRIH! In the presence of the gurus, yidams, and dakinis,

Ngöjor yi kyi nampar trulpa yi
I offer what is actually present and mentally created,

Yenlak gyeden chöyön tso tar kyil
Drinking water with eight qualities, flowing together like a lake,
Drimé shyabsil ganggé gyün shyin dreng
Immaculate bathing water, streaming like the river Ganges,

Lhadzé metok char gyi namkha kang
A rain of divine flowers that fills the sky,

Dri shyim pö kyi dü trinwar nang khyab
Clouds of fragrant incense permeating the air,

Nangsal nyidé tsok nam ö rab bar
Lamps that are radiant like the sun and moon,

Jukpé dewa kyepa dütsi chu
Amrita water that generates bliss when anointed,

Ro chü nüpa püntsok shyalzé rik
Varieties of food with perfect taste, nourishment, and potency,

Rolmo luyang kunzang ying khyabpa
Melodious music and songs filling space like Samantabhadra;

Bul lo shyé né choktün ngödrub tsol
Accepting it, bestow the supreme and common siddhis.

OM AH HUNG GURU DEWA DAKINI SAPARIWARA ARGHAM
PADAM PUPÉ DHUPÉ ALO KÉ GENDHÉ NEVIDÉ SHABTA
PRATITSAYA SO HA

Hung hrih lama yidam khandrö tsokché la
Hung hrih! To the gurus, yidams, dakinis, and your assemblies,
Nöchü namdak dorje shyingkham cher
I offer the immense vajra realm of the utterly pure world and beings,

Dorje zuk dra dri ro rekja chö
Vajra form, sound, smell, taste, texture, and mental objects,

Dechen rolmor charwé chötrin dang
Offering clouds manifesting as the display of great bliss,

Wangpö metok sur chen dukpé trin
And flowers of sense organs, fragrant cloud banks of burned grease,

Shyün chen marmé drichü jukpa chok
Butter lamps of human fat, eminent perfume of fragrant water,

Dorje drichen shyalzé ro gyarden
Great vajra fragrance, food endowed with a hundred flavors,

Kangling töpé ngadra lasokpa
Music of bone trumpets and skull drums, and so forth;

Rangjung rangshar duk nga rangdrol du
As I present this in the unexcelled way,

Lanamepé tsul gyi bul lak na
As self-existing and self-arising, the natural liberation of the five poisons,

Gyepar shyé la lam gyi barchey sol
Accept them joyfully and dispel the obstacles of the path!

Om Ah Hung Guru Dewa Dakini Rupa Shabta Gendhé Rasa
Saparshé Dharmadhatu Pratitsaya So Ha Maha Sarva
Pudza Ho

Hung Hrih lama yidam khandrö tsok ché la
Hung Hrih! To the gurus, yidams, dakinis, and your assemblies,

Pechen dungchen ridak langna chen
I offer the lotus, conch, and elephant trunk maidens,

Rimochen sok nyenchuk tril dem gyi
The drawing maiden, and so forth, with playful expressions,

Jogek nyamden rinchen trengwé dzé
Supple, soft, caressing, and pliant—and adorned with jewel garlands.

Lugar gyur dzé dzepé pul chin ma
Singing and dancing, maidens of the most exquisite beauty,

Rolmō rik tok chudruk trak duma
Holding musical instruments, in numerous groups of sixteen;

Ga shyi kyé chir kyilkhor lha la bul
Mandala deities, I present you this offering in order to generate the four joys.

Zakmē dechen ngang du shyé su sol
Accept them in the state of unconditioned great bliss!
OM AH HUNG BENZA GURU DEWA DAKINI BENZA LAS YA MALÉ
GIRTI NIRTI AH HUNG

OM rangjung döné nampar dakpé dzé
Om! Self-existing substance, perfectly pure from the beginning,

Tsa gyé yenlak tong jar men gyi chok
Supreme medicine composed of eight major and a thousand minor parts,

Dorje damtsik sha nga dütsi nga
The five meats and five nectars of the vajra samaya,

Rik nga yeshe ngaden dewa ché
Great bliss endowed with the five families and five wisdoms,

Khadok dri ro nü chü pün sum tsok
With perfect color, smell, taste, power, and potency,

Zekma gangla rekpé dön drubpé
Unconditioned and fulfilling the aims of whomever touches it;

Pen nüden pé pü di lha la bul
Deities, I offer you this pure first portion, beneficial and enabling.

Tukjé tser gong wang dang ngödrub tsol
Kindly regard me with compassion, bestow the empowerments and siddhis!
OM AH HUNG GURU DEWA DAKINI SARVA PENTS A AMRITA
KHAHI

Combine this with the names of Amitayus and so forth. Offer with the guhya mudra of the thumb and ring finger.

Offering of Amrita Medicine

Chöku tsé öpamke shyal du sarva pentsa amrita kha ram kha hi
Longku tukjé chenpö shyal du sarva pentsa amrita kha ram kha hi
Tulku pema tötreng shyal du sarva pentsa amrita kha ram kha hi
Yeshe dhaki nam nyi shyal du sarva pentsa amrita kha ram kha hi
Tsangpa lha yi metok shyal du sarva pentsa amrita kha ram kha hi
Trülpé ku chok nam ngé shyal du sarva pentsa amrita kha ram kha hi
Dam dzin chö kyi lodrö shyal du sarva pentsa amrita kha ram kha hi
Chokgyur dechen lingpé shyal du sarva pentsa amrita kha ram kha hi
Lung zin kye chok nam chü shyal du sarva pentsa amrita kha ram kha hi
Ngotsar chödak nyerngé shyal du sarva pentsa amrita kha ram kha hi
Drinchen tsa gyü lamé shyal du sarva pentsa amrita kha
Dro gön gyalwé dung dzin shyal du sarva pentsa amrita kha ram khahi
Penchen mawé sengé shyal du sarva pentsa amrita kha ram khahi
Guru kyechok tsul zang shyal du sarva pentsa amrita kha ram khahi
Düdul dren gyi domé shyal du sarva pentsa amrita kha ram khahi
Tulku dzamling gyen chik shyal du sarva pentsa amrita kha ram khahi
Gyalwang pema jungrné shyal du sarva pentsa amrita kha ram khahi
Rigdzin khypé par pakané shyal du sarva pentsa amrita kha ram khahi
Trogyal dzutrul tuchen shyal du sarva pentsa amrita kha ram khahi
Dorje drakpo tse gyi shyal du sarva pentsa amrita kha ram khahi
Palchen kalden dren dzé shyal du sarva pentsa amrita kha ram khahi
Chetsen raksha töréng shyal du sarva pentsa amrita kha ram khahi
Khyabdak dechen gyalpö shyal du sarva pentsa amrita kha ram khahi
Gosung pawo yabyum shyal du sarva pentsa amrita kha ram khahi
Tsa sum dhaki damchen shyal du sarva pentsa amrita kha ram khahi
Chökyong lha men ché ngé shyal du sarva pentsa amrita kha ram khahi
Chö tersung ma gyatsö shyal du sarva pentsa amrita kha ram khahi
Chö’ö drön rik nam kyi shyal du sarva pentsa amrita kha ram khahi

**Dütsi trin chen khakhyab lé**
From the vast clouds of nectar, filling the sky,

**Dangmé ngöpo char tar bab**
The pure substance showers down like rain.

**Kyilkhor lhatsok tamché kün**
All the deities of the mandala

**Zakmé dewé gyepar gyur**
Are delighted by unconditioned bliss.

*Imagining this, then, for receiving the siddhis:*

**OM AH HUNG tebsin nyidé gau jarwa yi**
OM AH HUNG! With joined thumb and ring finger, the spheres of sun and moon,

**Lhatsok ngödrub dütsi dru sumpo**
I take the siddhi of the deities, the three syllables of amrita.

**Lang té dorje ché yi hung lé gyụ**
Passing through the hung on the vajra tongue,

**Lü kün gangwé yeshe gyepar gyur**
It fills my entire body and wisdom unfolds.

KAYA SIDDHI OM
WAKA SIDDHI AH
TSITTA SIDDHI HUNG

HUNG HRIH dung chen nö du tsen dzin ru dra kuk
HUNG HRIH! The Rudra of fixated attributes is summoned into the vessel of the vast skull.

Trowö tsöncha dorje rab dral té
Fully liberated with the vajra, the weapon of the wrathful ones,

Mar chen ba lab chok chu küntu yo
With waves of great redness splash into the ten directions,

Detong chakmé rakté chöpa bul
I make this rakta offering of desireless empty bliss.

OM AH HUNG GURU DEWA DAKINI MAHA RAKTA KHAHI

The torma offering of sense pleasures

HUNG HRIH nangwa nö kyi jikten torshyong du
HUNG HRIH! On the torma tray of appearances, the vessel-like world,

Sipa chü kyi semchen tormar jar
Existence, the content-like beings, are formed as a torma.

Pal gyi torma jiden gyingwa di
This magnificent and majestic glorious torma
Lama yidam khandrö tsok la bul
I offer to the assembly of gurus, yidams, and dakinis.

OM AH HUNG GURU DEWA DAKINI MAHA BALINGTA KHAHI

*The offering of the ultimate meaning*

AH chöying tsal lé trulpé chöpa nam
Ah! All these offerings magically created as the expression of dharmadhatu,

Nyimé rolpa chenpö long du tim
Dissolve back into the nondual expanse of immense display.

Yené chö dang chöyul mikté dral
Primordially free from the reference points of offering and object,

Rangjung lhündrub chöpa chenpo’o
Is the self-existing great offering of spontaneous presence.

OM AH HUNG GURU DEWA DAKINI DHARMADHATU ATMA KO HAM

OM tukjé daknyi gönpo tsepakmé
Om! Compassionate lord, protector Amitayus,

Mar sal shyal chik chak nyi nyamshyak teng
Brilliant red, with one face, two arms, and your hands in equanimity,

Chimé tsebum dzin ching kyiltrung shyuk
You hold the vase of immortal life, and are seated in vajra posture.

Dzepé ngang tsul tsen dang pejé bar
In a beautified manner, you shine with the major and minor marks.

Rik ngé ugyen dar né chöpen pur
Adorned with the crown of the five families, you fly the tiara of silken streamers.

Nyencha gulgyen doshal semo do
With beautiful earrings, choker, necklace, and long garland,

Dubu dar gyi shamtab karak dzé
With bracelets, skirt of silk, and waistband,

Dü sum gyalwé tsowor chaktsal tö
I salute and praise you, chief of the conquerors in the three times.

Ah drowé gönpo pakpa chenrezig
Ah! Lord of beings, noble Avalokiteshvara,

Shyal chik chak shyi kudok gangri dang
With one face, and four arms, your body is the color of a radiant snow mountain.

Dangpö chak nyitong nyi chakgya dzé
Your first two hands form the mudra of emptiness,

Yé ok shel treng drak tong ngak dra drok
While the crystal mala in the lower right emits the mantra
sounds of empty resonance.

Yön ok pekar gyutrul trulpa gyé
And the white lotus in the lower left sends out emanations of magical creation.

Dorje kyiltrung nyampa nyi du shyuk
Seated in the vajra posture of equality,

Dukngal dung sel dar gyi töyok dang
You wear the silken shirt that dispels the agony of suffering,

Nyönmong drimé ma gō shamtab sol
And the skirt of being untainted by the flaws of disturbing emotions.

Gödö rekong rinchen gyen gyi tré
Adorned with the jewel ornaments that fulfill all needs, hopes and wishes,

Longchö rabdzok rik ngé ugyen sol
You wear the crown of the five families, the perfection of prosperity.

Nyingjé ridak pakpa trak na chang
With the skin of the antelope of compassion draped over your shoulder,

Khorwa dong né truk la chaktsal tö
I salute and praise you who overturns the depths of samsara.

HUNG dü sum sangye orgyen trulpé ku
HUNG! Buddha of the three times, nirmanakaya of Uddiyana,
Shyi yi shyal chik tikké chenpor khyil
Your one face of the ground is contained in the great sphere,

Lam gyi chak nyi tabshé dudral mé
Your two arms of the path are inseparable means and knowledge,

Sishyir mi né shyabzung rolpé tab
And your legs in the playful posture are the nondwelling in existence and peace.

Zungdzin dridral kudok karsal la
While your body is the brilliant white of being undefiled by dualistic fixation,

Dro la jé chak nyingjé mar dang tser
It shines with the passionate red color of caring for sentient beings.

Gang dul der tön tro dzum zijin bar
You blaze with the wrathful smile and majestic splendor of manifesting yourself for whoever needs you.

Khyimpé chö nam yönten lhün dzokpar
To show that you utilize the attributes of a house-holder as spontaneously perfect qualities,

Lam du khyer tön sang gö karpö teng
You wear the white secret garment underneath.

Sang ngak dzö chang ber chen ngo tra dang
Above that is the embroidered blue brocade gown of possessing the treasury of Secret Mantra,
Mingyur dechen dorje ku rek ching
tied together with the indestructible waistband of unchanging
great bliss.

Tępé ngadak chögö marpo la
Upon the red Dharma robes of mastery over the teachings

Changchub sem nyi ser gyi hari dri
Are drawn golden flourishes of the twofold awakened mind.

Tämché wangdü zab ber mukpor ché
With the maroon brocade cape of magnetizing everything,

Nangsi zilnön tak kyi chakgyé lub
You are wrapped in the symbolic mudra of subjugating all that
appears and exists with your splendor.

Wang gi chöpen pema tongdrol ché
Your great lotus crown of mastery that liberates through sight

Ték gü yönten lhün dzok ché kyi gyen
Is adorned with spontaneously perfect attributes, the qualities
of the nine vehicles.

Chak yé lha dang nyimé dorje tsōn
The vajra weapon in your right hand, indivisible from the deity,

Bumpé wang dzok nangtong kha la deng
Is raised into the sky of visible emptiness, the perfection of the
vase empowerment.

 Yönpé nyamshyak rinchen kapala
The jewel kapala, held in equanimity in your left hand,
Sangwé wang dzokjang sem chū kyi tam
Is filled with the nectar of bodhichitta, the perfection of the secret empowerment.

Dé ü chimé yum gyi bumpa ru
In its center, within the consort vase of immortality,

Sumpé wang dzok ga shyi dütsi kyil
Flows together the nectar of the four joys, the perfection of the third empowerment.

Rendö kün kong yishyin norbū gyen
Adorned with the wish-granting jewel to fulfill all desires and hopes,

Shypé wang dzok tsolmé lhün gyi drub
It is effortlessly and spontaneously present, the perfection of the fourth empowerment.

Bepé yum tsön khatam yön na tril
To symbolize the hidden consort, you embrace a khatvanga with your left arm,

Riktsal wang dzok tsesum namtar go
With three points as the three gates of emancipation, the perfection of the empowerment of awareness-expression,

Tābshé dro dul natsok gyen gyi tré
It is adorned with the numerous ornaments of skillfully taming beings.

Chetsen drenda dralwé sengtri dang
On the lion throne of unrivaled majesty,
Chakdral pema detong nyidé teng
Upon the lotus of detachment and the sun and moon of bliss and emptiness,

Nangsi jazer tikler trukpé long
Within the expanse of all that appears and exists swirling in rainbow lights and spheres,

Tsénpé palbar ökur lham mér shyuk
You are vividly present as the body of light shining in the splendor of the major and minor marks.

Ku yi trulpé chok chu shying künkhyab
You fill all the realms of the ten directions with bodily emanations.

Shyingkham rabjam ku yi ying su dzok
The infinite realms are complete within the sphere of your body.

Chö kyi sung yang namkhé ta dang nyam
Your melodious voice of the Dharma is as vast as space.

Tük kyi gongpa zangtal dümajé
Your mind’s realization is totally open and uncompounded.

 Yönten samyé jöpé yul lé dé
Your inconceivable qualities transcend the realm of description.

Trinlé dro dul tsolmé taktu juk
Your activity of taming beings is effortless and constantly enacted.
Kyilkhor tso chok rik nam kun gyi dak
Supreme lord of the mandala, sovereign of all families,

Pema tötreng tsal la chaktsal tö
Padma Tötreng Tsal, I salute and praise you.

Hung hrih ngowo dechen yeshe chik nyi lé
Hung hrih! From the essence, the single wisdom of great bliss,

Rangshyin magak sharwé kyilkhor lha
And the nature, manifesting unobstructed as the mandala deities,

Tukjé dzepé chotrul sam mikhyab
The capacity, inconceivable magic of enlightened deeds,

Shyi dang tro gar köpa chiryang tön
Shows in all possible ways as the peaceful and wrathful displays.

Gyalwé dungtsob rigdzin drowé gön
Successor of the Conquerors, Vidyadhara Protector of Beings.

Khyen rab tarchin rigdzin mawé seng
Perfector of knowledge, Vidyadhara Lion of Speech.

Ngödrub chok nyé rigdzin pemé shyab
Attainer of supreme siddhi, Vidyadhara Padmakara.

Mutek dul dzé rigdzin dü kyi shé
Tamer of heretics, Vidyadhara Slayer of Mara.

Lha dang nyimé rigdzin dzamling gyen
Inseparable from the yidam deity, Vidyadhara Ornament of the
World.

Chimé dorje rigdzin pema jung  Vājra immortality, Vidyadhara Padmasambhava.

Khyepar papké rigdzin küntu chang  Supremely exalted, Vidyadhara All-holder.

Drekpa tsarchö rigdzin drowolö  Annihilator of drekpa-spirits, Vidyadhara Drowolö.

Khordé zilnön rigdzin drakpo tsal  Master of samsara and nirvana, Vidyadhara Wrathful Power.

Yeshe long gü rigdzin palchenpo  Nine wisdom spheres, Vidyadhara Great Glorious One.

Sinpö kha nön rigdzin tötreng tsal  Subjugator of rakshasas, Vidyadhara Tötreng Tsal.

Ku sum yermé rigdzin dechen gyal  The three kayas indivisible, Vidyadhara King of Great Bliss.

Kün kyang gang dul gyen dang chaluk dzok  All of you, complete with ornaments and attire to tame whoever is in need,

Sosö rik kyi tsombu tayé shing  With infinite groups of each of your own kind,

Trulpa yangtrul nyizer dul tar gyé  Sending out emanations and re-emanations, like dust motes on a sunbeam,
Dzepa chunyi tön la chaktsal tö
Enactors of the twelve deeds, I salute and praise you.

Hung hrih chönyi ying lé yeshé kurshyengpa
Hung hrih! Manifest in wisdom forms from the space of dharmata,

Tākché lasok mu shyi tokpa jom
Destroyers of the fourfold concepts of eternalism and nihilism,

Tābshé dro dul yishyin rewa kong
Skillful tamer of beings, wish-fulfilling all hopes,

Dorje rinchen pema lé kyi rik
Families of vajra, ratna, padma, and karma,

Trinlé shyiden pawo khandrö tsul
Possessors of the four activities, in the form of dakas and dakinis,

Tsemé nam shyi rang tak chakgya chen
Bearing the individual insignia of the four immeasurables,

Nampar tarpā gyé kyi ngowo nyi
Identities of the eight types of emancipation,

Gowa yabyum nam la chaktsal tö
Male and female gate-keepers, I salute and praise you.

HUNG HRIH shyenyang kyilkhor chenpö choktsam su
HUNG HRIH! Moreover, in the cardinal and intermediate directions of this immense mandala,
Jinlab ngödrub trinlé kün gyi dak
Lords of blessings, siddhis, and activities,

Trin tar tibpé rabjam tsa sum lha
All-encompassing divinities of the Three Roots, gathered like cloud banks,

Samyé gyutrul drawar chaktsal tö
Inconceivable magical net, I salute and praise you.

First separate the samaya and wisdom beings:

DROOM BISHO BISHUDDHE HRIH HUNG PÉ DZA

Daknyi tsawé kyilkhor lé
From myself, the root mandala,

Yeshe kyilkhor nyipa ché
Detaches a second wisdom mandala

Dün gyi namkhar shyukpa yi
To be present in the sky before me.

Nyiké tuk sok yigé tar
Around the life-syllables in the heart centers

Ngak treng drar ché khorwa lé
Spins the self-resounding mantra garland

Özer pakyé trowar gyur
From where radiate boundless rays of light.
Next, for the recitation invocation:

HUNG HRIH  rigdzin lamé lhatsok ying né shyeng
HUNG HRIH! Divinities of vidyadhara gurus, manifest from space.

Tukdam né né kul lo dzap dra drok
I invoke you from the core of your heart samaya, utter the sounds of recitation.

Nangtong ku yi chakgyé tongsum gang
With apparent and empty bodily forms, you fill the billionfold universe.

Drak tong sung gi dzap yang druk tar dir
With resounding and empty mantra tones of speech, you roar like thunder.

Riktong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the state of luminosity.

Lha nam tamché dewé gar gyi rol
All the deities, delighting in the dance of bliss,

Ngak nam tsolmé dorje lu yi kul
Invoke the mantras with effortless vajra songs.

Tuk ni drol dzé yeshe sok dangché
The liberating life-force of wisdom endows your minds.

Masal bardu kyé ching depar bé
Until reaching clarity, I will endeavor in visualization and
recitation.

Madrub bardu gongpa mi tang sol
Until perfection, don’t forsake your intentions!

Ma yel tukdam chenpö dü la bab
Do not forget me, the time for your great heart-samaya has come!

Nyendrub nam shyi ten tok di nyi du
On this very seat, let me perfect the fourfold approach and accomplishment,

Tarchin kyilkhor dakpor drubpar dzö
And make me realize the lord of the mandala.

With this supplication and with one-pointed concentration,
Persevere, like the steady flow of a river,
In all the root recitations
For the three kayas, the combined, and for the activities.

OM AMARANI DZIWANTIYÉ SO HA
OM MANI PEMÉ HUNG HRIIH
OM AH HUNG BENZA GURU PEMA SIDDHI HUNG AH
OM AH HUNG BENZA GURU PEMA TÖ TRENGTSAL BENZA SAMAYA DZA SIDDHI PHALA HUNG AH
HARINISA RATSA HRIYA TSITTA HRING HRING DZA SARVA SIDDHI PHALA HUNG

If you like, make extensive recitations
By combining the chant-invocation for the chief figure and
retinue individually.
At intervals, make the tongtsik offering,
And the basic praise by supplication.

Moreover, invoke with this vajra song:

**Om deshek yeshe gyurwamé**
OM! Sugata wisdom, unchanging,

**Tenyo kün la khyabpé sok**
Life-force pervading all animate and inanimate,

**Chakgyé zuk su rangnang bé**
Naturally manifest in visible mudra-forms,

**Kyilkhor chenpor küntu dzok ho**
Fully perfected as the great mandala, ho!

**Om pemé yeshe gakpamé**
OM! Padma wisdom, unceasing,

**Drayang gyatsö jesu dro**
Encompassing an ocean of tones,

**Semchen kham nam sé dzepa**
Awakening the potential in all beings,

**Drak tong yigé khorloché ho**
Great wheel of syllables, resounding yet empty, ho!

**Om dorje yeshe tokpamé**
OM! Vajra wisdom, free of thought,
Ösal rangshyin kha dang nyam
Luminous nature, equaling space,

Trö dang trömé tsul lé dé
Beyond the confines of constructs and simplicity,

Sam gyi mi khyab tikler khyil ho
Contained in the great inconceivable circle, ho!

OM dö jung yeshe tsolwamé
Om! Wishfulfilling wisdom, beyond effort,

Shé dang sheja tamché pa
Universal nature of knower and knowables,

Lhün gyi drupé Yönten tsal
Expression of spontaneously present qualities,

Peldrib dralwé gyen du shar ho
Manifest as adornments beyond increase and decrease, ho!

OM lé kyi yeshe tokpamé
Om! Karma wisdom, unobstructed,

Dulja nam dang tünpar tön
Displayed in accordance with those to be tamed,

Pendok tsarché jezung bé
Benefiting, annihilating, and accepting,

Demchok gyumé gar gyi rol ho
Sporting the illusory play of supreme bliss, ho!
Om ku sung tuk kyi yeshe ying
Om! Wisdom space of body, speech, and mind,

 Yönten trinlé lhün gyi dzok
Spontaneously-perfected qualities and activities,

Jinyé nampa tamché pé
Nature of all aspects, whatever exists,

Gyutrul drawé riktsal chang ho
Wielders of the awareness-display of the Magical Net, ho!

Di ni rigdzin nyingpö gyü
This is the Vidyadhara Essence Tantra,

Gya ché rab zab dorje tsik
The vast and utterly profound vajra words.

Len chik tsam shyik jöpé kyang
Uttering them merely once,

Kyilkhor samyé ngödrub gyur
Makes you attain the siddhis of countless mandalas.

Next, with joined palms:

Om rigdzin kyilkhor lhatsok nam
Om! Whole assembly of vidyadhara mandala deities,

Dak la sen ching gong su sol
Please listen and pay heed to me!

Dakchak marik trulpa yi
Through our ignorance and confusion,

Chakgya ma sal dzap dé yel
We have not visualized the mudra and have neglected the recitation.

Tingdzin gongpé tsal ma dzok
Not perfecting the power of concentration and meditation,

Jing gö chalwar gyurpa sok
We have been dull, agitated, mixed-up, and so forth.

Nongpar gyurpa chichi kün
Whatever faults we may have done,

Nying né gyöpé tol shak na
When we openly admit them with sincere regret,

Dribmé tsangpé ngödrub tsol
Please grant the siddhi of unobscured purity.

Recite the Hundred Syllables many times,
And remain in the state of nonarising mind.

In order to receive the empowerments,

For the entering of the wisdom mandala:

OM AH HUNG SO HA BENZA SAMAYA KAYA WAKA TSITTA GUNA
Om shintu nampar dakpa yi
Om! The deities wielding the awareness power of wisdom,

Yeshe riktsal changwé lha
Utterly and totally pure,

Döné rang dang lhenchik kyé
Are intrinsic to myself since the beginning

Dorje shyi yi ying su dzok
And complete as the nature of the four vajras.

Damtsik yeshe yermé par
With samaya and wisdom inseparable,

Changchub sem su ro chikpé
Of the same taste of being bodhichitta,

Wangkur jinlab mepo ché
The wondrous empowerments and blessings

Ku shyi ngowor lhün gyi drub
Are spontaneously present as the essence of the four kayas.

Om benza samaya hung sato kaya waka tsitta jnana
Benza dza hung bam ho

Dündu shyukpé yeshepa
The wisdom being, seated in front,
Rang dang yermé ten ching nyé
Is pleased and firmly inseparable from myself.

Sal nang dzokpé tingdzin la
In the samadhi of perfecting the vivid presence,

Nyampar shyakpé lam du khyer
I will practice by resting in evenness.

Alternately, request the siddhis when signs appear,
Or gather the articles for specific use,
Such as vajra tsegal, mamsa, and so forth,
And dissolve into them all the siddhis of existence and peace.
Accompanied by songs of one-pointed yearning,
At the dawn of the Vajra Rakshasa,
Invoke the assembly of vidyadhara power-wielders:

HUNG HRIH chöying ta dang dral bé kyilkhor né
HUNG HRIH! From the boundless dharmadhatu mandala,

Dro la tsechik gongpé tukdam chen
Compassionate ones, who one-pointedly consider sentient beings,

Gongpa da dang nyen né gyüpa yi
Please listen to me, deity assemblies of power-wielding vidyadharas

Rigdzin tsal chang lhatzok gong su sol
Of the mind, sign, and hearing lineages.

Dak gi möpé semchen kün dön tu
For the benefit of all sentient beings, I have devotedly

Sok chir mi tang tingdzin tsechik pé
And with one-pointed concentration, not abandoning even at
the cost of my life,

Nyendrub nam shyi damcha tarchin na
Perfected my commitment of the four aspects of approach and
accomplishment;

Deng dir ngödrub tsolwé dü la bab
So now the time has come to receive the siddhis.

Ku dang yeshe chok gi ngödrub dang
Bestow upon me right now, the supreme siddhis of the kayas
and wisdoms

Tšé dang sönam tünmong ngödrub nam
And all the common siddhis of life and merit,

Danta nyi du dak la tsal né kyang
And make me attain accomplishment

Mi yo ku sung tuk su drubpar dzö
As the immutable Body, Speech, and Mind.

OM AH HUNG BENZA GURU PEMA TÖ TRENGT SAL BENZA
SAMAYA DZA SIDDHI PHALA HUNG AH KAYA WAKA
TSITTA JNANA KARMA SARVA SIDDHI PHALA HUNG

Invoking like this, enjoy the substance of accomplishment.
My nadis and dhatus are filled with the essence of nectar,
Having realized the supreme siddhi.

By the light rays of the essence radiating throughout the ten directions,

The common siddhis are effortlessly accomplished.

Thus I am blessed to be inseparable, forever,

From the great circle of the mandala.

For the thanksgiving, the feast-offering of sense pleasures,

and so forth,

Perform extensively the Seven Concluding Points.

Samaya, seal, seal.

I, Padma, for the sake of future generations,

Have proclaimed these most profound points of the Main Part,

The great tantras of the ocean of vidyadharas,

Are the quintessence of the essence of Mayajala.

Tsogyal, commit them to writing.

Do not let these texts appear, but conceal them as termas.

Once, at the end of the dark age,

When the time has come for the worthy ones with aspirations,

An immense benefit will result.

Thus he spoke.

---

I, Tsogyal, wrote down exactly what he said in the secret script of the dakinis and concealed it in the rock of Khala Rong-go in Dokham.

As treasure guardians, I entrusted Gangmen Gyalmo Tashi Tseringma and Kharak Dorje Khyung Tsünma as chief and attendant.

In the future, may it meet with one of the last incarnations of Lhasey!
Thus I sealed it with an aspiration.

Samaya, seal, seal, seal.

I, Chokgyur Dechen Lingpa, took this out from beneath the left foot of Palchen Heruka at Da-Nyin Khala Rong-Go in the year of the Male Earth Monkey. After keeping the seal of secrecy for eight years, it was later established in writing during a perfect coincidence of time and place.

Up to and including the offerings and praises is according to what the great tertön, himself, uttered from the yellow parchment. The rest was decoded from the actual son-copy of the treasure parchment by Khyentse Wangpo, the joyful servant of the Lotus-born Guru. May virtuous goodness increase.

1 Inserted text
The Practice Manual for the Recitation of Approach and Accomplishment, [Dzabkyi Koljang].

According to The Guru’s Heart Practice, Dispeller of All Obstacles

Dzapkyi Köljang

The Practice Manual for the Recitation of Approach and Accomplishment, the Dzapkyi Köljang, and the text Opening of the Mansion of Recitation (dza pra khang dbye ba), also called Gzhi Bstod, are like skeletons of the practice that are interwoven at appropriate places. Additionally, verses from the Barchey Lamsel are inserted as well as a supplication and an offering prayer. Sometimes merely one line and the etcetera sign reference these. In the past, the practitioner was expected to know most of these verses by heart or at least be capable of flipping back and forth very quickly between the two primary parts. For the sake of ease, for us modern-day yogis, I have combined them all together in the way they are chanted. It helps to get a clearer idea of the meaning, even though it falls short of strict purity.

Please excuse any breaches.
Marcia Dechen Wangmo
I, Padma Tötreng,
Am the embodiment of the ocean of the three roots.  
Like the infinite mandala circles  
Which arise from and dissolve back into space,  
I manifest mantras, mudras,  
And various kinds of inconceivable activities,  
In every possible way, for those who need to be tamed.  
The meaning and words of the wisdom essence,  
Of the especially profound tantra sections,  
Known as ‘Vidyadhara Mayajala,’  
Are unfailing and have swift blessings  
For helping the devoted accomplish siddhi.  
Having resolved this essence of the most profound Heart Practice,  
Through ascertaining the oral instructions,  
I now teach the magical wheel of the visualizations for reciting  
The approach, accomplishment, and activities  
Of the inner practice of Barchey Künsel,  
For the benefit of the qualified king and my present disciples  
As well as for those of future generations.  
Samaya.

To this there is first the threefold approach:
The benefit of self, other, and mutual.
First, chiefly for the benefit of self,
The gathering of the blessings and siddhis,
And the practice of vajrayāna life;
By means of the lord of the family,
Spin the magical wheel of visualization in this way.

**HUNG HRIH!**

Rikdak tsepakmé gön ying né shyeng
**HUNG HRIH!**
Lord of the Family, Amitayus, manifest from space.

Tukdam né né kul lo dzap dra drok
Uttering the sounds of recitation, I invoke you.

From the core of your heart-samaya, please come!

Nangtong ku yi chakgyé tongsum gang
With apparent and empty bodily forms, you fill the billionfold universe.

Drak tong sung gi dzap yang druk tar dir
With resounding and empty mantra tones of speech, you roar like thunder.

Riktong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the state of luminosity.

Lha nam tamché dewé gar gyi rol
All the deities, delighting in the dance of bliss,
Ngak nam tsolmé dorje lu yi kul
Invoke the mantras with effortless vajra songs.

Tuk ni drol dzé yeshe sok dangché
The liberating life-force of wisdom endows your “minds”.

Masal bardu kyé ching depar bé
Until attaining clarity, I will endeavor in visualization and recitation.

Madrub bardu gongpa mi tang sol
Until I reach perfection, please don’t forsake your intentions!

Ma yel tukdam chenpö dü la bab
Do not forget me, the time for your great heart-samaya has come!

Nyendrub nam shyi ten tok di nyi du
On this very seat, let me perfect the fourfold approach and Accomplishment,

Tarchin kyilkhor dakpor drubpar dzö
And make me realize the lord of the mandala.

Chiwö rikdak tsepakmé gön gyi
From the HRIH in the heart center of Lord Amitayus, the lord of the family above my head,

Tukké hrih lé özer chok chur трö
Rays of light radiate throughout the ten directions,
Rang gi la tsé chenyam yarwa dang
Restoring my life and vitality, which have been cut, damaged, or dwindled away.

Chinö sa chu mé lung jungwé chü
Externally, the essences of the universe’s elements of earth, water, fire, and wind,

Nangchü kham sum drowé tsesö tob
Internally, the life, merit, and power of its inhabitants, the beings of the three realms,

Sangwa gyalwa sé dangché nam kyi
And innermost, the wisdom qualities of knowledge, compassion, and ability

Khyentsé nüpé yeshe yönten kün
Of all the victorious ones and their sons,

Dütsi khadok na ngé nampar kuk
Are all summoned back in the form of five-colored nectar

Chak gi bumpé nang shyuk shyu shying khol
Which enters the vase he holds in his hand, where it melts and boils.

Chiwo né gyü rang lü kün gangwé
Passing down through the top of my head, it fills my entire body.

Drib shyi dak ching wang dang ngödrub tob
The four obscurations are purified, the empowerments
and siddhis are obtained,

Chimé dechen dorje sok drub gyur
And the vajra life of immortal great bliss is accomplished.

Thinking this, recite:

OM AMARANI DZIWANTIYÉ SOHA

At times, make offerings and praises

Offering Prayer

Yeshe lhatsok chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tö
I praise your body, speech, mind, quality, and activities.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

MAHA AMRITA BALINGTA RAKTA KHAHI

Thus play music and [after each thousand mantras] repeat the offerings and praises.
With your palms joined, say,

HRIH

Ngotsar püntsok dechen shying
From the amazing, excellent, abundant realm of Great Bliss,

Köpa tsemé podrang né
Perfectly arranged immeasurable palace,

Dü sum sangye tamché kyi
All buddhas of the three times,

Chö kyi ku yi ngowo nyi
The essence of the Dharmakaya,

Yeshe nangwa lammewa
The vividness of all wisdom appearances,

Tsepakmé gön chomdendé
The Lord of all the Victorious ones, Amitayus,

Yabyum sé dang tsünmo dang
Master and lady, son, and queen,

Düpé khor dangché nam kyi
With all of your assembled retinues,

Tukjé dak la jingyi lob
With your compassion, bestow your blessings upon me.
Tsewé dak sok lam na drong
With your love, guide me and others on the path!

Gongpé dak la ngödrub tsol
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol
With your powers, dispel my obstacles and those of others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.

Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchey ying su sol
Clear the secret obstacles into space.

Güpé chaktsal kyab su chi
Respectfully, I bow down and take refuge in you.

OM AMARANI DZIWANTIYÉ SOHA

By that reflection,
Supplicate in this way:

Recite four or twelve times one hundred thousand.

To meet the deity in actuality,
To hear his voice and find attainment in samadhi,
Or when these occur in vivid visions,
Or when, finally, in dreams, the sun and moon rise,
To find the signs of Body, Speech, and Mind,
To drink nectar or that crops ripen,
That a great river overflows and so forth,
These are omens that you will accomplish immortality.
At that time you should receive the siddhis.
Samaya.
By means of the noble Tamer of Beings,
For the benefit of others, envisage these steps of concentration
Which shake the six realms from their depths:

**HUNG HRIH!**

**Dro dul tukjé chenpo ying né shyeng**

**HUNG HRIH!** Tamer of Beings, Great Compassionate One, manifest from space.

**Tukdam né né kul lo dzap dra drok**
I invoke you from the core of your heart samaya, utter the sounds of recitation.

From the core of your heart-samaya, please come!

**Nangtong ku yi chakgyé tongsum gang**
With apparent and empty bodily forms, you fill the billionfold universe.

**Drak tong sung gi dzap yang druk tar dir**
With resounding and empty mantra tones of speech, you roar like thunder.
Riktong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the state of luminosity.

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All the deities, delighting in the dance of bliss,

Ngak nam tsolmé dorje lu yi kul
Invoke the mantras with effortless vajra songs.

Tuk ni drol dzé yeshe sok dangché
The liberating life-force of wisdom endows your minds.

Masal bardu kyé ching depar bé
Until attaining clarity, I will endeavor in visualization and recitation.

Madrub bardu gongpa mi tang sol
Until I reach perfection, please don’t forsake your intentions!

Ma yel tukdam chenpö dü la bab
Do not forget me, the time for your great heart-samaya has come!

Nyendrub nam shyi ten tok di nyi du
On this very seat, let me perfect the fourfold Approach and Accomplishment,

Tarchin kyilkhor dakpor drubpar dzö
And make me realize the lord of the mandala.
Dro dul pakpé tukkar pé dé teng
In the heart center of the noble Tamer of Beings, upon a
lotus and moon,

Ü su HRIH yikkar tser öbar shying
The brilliant white letter HRIH glows with light,

Dab ma druk la yik druk ngak kyi tsen
Adorned by the Six Syllable mantra on the six petals
surrounding it.

Dorje drayang dzap kyi kulvé tü
By the power of invoking with the vajra-melody
recitation, the six realms are purified.

Hung lé melong yeshe ngowo nyi
From HUNG, the essence of the mirror-like wisdom,

Özer tingnak nyalwé yul du trö
Deep blue rays of light stream forth to the hell realms,

Shyedang lé jung tsadrang dukngal jang
Purifying the misery of heat and cold resulting from
aggression,

Nöchü dorje pakpé shying du gyur
The world and its inhabitants become the noble Vajra
Realm.

OM MANI PEMÉ HUNG HRIH

Mé lé nyamnyi yeshe ngowo nyi
From ME, the essence of the wisdom of equality,

Özer serpo yidak yul du trö
Yellow rays of light stream forth to the realm of pretas,

Serna lé gyur trekom dukngal jang
Purifying the misery of hunger and thirst resulting from greed,

Nöchü rinchen pakpé shying du gyur
The world and its inhabitants become the noble Ratna Realm.

OM MANI PEMÉ HUNG HRIH

Pé lé chöying yeshe ngowo nyi
From PAD, the essence of dharmadhatu wisdom,

Özer karpo düdrö yul du trö
White rays of light stream forth to the realm of animals,

Timuk lé jung len kuk dukngal jang
Purifying the misery of stupidity and muteness resulting from ignorance,

Nöchü deshek pakpé shying du gyur
The world and its inhabitants become the noble Sugata Realm.

OM MANI PEMÉ HUNG HRIH
Ni lé sortok yeshe ngowo nyi
From Ni, the essence of discriminating wisdom,

Özer marpo mi yi yul du trö
Red rays of light stream forth to the realm of human beings,

Döchak lé jung drel pong dukngal jang
Purifying the misery of bustle and poverty resulting from desire,

Nöchü pema pakpé shying du gyur
The world and its inhabitants become the noble Lotus Realm.

OM MANI PEMÉ HUNG HRIH

Ma leja drub yeshe ngowo nyi
From MA, the essence of the all-accomplishing wisdom,

Özer janggu lhamin yul du trö
Green rays of light stream forth to the world of *asuras*,

Trakdok lé jung tabtsö dukngal jang
Purifying the misery of fighting and strife resulting from envy,

Nöchü lé kyi pakpé shying du gyur
The world and its inhabitants become the noble Karma Realm.
OM MANI PEMÉ HUNG HRIH

OM lé ösal yeshe ngowo nyi
From OM, the essence of the wisdom of luminosity,

Özer kar tser lha yi yul du trö
Brilliant white rays of light stream forth to the world of the gods,

Ngagyal lé jung po tung dukngal jang
Purifying the misery of transmigration and falling resulting from arrogance.

Nöchü rik dü pakpé shying du gyur
The world and its inhabitants become the noble All-Embodying Realm.

OM MANI PEMÉ HUNG HRIH

HRIH lé yermé yeshe ngowo nyi
From HRIH, the essence of undivided wisdom,

Özer pakyé namkha khyabpar trö
Boundless rays of light radiate, filling all of space,

Khanyam drowé lé nyön dukngal jang
Purifying the karmas, kleshas, and sufferings of beings equal to the sky in number,

Kün kyang dro dul pakpé shying du gyur
Thus everything becomes the noble realm of the Tamer
of Beings.

OM MANI PEMÉ HUNG HRH

Nangwa tamché tukjé chenpö ku
All sights are the forms of the Great Compassionate One,

Drar drak yigé drukpé ngak kyi yang
All sounds are the song of the six syllable mantra,

Dren tok tongnyi nyingjé yermé ngang
All thoughts are the continuity of indivisible emptiness and compassion;

Khorwa dongtruk trinlé tarchin gyur
The activity of shaking samsara from its depths is perfected.

OM MANI PEMÉ HUNG HRH

Offering Prayer

Yeshe lhatso chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tö
I praise your body, speech, mind, qualities, and activities.
Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

Maha amrita balingta raktaka khaht

Hrih!
Sharchok riwo talé shying
From the Mount Potala Buddhahfield in the eastern direction,

Changchub chenpö podrang né
The great awakened palace,

Dü sum sangye tamché kyi
All Buddhas of the three times,

Longchö dzok kü ngowo nyi
The essence of the Sambhokakaya,

Palden pema gar gyi dak
Glorious lotus, dance master,

Chenrezig wang drowé gön
Lord Avalokiteshvara, protector of beings,

Kalzang sempa sem ma dang
The bodhisattvas and bodhisattmas of the good kalpa,

Rigpa dzinpé khor nam kyi
And the retinue of all the Vidyadharas,
Tukjé dak la chin gyi lop
With your compassion, bestow your blessing upon me.

Téwé dak sok lam na drong
With your love, guide me and others on the path.

Gongpé dak la ngödrup tsol
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol
With your powers, dispel the obstacles of myself and others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.

Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchey ying su sol
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

OM MANI PEMÉ HUNG HRIH

Through practicing one-pointedly in this way,
By ten million, you will accomplish all the activities.
In actuality or vision to meet the Noble One,
To feel effortlessly altruistic and compassionate,
In dreams, that pus, blood, and filth pours down,
To take a bath and put on white garments,
To fly through the sky and travel upon water,
And to deliver many beings from dreadful places;
These and other signs of virtue,
Should be known as omens of purified obscurations and benefit for others.
Samaya.

The recitation for self and others without duality:
By means of the main figure of the mandala,
Give rise to all the various visualizations
Of deity, mantra, and all aspects.

HUNG HRIH!

Kyilkhor tso chok lama ying né shyeng
HUNG HRIH! Supreme Chief of the Mandala, Guru,
manifest from space.

Tukdam né né kul lo dzap dra drok
Uttering the sounds of recitation, I invoke you.

From the core of your heart-samaya, please come!

Nangtong ku yi chakgyé tongsum gang
With apparent and empty bodily forms, you fill the billionfold universe.

Drak tong sung gi dzap yang druk tar dir
With resounding and empty mantra tones of speech, you roar like thunder.
Riktong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the
state of luminosity.

Lha nam tamché dewé gar gyi rol
All the deities, delighting in the dance of bliss,

Ngak nam tsolmé dorje lu yi kul
Invoke the mantras with effortless vajra songs.

Tuk ni drol dzé yeshe sok dangché
The liberating life-force of wisdom endows your minds.

Masal bardu kyé ching depar bé
Until attaining clarity, I will endeavor in visualization and recitation.

Madrub bardu gongpa mi tang sol
Until I reach perfection, don’t forsake your intentions!

Ma yel tukdam chenpö dü la bab
Do not forget me, the time for your great heart-samaya has come!

Nyendrub nam shyi ten tok di nyi du
On this very seat, let me perfect the fourfold approach and accomplishment,

Tarchin kyilkhor dakpor drubpar dzö
And make me realize the lord of the mandala.

Rangnyi rik dü lamé tukka ru
In my heart center, as the Guru Embodying all families,

Ser gyi dorje tsé ngé tewé bub
Within the central sphere of a five-pronged golden vajra,

Dawé teng na tuk sok HRIH karpo
Is the white letter HRIH, the spiritual life-force, upon a moon disc.

Dé tar ngak treng karsal yé su khor
Surrounding it, the radiant, white mantra chain revolves clockwise.

Özer na ngé trengwa rab tröpé
The strings of five-colored rays of light radiate immensely,

Chok chü shying shyuk gyalwa sé ché chö
Making offerings to the victorious ones and their sons abiding in all realms of the ten directions,

Ku sung tuk kyi jinlab ngödrub dü
And gathering back the blessings and siddhis of Body, Speech, and Mind.

Lar trö kham sum nöchü tamché khyab
Radiating again, they fill the universe and all inhabitants of the three realms,

Tamal nang shyen gyü dang chepa jang
Thus purifying the clinging to ordinary experience
Chinö pema drawé shyingkham cher
In the external world as the realm of the Lotus Net

Dro kün rik dü lamé chakgyar shyeng
All beings manifest as the forms of the guru embodying all families.

Drak tong dorje ngak dré namkha gang
The resounding yet empty sound of the vajra mantra fills all of space.

Dren tok rangdrol ösal ying kyi gyen
Self-liberated thoughts are the adornment of the space of luminosity.

Dakshyen nyimé chuda jatsön tar
Self and others without duality, like the moon in water or like rainbows,

Nangsi shyir shyeng kyilkhor chik tu dzok
Are perfected in the single mandala of appearance and existence as manifest ground.

YING DANG RIGPA YERMÉ NGANG NÉ DÉ

Recite within the state of indivisible space and awareness.

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

Offering Prayer
Yeshe lhatsok chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tö
I praise your body, speech, mind, qualities, and activity.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

MAHA AMRITA BALINGTA RAKTA KHAHI

HUNG HRIH!

Lhonub ngayab palri shying
From the Glorious Buddhafield on Chamara to the southwest,

Pema ö kyi podrang né
The palace of lotus light,

Dü sum sangye tamché kyi
All the buddhas of the three times,

Trulpé ku yi ngowo nyi
The essence of the Nirmanakaya,

Palden sangye pema kyé
Glorious lotus born Buddha,
Nangsi zilnön tötrengtsal  
Subjugator of appearance and existence, Tötreng tsal,

Yidam pawo khandro dang  
Yidams, dakas, and dakinis,

Chösung gyatso khor ché kyi  
Surrounded by an ocean of dharma protectors

Tükjé dak la chin gyi lop  
With your compassion, bestow your blessing upon me.

Tšéwé dak sok lam na drong  
With your love, guide me and others along the path.

Gongpé dak la ngödrup tsol  
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol  
With your powers, dispel the obstacles of myself and others.

Chi yi barchey chi ru sol  
Clear the outer obstacles externally.

Nang gi barchey nang du sol  
Clear the inner obstacles internally.

Sangwé barchey ying su sol  
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi  
Respectfully, I bow down and take refuge in you.
With OM at the beginning and HUNG at the end,
The ten vajra syllables in between
Are the root mantra embodying all the vidyadhāras.
By reciting them twelve hundred thousand times you will attain siddhi.
At that time, the grades of signs
Are in actuality, in vision, or in dreams, though without fixedness,
To meet him face to face or to hear his voice, that great bliss blazes forth,
To have powers, or that experience and realization increase,
That dakas and dakinis gather,
To hear the sounds of song and dance, music and chanting,
That a rain of flowers falls, or to be enveloped in exquisite fragrance,
That the great resplendence of wisdom descends, and so forth;
These are explained as the omens of blessing and siddhi.
Samaya.

The yogi who has already done the Approach
Should practice the general and specific Accomplishment.
First, in the outer way, practice the accomplishment
Of all the mandala figures.

Rigdzin lamé lhatsok ying né shying
Hung Hrih! Divinities of Vidyadhara Gurus, manifest from space.

Tukdam né né kul lo dzap dra drok
Uttering the sounds of recitation, I invoke you.

From the core of your heart-samaya, please come!

Nangtong ku yi chakgyé tongsum gang
With apparent and empty bodily forms, you fill the billionfold universe.

Drak tong sung gi dzap yang druk tar dir
With resounding and empty mantra tones of speech, you roar like thunder.

Rikttong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the state of luminosity.

Lha nam tamché dewé gar gyi rol
All the deities, delighting in the dance of bliss,

Ngak nam tsolmé dorje lu yi kul
Invoke the mantras with effortless vajra songs.

Tuk ni drol dzé yeshe sok dangché
The liberating life force of wisdom endows your minds.

Masal bardu kyé ching depar bé
Until attaining clarity, I will endeavor in visualization and recitation.
Madrub bardu gongpa mi tang sol
Until I reach perfection, please don’t forsake your intentions!

Ma yel tukdam chenpö dü la bab
Do not forget me, the time for your great heart-samaya has come!

Nyendrub nam shyi ten tok di nyi du
On this very seat, let me perfect the fourfold approach and accomplishment,

Tarchin kyilkhor dakpor drubpar dzö
And make me realize the lord of the mandala.

Dak dang kyilkhor lhatso tamché lé
From myself and the entire assembly of mandala deities,

Rang dré zukku namkha khyabpar trö
Body replicas stream forth, filling the sky.

Dorje gar dzé ngak kyi dra chen drak
They perform vajra dances and proclaim the tremendous sound of mantra.

Tuk ni ösal gyurmé dewé nyam
Their minds are the blissful experience of changeless luminosity.

 Yönten chötrin chok chū shying kün trik
Offering clouds of qualities gather throughout all realms of the ten directions
Sé ché gyal kün zakmé dewé nyé
Pleasing all the victorious ones and their sons with unconditioned bliss.

Trinlé dro dul dzepa tayé kyi
The limitless activities of deeds to tame beings

Kham sum semchen drib nyi yongsu jang
Completely purify the two obscurations of all beings of the three realms.

Changchub sem kyi dütsi wangkurwé
By receiving empowerments with the nectar of bodhichitta,

Kün kyang tsa sum lha yi chakgyar sé
Everyone manifests in the forms of the deities of the Three Roots.

Nangtong yermé yeshe kyilkhor lha
These wisdom mandala deities of indivisible appearance and emptiness

Samyé gyutrul drawé tsombur shar
Are present as the groups of the infinite web of magical creations.

OM AH HUNG BENZA GURU PEMA TÖTRENGTSAL BENZA SAMAYA DZA SIDDHI PALA HUNG AH

In the inner way, perform the profound HUNG practice.
Dak dang kyilkhor tamché kyi
Fivefold HUNG syllables from the letter HUNG in the heart centers

Tükké hung lé hung yik ni
Of myself and all the mandala figures,

Ngaden rangdra druk tar drok
Roar their thunderous self-sound,

Nangsi tamché khyabpar трö
Pervading the entire phenomenal world.

Gyalwa chö ching ngödrub dü
They make offerings to the victorious ones, gather back siddhis,

Drowé lé nyön tamché dang
And purify all beings’ karmas and kleshas,

Khyepar tamal shyen nang jang
Especially their clinging to ordinary experience.

Tšokhor kün kyang hung gi lu
The main figure and the entire retinue sing the song of HUNG.

Dorje dang su gyurwa yi
Through this vajra melody,

Dechen yeshe nyam bar né
The experience of the wisdom of great bliss blazes forth,
Riktsal wang chok tobpar gyur
And the supreme empowerment of awareness expression
is attained.

Imagining this, chant:

Hung hung hung hung hung

For the innermost, perform the prana and great bliss recitation.
Assuming the body posture, expel the stale breath.
Linking hung to the exhalation, inhalation, and retention,
Undistracted, recite one-pointedly.

Tük sok lé jung ngak kyi treng
The mantra chain emerges from the spiritual life force,

Dewa chenpö ngowo nyi
The essence of great bliss,

Rang ö yum gyi shyal du shyuk
It enters through the mouth of the self-radiance consort

Pemé lam né dewar jung
And appears blissfully from the lotus.

Dorje norbü lam gyü dé
Passing through the pathway of the vajra jewel,

Galmé tabur khorwa yi
It circles like a spinning firebrand,
Yeshe nyam bar dewé ngang
Making the experience of wisdom blaze forth.

Ma yeng tingdzin zer gyi dab
In this blissful state, plant the stake of undistracted concentration.

Offering Prayer

Yeshe lhatsok chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangvé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tô
I praise your body, speech, mind, quality, and activity.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

MAHA AMRITA BALINGTA RAKTA KHAHI

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

Chö ku nangwa tayé la solwa dep
Dharmakāya Amitabha, I supplicate you!

Long ku tukjé chenpo la solwa dep
Sambhogakāya Great Compassionate One, I supplicate you!
Trul ku péma jungré la solwa dep
Nirmānakāya Padmākara, I supplicate you!

Dak gi lama ngo tsar trulpé ku
My guru, wonderful nirmanakaya,

Gyagar yul du ku trung tö sam dzé
You were born in the land of India, where you studied
    and contemplated;

Bö yul ü su shyal jön drekpa tul
Journeying in person to Tibet, you tamed the demonic
    forces

Orgyen yul du ku shyuk dro dön dzé
Residing in the land of Orgyen, accomplishing the benefit
    of beings.

Tükjé dak la chin gyi lop
With your compassion, bestow your blessing upon me.

Tšéwé dak sok lam na drong
With your love, guide me and others on the path.

Gongpé dak la ngödrup tsol
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol
With your power, dispel my obstacles and those of
    others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.
Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchey ying su sol
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

OM AH HUNG BENZA GURU PEMA TÖT RENGT SAL BENZA
SAMAYA DZA SIDDHI PHALA HUNG AH

Between sessions practice according to the outer way,
Perform the mudras and dance movements
And sing the songs of chanting and recitation.
By exerting yourself in this way for three weeks,
The great resplendence of Body will descend into your body,
Majestic brilliance will glow forth, and great bliss will dawn.

Through receiving the empowerment of Speech in your speech,
You will possess powers and accomplish the words of truth.
Through perfecting the power of Mind in your mind,
You will become proficient in subtle samadhis.
By merely directing oneself to the favorable coincidence,
The yogi observing these signs
Will accomplish all the stages of the activities.
Samaya.

As to the specific individual accomplishments:
With the pride of the chief vidyadhara,
Who is yourself inseparable from the three kayas,
When applying the key points for each
Of the magical wheels of the particular visualizations,
Envision the various displays of samadhi
Within the Magical Net of Wisdom,
Which is one, manifesting in the form of many.

HUNG HRIH!

Rigdzin Gyalwéy Dungdzin ying né shyeng

HUNG HRIH!
Vidyadhara Gyalwéy Dungdzin, manifest from space.

Tukdam né né kul lo dzap dra drok
Uttering the sounds of recitation, I invoke you.

From the core of your heart-samaya, please come!

Nangtong ku yi chakgyé tongsum gang
With apparent and empty bodily forms, you fill the billionfold universe.

Drak tong sung gi dzap yang druk tar dir
With resounding and empty mantra tones of speech, you roar like thunder.

Riktong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the state of luminosity.

Lha nam tamché dewé gar gyi rol
All the deities, delighting in the dance of bliss,
Invoke the mantras with effortless vajra songs.

The liberating life force of wisdom endows your minds.

Until attaining clarity, I will endeavor in visualization and recitation.

Until I reach perfection, please don’t forsake your intentions!

Do not forget me, the time for your great heart-samaya has come!

On this very seat, let me perfect the fourfold approach and accomplishment,

And make me realize the lord of the mandala.

HUNG! In the eastern direction of the mandala, upon a lotus seat,

In the heart center of vidyadhara Gyalwey Dungdzin,
Da teng HRIH tar ngak kyi trengwé kor
Is the letter HRIH upon a moon disc, encircled by the mantra chain.

Ö trö sishyi püntsok tamché kün
The radiating light gathers all the perfections of existence and peace

Tashi dzé tak gyalsi nam dün dang
In the forms of the auspicious signs and substances, of the seven royal attributes,

Ngaden jazer tiklé nampar dū
And of spheres of five-colored rainbow light.

Dak la timpé zijin chok tu bar
By dissolving into me, a brilliant vast splendor blazes forth

Khordé kün gyi wangchuk chenpor gyur
And I become the great lord of all of samsara and nirvana.

OM AH HUNG BENZA GURU PEMA RADZA A NRI TRI DZA DZA SARVA SIDDHI PHALA HUNG

Offering Prayer

Yeshe lhatsok chendren shek
Assembly of wisdom deities, I invite you. Please come!
Chi nang sangcé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tö
I praise your body, speech, mind, qualities, and activities.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

MAHA AMRITA BALINGTA RAKTA KHAHI

Ku yi ngo tsar tongcé tsé
When seeing the wonder of bodily forms,

Yépé raldri chak gya dzé
Your right hand makes the mudrā of the sword,

Yönpé gukpé chak gya dzé
And your left hand makes the summoning mudrā,

Shyal dré ché tsik gyen la zik
With gaping mouth, bared fangs, and upwards gaze.

Gyalvé dung dzin drowé gön
Gyalvé Dungdzin, Lord of Beings,

Tükjé dak la chin gyi lop
With your compassion, bestow your blessings upon me.

Tsévé dak sok lam na drong
With your love, guide me and others on the path.
Gongpé dak la ngödrup tsol
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol
With your powers, dispel my obstacles and those of others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.

Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchey ying su sol
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

OM AH HUNG BENZA GURU PEMA RADZA A NRI TRI DZA
DZA SARVA SIDDHI PHALA HUNG

HUNG HRH

Rigdzin mawé sengé ying né shyeng
HUNG HRH! Vidhyadhara Mawey Senge, manifest from space.

Tukdam né né kul lo dzap dra drok
Uttering the sounds of recitation, I invoke you.

From the core of your heart-samaya, please come!
Nangtong ku yi chakgyé tongsum gang
With apparent and empty bodily forms, you fill the billionfold universe.

Drak tong sung gi dzap yang druk tar dir
With resounding and empty mantra tones of speech, you roar like thunder.

Riktong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the state of luminosity.

Lha nam tamché dewé gar gyi rol
All the deities, delighting in the dance of bliss,

Ngak nam tsolmé dorje lu yi kul
Invoke the mantras with effortless vajra songs.

Tuk ni drol dzé yeshe sok dangché
The liberating life-force of wisdom endows your minds.

Masal bardu kyé ching depar bé
Until attaining clarity, I will endeavor in visualization and recitation.

Madrub bardu gongpa mi tang sol
Until I reach perfection, please don’t forsake your intentions!

Ma yel tukdam chenpö dü la bab
Do not forget me, the time for your great heart-samaya has come!
Nyendrub nam shyi ten tok di nyi du
On this very seat, let me perfect the fourfold approach
and accomplishment,

Tārchin kyilkhor dakaṭor drubpar dzō
And make me realize the lord of the mandala.

Hūṅ kyilkhor lhochoṅ pemé den tengdu
Hūṅ! In the southern direction of the mandala, upon a
lotus seat,

Rigdzin mawé sengé tukka ru
In the heart center of the Vīḍyadhara Mawey Senge,

Da teng hriṅ tār ngak kyi treṅgwé kor
Is the letter HRIH upon a moon disc, encircled by the
mantra chain.

Ö tro dro kūn marik mūn-pa sal
The radiating light clears away the darkness of ignorance
in all beings.

Gyalwa sē ché nam kyi yeshe dang
The wisdom of all the victorious ones and their sons,

Nyenrang pak dang sokyé lodrö kūn
And the intelligence of the noble shravakas and
pratyekabuddhas, and of ordinary beings,

Ö kyi nampaṭr tūr dū rang la tim
Is gathered back in the form of light and dissolves into
me.
Khyen rab yeshe nangwa gyepar gyur
The illumination of knowledge and wisdom is fully
bloomed.

OM AH HUNG BENZA GURU PEMA PRAJNA JNANA SARVA
SIDDHI HUNG

Offering Prayer

Yeshe lhatsok chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tö
I praise your body, speech, mind, qualities, and activities.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

MAHA AMRITA BALINGTA RAKTA KHAHI

Barchey Lamsel

Dam chö rinchen senpé tsé
When bestowing the precious, sacred teachings,

Ku sal özer dang dang den
Your radiant body is endowed with a luminous
complexion, 

**Chak yé dé nö lek bam nam**
Your right hand holds the scriptures of the Tripitaka,

**Yönpé purpé pu ti nam**
And your left hand holds the volumes of Kālaya.

**Zapmöi chö nam tuk su chü**
You comprehend all the profound teachings.

**Yangleshö kyi pandita**
Pandita of Yangleshö,

**Tukjé dak la chin gyi lop**
With your compassion, bestow your blessings upon me.

**Tséwé dak sok lam na drong**
With your love, guide me and others on the path.

**Gongpé dak la ngödrup tsol**
With your realization, grant me the siddhis.

**Nüpé dak sok barchey sol**
With your powers, dispel my obstacles and those of others.

**Chi yi barchey chi ru sol**
Clear the outer obstacles externally.

**Nang gi barchey nang du sol**
Clear the inner obstacles internally.
Sangwé barchey ying su sol
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

OM AH HUNG BENZA GURU PEMA PRAJNA JNANA SARVA
SIDDHI HUNG

HUNG HRIH rigdzin pema sambha ying né shyeng
HUNG HRIH! Vidhyadhara Padmasambhava, manifest from space.

Tukdam né né kul lo dzap dra drok
Uttering the sounds of recitation, I invoke you.

Nangtong ku yi chakgyé tongsum gang
With apparent and empty bodily forms, you fill the billionfold universe.

Drak tong sung gi dzap yang druk tar dir
With resounding and empty mantra tones of speech, you roar like thunder.

Riktong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the state of luminosity.

Lha nam tamché dewé gar gyi rol
All the deities, delighting in the dance of bliss,

Ngak nam tsolmé dorje lu yi kul
Invoke the mantras with effortless vajra songs.

**Tuk ni drol dzé yeshe sok dangché**
The liberating life-force of wisdom endows your minds.

**Masal bardu kyé ching depar bê**
Until attaining clarity, I will endeavor in visualization and recitation.

**Madrub bardu gongpa mi tang sol**
Until I reach perfection, please don’t forsake your intentions!

**Ma yel tukdam chenpö dü la bab**
Do not forget me, the time for your great heart-samaya has come!

**Nyendrub nam shyi ten tok di nyi du**
On this very seat, let me perfect the fourfold approach and accomplishment,

**Tarchin kyilkhor dakpor drubpar dzö**
And make me realize the lord of the mandala.

**HUNG kyilkhor nubchok pemé den tengdu**
**HUNG!** In the western direction of the mandala, upon a lotus seat,

**Rigidzin pema sambhé tukka ru**
In the heart center of Vidyadhara Padmasambhava,

**Da teng hrih tar ngak kyi trengwé kor**
Is the letter HRIH upon a moon disc, encircled by the mantra chain.

Ö trò nöchü güpa tamché sal
The radiating light dispels all degenerations of the world and its inhabitants.

Yeshe trin lé dögü char chen beb
An immense rain of desirable things showers down from the cloud of wisdom.
Si dang shyiwé paljor rabtu gyé
The splendor and wealth of existence and peace is vastly increased.

Dangchü malü dak la timpa yi
By all the essence and elixirs dissolving into me,

Namkhé dzö chang ngödrub tobpar gyur
I attain the siddhi of holding the sky treasury.

**OM AH HUNG BENZA GURU PEMA SAMBHAWA SARVA SIDDHI HUNG**

*Offering Prayer*

Yeshe lhatsok chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tö
I praise your body, speech, mind, qualities, and activities.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

**MAHA AMRITA BALINGTA RAKTA KHAHI**
Damchen dam la takpé tsé
When binding the vow holders under oath,

Drimé né chok nyam ré ga
At the beautiful and immaculate supreme place,

Gyagar bō yul sa tsam su
On the borderline of India and Tibet,

Chin gyi lap né jönpé tsé
You bestowed your blessing the moment of arrival,

Dri sung pō ngé denpé ri
At that mountain endowed with enveloping fragrance,

Métok péma gün yang kyé
Where even in winter, lotus flowers bloom,

Chu mik chang chup dütsi chu
And a spring of enlightenment, with nectar-like water
  flows.

Dé den dé yi né chok tu
In this supreme and blissful place,

Kyé chok tsul zang chö gō sol
Kyéchok Tsul Zang, dressed in the robes of the Dharma,

Chak yé dorjé tsé gu nam
Your right hand holding a nine-spoked vajra,
Yönpé rinchen za ma tok
And your left hand holding a jewelled casket

Rakta düdtsi nang du tam
Filled with rakta nectar,

Khandro damchen dam la tak
You bound under oath the dakinis and vow holders.

Yidam shyal zik ngödrup nyé
Seeing the yidam face to face, you accomplished the siddhis.

Tukjé dak la chin gyi lop
With your compassion, bestow your blessings upon me.

Tsewé dak sok lam na drong
With your love, guide me and others on the path.

Gongpé dak la ngödrup tsol
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol
With your powers, dispel my obstacles and those of others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.

Nang gi barchey nang du sol
Clear the inner obstacles internally.
Sangwé barchey ying su sol
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

OM AH HUNG BENZA GURU PEMA SAMBHAWA SARVA SIDDHI HUNG

HUNG HRIH Rigdzin Dükyi Shéchen ying né shyeng
HUNG HRIH! Vidhyadhara Dükyi Shechen, manifest from space.

Tukdam né né kul lo dzap dra drok
Uttering the sounds of recitation, I invoke you.
From the core of your heart-samaya, please come!

Nangtong ku yi chakgyé tongsum gang
With apparent and empty bodily forms, you fill the billionfold universe.

Drak tong sung gi dzap yang druk tar dir
With resounding and empty mantra tones of speech, you roar like thunder.

Riktong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the state of luminosity.

Lha nam tamché dewé gar gyi rol
All the deities, delighting in the dance of bliss,
Invoke the mantras with effortless vajra songs.

The liberating life force of wisdom endows your minds.

Until attaining clarity, I will endeavor in visualization and recitation.

Until I reach perfection, please don’t forsake your intentions!

Do not forget me, the time for your great heart-samaya has come!

On this very seat, let me perfect the fourfold approach and accomplishment,

And make me realize the lord of the mandala.

HUNG! In the northern direction of the mandala, upon a lotus seat,

In the heart center of Vidyadhara Dükyi Shechen,
Nyi teng hung tar ngak kyi trengwé kor
Is the letter HUNG upon a sun disc, encircled by the mantra chain.

Ö trö dorje purpa tsönché char
The radiating light fills the three thousandfold universe,

Töngsum gangwa shikshik yom yom pab
As a rain of vajras, kilayas, and weapons showers down with a great throng, flashingly.

Dü dé pung ché namshé ying su dral
It liberates the awareness of the hordes of maras into dharmadhatu.

Zukpung dultren shyindu lak né kyang
Having reduced their bodies to dust,

Tšur dü dak tim zijin cher bar sam
It is absorbed back, dissolving into me, and blazing forth as an immense, majestic brilliance.

O M A H HUNG BENZA GURU PEMA KILI KILIYA SARVA
BIGHANEN BAM HUNG PÉ

Offering Prayer

Yeshe lhatsok chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

*Ku sung tuk yön trinlé tö*  
I praise your body, speech, mind, qualities, and activities.

*Bakmé galtrul nyamchak shak*  
I confess careless transgressions and errors.

*MAHA AMRITA BALINGTA RAKTA KHAHI*

*Barchey Lamsel*  

*Gyalwé tenpa tsukpé tsé*  
When establishing the doctrine of the Victorious Ones,

*Ya ri nak la drup pa dzé*  
You performed the sādhana in the Slate Mountain forest,

*Nyen pur namkhé ying su par*  
Throwing your recitation dagger into the sky’s expanse.

*Dorjéi chak gyé lang shing dril*  
With the vajra mudrā, you caught and rolled it.

*Dril shying tsenden nak su pang*  
As you wielded it, you flung it into the Sandalwood Forest.

*Mé bar truk shing tso yang kem*  
The fire blazed and dried up its lake.
Sip kyi mutek sa gang sek
Immediately, you burned away the whole land of the tirthikas,

Yaksha nakpo dul du lak
And you crushed the dark yakshas to dust.

Dren gyi domé dü kyi shé
Matchless Dükyi Shéchen,

Tukjé dak la chin gyi lop
With your compassion, bestow your blessing upon me.

Tšéwé dak sok lam na drong
With your love, guide me and others on the path!

Gongpé dak la ngödrup tsol
With your realization, grant me the siddhis!

Nüpé dak sok barchey sol
With your powers, dispel my obstacles and those of others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.

Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchey ying su sol
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

**OM AH HUNG BENZA GURU PEMA KILI KILIYA SARVA BIGHANEN BAM HUNG PÉ**

**HUNG HRIH** rigdzin dzamling gyenchok ying né shyeng
Hung Hrih! Vidhyadhara Dzamling Gyenchok, manifest from space.

**Tukdam né né kul lo dzap dra drok**
Uttering the sounds of recitation, I invoke you.

From the core of your heart-samaya, please come!

**Nangtong ku yi chakgyé tongsum gang**
With apparent and empty bodily forms, you fill the billionfold universe.

**Drak tong sung gi dzap yang druk tar dir**
With resounding and empty mantra tones of speech, you roar like thunder.

**Riktong tuk long ösal ngang du né**
With the aware and empty space of mind, you rest in the state of luminosity.

**Lha nam tamché dewé gar gyi rol**
All the deities, delighting in the dance of bliss,

**Ngak nam tsołmé dorje lu yi kul**
Invoke the mantras with effortless vajra songs.
The liberating life-force of wisdom endows your minds.

Until attaining clarity, I will endeavor in visualization and recitation.

Until I reach perfection, please don’t forsake your intentions!

Do not forget me, the time for your great heart-samaya has come!

On this very seat, let me perfect the fourfold approach and accomplishment,

And make me realize the lord of the mandala.

Hung! In the eastern direction, upon the glowing spoke of the jewel,

In the heart center of Vidyadhara Dzamling Gyenchok,

Is the letter HUNG upon a sun disc, encircled by the mantra chain.
Dé lé özer dorje tsatsa trö
As the vajra sparks, the radiating rays of light

Drekpa tsarché nangsi ngödzin jang
Destroy the *drekpas* and purify the fixation on a real phenomenal realm.

Tsur dü dak tim jin gyi labpa lé
By gathering back, the light dissolves into me, and in blessing me,

Rangrik maha gurü tuk su dzok
Self-cognizance is perfected into the mind of Mahaguru.

Duk nga rangdrol yeshe wang tob gyur
The five poisons are self-liberated and mastery over the wisdoms is attained.

**OM RULU RULU HUNG JO HUNG**

**Offering Prayer**

Yeshe lhatso chendren shék
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tō
I praise your body, speech, mind, qualities, and activities.
Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

MAHA AMRITA BALINGTA RAKTA KHAHI

Barchey Lamsel

Sinpöi kha nön dzépé tsé
When you subjugated the rakshasas,

Khyéu chung trulküi cha luk chen
As a young boy in nirmānakāya attire,

Ya tsen zuk zang kha dok lek
You displayed a wondrous form of goodness,

Tsem drik u tra ser la dzé
With magnificent color, even teeth, and beautiful golden hair,

Gung lo chu druk lønpé tsul
Like a youth of sixteen years,

Rinchen gyen cha na tsok sol
Wearing all kinds of jewel ornaments.

Chak yé kharwé purpa nam
Your right hand grips a bronze phurba,

Dü dang sinpöi kha nön dzé
Subjugating māras and rakshasasraskhasas.
 Yönpé seng deng purpa nam
Your left hand holds a teak phurba.

Möpé bu la sung kyop dzé
Granting protection to your devoted sons and daughters,

Gul na chak kyi purpa nam
Wearing an iron phurba around your neck,

Yidam lha dang nyi su mé
You are indivisible from the yidam deity,

Nyi mé trulku dzam ling gyen
Dzamling Gyenchok, nondual nirmanakaya,

Tukjé dak la chin gyi lop
With your compassion, bestow your blessings upon me.

Tséwé dak sok lam na drong
With your love, guide me and others on the path!

Gongpé dak la ngödrup tsol
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol
With your powers, dispel my obstacles and those of others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.
Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchey ying su sol
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

OM RULU RULU HUNG JO HUNG HUNG

HUNG HRIH rigdzin pema jungré ying né shyeng
HUNG HRIH! Vidhyadhara Pema Jungney, manifest from space.

Tukdam né né kul lo dzap dra drok
Uttering the sounds of recitation, I invoke you.

From the core of your heart-samaya, please come!

Nangtong ku yi chakgyé tongsum gang
With apparent and empty bodily forms, you fill the billionfold universe.

Drak tong sung gi dzap yang druk tar dir
With resounding and empty mantra tones of speech, you roar like thunder.

Riktong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the state of luminosity.
Lha nam tamché dewé gar gyi rol
All the deities, delighting in the dance of bliss,

Ngak nam tsolmé dorje lu yi kul
Invoke the mantras with effortless vajra songs.

Tuk ni drol dzé yeshe sok dangché
The liberating life force of wisdom endows your minds.

Masal bardu kyé ching depar bé
Until attaining clarity, I will endeavor in visualization and recitation.

Madrub bardu gongpa mi tang sol
Until I reach perfection, don’t forsake your intentions!

Ma yel tukdam chenpö dü la bab
Do not forget me, the time for your great heart-samaya has come!

Nyendrub nam shyi ten tok di nyi du
On this very seat, let me perfect the fourfold approach and accomplishment,

Tarchin kyilkhor dakpor drubpar dzö
And make me realize the lord of the mandala.

HUNG lhochok rinchen barwé tsib tengdu
HUNG! In the southern direction, upon the glowing spoke of the jewel,

Rigdzin pema jungrné tukka ru
In the heart center of vīdyadhara Padma Jungney,

_Da teng HRIH tar ngak kyi trengwé kor_  
Is the letter HRIH upon a moon disc, encircled by the mantra chain.

_Dé lé detong rolpé özer trö_  
The radiating light rays, reveling in bliss and emptiness,

_Gyalwa kün chö drowé drib nyi jang_  
Make offerings to all the _jinás_ and purify the two obscurations of beings.

_Nangsi tsa sum lha yi né sum né_  
From the three places of what appears and exists as the three root deities,

_Ku dang ngak treng chaktsen char tar bab_  
Bodily forms, mantra chains, and attributes fall like rain.

_Rang la timpé yeshe gyepar gyur_  
By dissolving into me, the wisdoms are increased.

_Om AH HUNG BENZA GURU PEMA TÔ TRENGTSAL BENZA SAMAYA DZA SIDDHI PHALA HUNG AH_  

_Offering Prayer_

_Yeshe lhatsok chendren shek_  
Assembly of wisdom deities, I invite you. Please come!
Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tö
I praise your body, speech, mind, qualities, and activities.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

Maha amrita balingta raktā khahti

Barchey Lamsel

Dré yi yul du gongpé tsé
When you decided to go to Dréyul, land of phantoms,

Mé pung shö kyi sa shyi la
A fiery inferno spreading upon the valley’s earth

Da gyang gang gi tso nang du
Became a lake the width of an arrow shot.

Pémé teng du sil sil dra
There, on a lotus, you appeared, cool and refreshed.

Pémé nang na gongpa dzé
Within the lotus, you displayed your realization

Tsen yang péma jungné shyé
And won the name of Padmasambhava, ‘Lotus-born.’
Dzokpé sangyé ngö su jön
You appeared as the perfect Buddha in person.

Dé dré trulku ya tsen chen
O wondrous nirmānakāya, such as this,

Tukjé dak la chin gyi lop
With your compassion, bestow your blessing upon me.

Tšévé dak sok lam na drong
With your love, guide me and others on the path.

Gongpé dak la ngödrup tsol
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol
With your powers, dispel the obstacles and those of others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.

Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchey ying su sol
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

OM AH HUNG BENZA GURU PEMATÖTRENGTSAL BENZASAMAYA DZA SIDDHI PHALA HUNG AH
HUNG HRIH rigdzin khyepar pakpa ying né shyeng
HUNG HRIH! Vidhyadhara Khyepar Phakpa, manifest from space.

Tukdam né né kul lo dzap dra drok
Uttering the sounds of recitation, I invoke you.

From the core of your heart-samaya, please come!

Nangtong ku yi chakgyé tongsum gang
With apparent and empty bodily forms, you fill the billionfold universe.

Drak tong sung gi dzap yang druk tar dir
With resounding and empty mantra tones of speech, you roar like thunder.

Riktong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the state of luminosity.

Lha nam tamché dewé gar gyi rol
All the deities, delighting in the dance of bliss,

Ngak nam tsolmé dorje lu yi kul
Invoke the mantras with effortless vajra songs.

Tuk ni drol dzé yeshe sok dangché
The liberating life-force of wisdom endows your minds.

Masal bardu kyé ching depar bé
Until reaching clarity, I will endeavor in visualization and
recitation.

Madrub bardu gongpa mi tang sol
Until I reach perfection, don’t forsake your intentions!

Ma yel tukdam chenpö dü la bab
Do not forget me, the time for your great heart-samaya has come!

Nyendrub nam shyi ten tok di nyi du
On this very seat, let me perfect the fourfold approach and accomplishment,

Tarchin kyilkhor dakpor drubpar dzö
And make me realize the lord of the mandala.

Nubchok rinchen barwé tsib tengdu
Hung! In the western direction, upon the glowing spoke of the jewel,

Rigdzin khyepar pakpé tukka ru
In the heart center of Vidyadhara Khyepar Phakpa,

Da teng HRIH tar ngak kyi trengwé kor
Is the letter HRIH upon a moon disc, encircled by the mantra chain.

Özer zidang pakyé chok chur trö
The light rays radiate into the ten directions with boundless resplendence

Lama yidam khandrö tukgyü kul
Invoking the minds of the gurus, yidams, and dakinis.
Chökyong sungmé tsok kün lé la kol
The hosts of Dharma protectors and guardians are enjoined to act,

Nangsi jungpö makpung zir shying lak
And the armies of elemental forces of the phenomenal world are subdued and destroyed.

Tsur dü dak tim nü tob barwar gyur
By gathering back and dissolving into me, power and strength blaze forth.

OM AH HUNG BENZA MAHA GURU SARVA SIDDHI HUNG

Offering Prayer

Yeshe lhatsok chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tö
I praise your body, speech, mind, qualities, and activities.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

MAHA AMRITA BALINGTA RAKTA KHAHI
Bö kyi nyima dzépé tsé
When you shone as the sun of Tibet,

Dé den drowa drenpé pal
Glorious guide of devoted beings,

Gang la gang dul kur ten né
You displayed all forms necessary to tame beings according to their needs.

Tsang kha la yi la tok tu
At the Khala Pass of Tsang,

Dra lhé genyen dam la tak
You bound the Dralha genyen under oath.

Yul ni tsawé tsa shö du
In the valley of Tsawé Tsashö,

Nyishu tsa chik dam la tak
You bound twenty-one arrogant genyen of the gods under oath.

Mang yul dé yi jam trin du
In Mangyul, at Jamtrin,

Gélong shyi la ngödrup nang
You bestowed siddhis on the four bhikshus.

Khyépar pakpé rigdzin chok
Oh supreme Khyépar Pakpé Rigdzin,
Tukjé dak la chin gyi lop
With your compassion, bestow your blessing upon me.

Tšéwé dak sok lam na drong
With your love, guide me and others on the path.

Gongpé dak la ngödrup tsol
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol
With your powers, dispel the obstacles and those of others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.

Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchey ying su sol
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

OM AH HUNG BENZA MAHA GURU SARVA SIDDHI HUNG

HUNG HRIH rigdzin dzutrul tuchen ying né shyeng
HUNG HRIH! Vidhyadhara Dzutrul Tuchen, manifest from space.

Tukdam né né kul lo dzap dra drok
Uttering the sounds of recitation, I invoke you.

From the core of your heart-samaya, please come!

**Nangtong ku yi chakgyé tongsum gang**
With apparent and empty bodily forms, you fill the billionfold universe.

**Drak tong sung gi dzap yang druk tar dir**
With resounding and empty mantra tones of speech, you roar like thunder.

**Riktong tuk long ösal ngang du né**
With the aware and empty space of mind, you rest in the state of luminosity.

**Lha nam tamché dewé gar gyi rol**
All the deities, delighting in the dance of bliss,

**Ngak nam tsolmé dorje lu yi kul**
Invoke the mantras with effortless vajra songs.

**Tuk ni drol dzé yeshe sok dangché**
The liberating life-force of wisdom endows your minds.

**Masalbardu kyé ching depar bé**
Until attaining clarity, I will endeavor in visualization and recitation.

**Madrub bardu gongpa mi tang sol**
Until I reach perfection, please don’t forsake your intentions!
Ma yel tukdam chenpö dü la bab  
Do not forget me, the time for your great heart-samaya has come!

Nyendrub nam shyi ten tok di nyi du  
On this very seat, let me perfect the fourfold approach and accomplishment,

Tarchin kyilkhor dakpor drubpar dzö  
And make me realize the lord of the mandala.

HUNG jangchok rinchen barwé tsib tengdu  
HUNG! In the northern direction, upon the glowing spoke of the jewel,

Rigdzin dzutrul tuchen tukka ru  
In the heart center of Vidyadhara Dzutrül Tuchen

Nyi teng hung tar ngak kyi trengvé kor  
Is the letter HUNG upon a sun disc, encircled by the mantra chain.

Özer mepung barwa chok chur trö  
Light rays and a mass of fire spread in the ten directions.

Hung gi drayang si sum khyabpar drak  
The sound of HUNG roars throughout the three worlds.

Damsi jungpö tsok kün talwar lak  
The hordes of samaya corruptors and elemental forces are reduced to dust,
Barchey dü tsok kadak ying su dral
And all obstacle-demons are liberated into the space of
primordial purity.

Tsur dü dak tim riktsal gyepar gyur
By gathering back and dissolving into me, the power of
awareness is increased.

OM AH HUNG BENZA GURU DORJE DROWO LÖ LOKA
SARVA SIDDHI HUNG

Offering Prayer

Yeshe lhatsok chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tük yön trinlé tö
I praise your body, speech, mind, qualities, and activities.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

MAHA AMRITA BALINGTA RAKTA KHAHI

Barchey Lamsel10

Palmo tang gi pal tang du
On the glorious plain of Palmotang,

Tenma chu nyi dam la tak
You bound the twelve Tenma goddesses under oath.

Bö yul khalé la tok tu
Up on the Khala pass of Central Tibet,

Gang kar sha mé dam la tak
You bound ‘Fleshless White Glacier’ under oath.

Dam shö lha büi nying drung du
Before Damshö Lhabüi Nying,

Tang lha yar shyü dam la tak
You bound Thangla Yarshyü under oath

Hé po ri yi yang gong du
At the very summit of Hépori,

Lha sin tamché dam la tak
You bound all the devas and rakshasas under oath.

Chéwé lha dré tamché kyi
Of these great gods and demons,

La lé sok gi nyingpo pul
Some offered the core of their life force,

La lé tenpa sungwarché
Some undertook to guard the teachings,

La lé dren du ké lang ché
And some took the pledge to be your servants.

*Tu dang dzutrul tobpo ché*
Mighty Dzutrul Tuchen,

*Tükjé dak la chin gyi lop*
With your compassion, bestow your blessing upon me.

*Tšéwé dak sok lam na drong*
With your love, guide me and others on the path!

*Gongpé dak la ngödrup tsol*
With your realization, grant me the siddhis.

*Nüpé dak sok barchey sol*
With your powers, dispel my obstacles and those of others.

*Chi yi barchey chi ru sol*
Clear the outer obstacles externally.

*Nang gi barchey nang du sol*
Clear the inner obstacles internally.

*Sangwé barchey ying su sol*
Clear the secret obstacles into space.

*Güpé chak tsal kyap su chi*
Respectfully, I bow down and take refuge in you.

*OM AH HUNG BENZA GURU DORJE DROWO LÖ LOKA SARVA SIDDHI HUNG*
HUNG HRIH! Vidhyadhara Dorje Draktsal, manifest from space.

Uttering the sounds of recitation, I invoke you.

With apparent and empty bodily forms, you fill the billionfold universe.

With resounding and empty mantra tones of speech, you roar like thunder.

With the aware and empty space of mind, you rest in the state of luminosity.

All the deities, delighting in the dance of bliss, invoke the mantras with effortless vajra songs.

The liberating life force of wisdom endows your minds.

Until attaining clarity, I will endeavor in visualization and recitation.
Madrub bardu gongpa mi tang sol
Until I reach perfection, please don’t forsake your intentions!

Ma yel tukdam chenpö dü la bab
Do not forget me, the time for your great heart-samaya has come!

Nyendrub nam shyi ten tok di nyi du
On this very seat, let me perfect the fourfold approach and accomplishment,

Tarchin kyilkhor dakpor drubpar dzö
And make me realize the lord of the mandala.

HUNG sharlho rinchen barwé tsib tengdu
HUNG! In the southeastern direction, upon the glowing spoke of the jewel,

Rigdzin dorje drak tsal tukka ru
In the heart center of vidyadhara Dorje Draktsal,

Nyi teng hung tar ngak kyi trengwé kor
Is the letter HUNG upon a sun disc, encircled by the mantra chain,

Dé lé özer mepung chakdik dang
From which light rays, flames, iron scorpions,

Troygal yaksha mangpo lung tar tsub
And numerous wrathful yaksha kings blaze forth like a storm.
Drekpa za lugyal sum dam la zir
The haughty rahulas, nagas, and gyalpos are bound under oath,

Bö kham pung jé gongpo talpar lak
And the gongpo spirits, who ruin Tibet and Kham, are reduced to dust.

Tsur dü dak tim chetsen drendral gyur
By gathering back and dissolving into me, my greatness and might become matchless.

OM AH HUNG ARTSIK NIRTSIK NAMO BHAGAWATÉ HUNG HUNG PÉ, A HUNG HUNG PÉ

Offering Prayer

Yeshe lhatsok chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tö
I praise your body, speech, mind, qualities, and activities.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

MAHA AMRITA BALINGTA RAKTA KHAHI
Dampa chö kyi tenpa ni
When you established the doctrine of the sacred Dharma,

Gyaltsen tabur tsukpé tsé
Like hoisting a banner of victory,

Samyé ma shyeng lhun gyi drup
Samye, was spontaneously accomplished, without being erected,

Gyalpöi gongpa tar chin dzé
And you fulfilled the wishes of the king.

Kyé chok sum gyi tsen yang sol
You were endowed with the names of three great beings:

Chik ni péma jungné shyé
One was Padmākara,

Chik ni padma sambhawa
One was Padmasambhava,

Chik ni tsokyé dorjé shyé
And one was Lake-born Vajra.

Sang tsend dorjé drakpo tsal
Dorjé Drakpo Tsal, we invoke you by your secret name.
Tukjé dak la chin gyi lop
With your compassion, bestow your blessing upon me.

Téwé dak sok lam na drong
With your love, guide me and others on the path.

Gongpé dak la ngödrup tsol
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol
With your powers, dispel my obstacles and those of others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.

Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchey ying su sol
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

OM AH HUNG ARTSIK NIRTSIK NAMO BHAGAWATÉ HUNG
HUNG PÉ, A HUNG HUNG PÉ

HUNG HRIH Rigdzin Kalden Drendzé ying né shyeng
HUNG HRIH! Vidhyadhara Kalden Drendsey, manifest from space.
Uttering the sounds of recitation, I invoke you.

From the core of your heart-samaya, please come!

With apparent and empty bodily forms, you fill the billionfold universe.

With resounding and empty mantra tones of speech, you roar like thunder.

With the aware and empty space of mind, you rest in the state of luminosity.

All the deities, delighting in the dance of bliss,

Invoke the mantras with effortless vajra songs.

The liberating life force of wisdom endows your minds.

Until attaining clarity, I will endeavor in visualization and recitation.

Until I reach perfection, please don’t forsake your
intentions!

Ma yel tukdam chenpö dü la bab
Do not forget me, the time for your great heart-samaya has come!

Nyendrub nam shyi ten tok di nyi du
On this very seat, let me perfect the fourfold approach and accomplishment,

Tarchin kyilkhor dakpor drubpar dzö
And make me realize the lord of the mandala.

HUNG Lhonub Rinchen barwé tsib tengdu
HUNG! In the southwestern direction, upon the glowing spoke of the jewel,

Rigdzin Kalden Dren dzé tukka ru
In the heart center of Vidyadhara Kalden Drendze,

Nyi teng hung tar ngak kyi trengvé kor
Is the letter HUNG upon a sun disc, encircled by the mantra chain,

Dé lé dewa chenpö özer dang
From which light rays of great bliss

Drak tong dorje ngak dré shying künkhyab
And the adamantine mantra sound of resounding emptiness pervade all realms.

Trinlé shyi dang drubpa chenpo gyé
The four activities, the eight major accomplishments,
Ku dang yeshe lasok ngödrub kün
And all siddhis, such as the kayas and wisdoms,

Tṣur dü dak tim palchen ngowor gyur
Gather back and dissolve into me, so I become the nature of the Great Glorious One.

OM BENZA KRODHA MAHA SHRI HERUKA HUNG PÉ

Offering Prayer

Yeshe lhatsok chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tö
I praise your body, speech, mind, qualities, and activities.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

MAHA AMRITA BALINGTA RAKTA KHAHI

Barchey Lamsel

Samyé chimpur drup pa dzé
At Samyé Chimphu, when practicing sadhana,
Kyen ngen dok ching ngödrup nang
You repelled negative conditions, and granted siddhis.

Jé lön tarpé lam la kö
You established the king and ministers on the path to liberation,

Dön zuk bön gyi tenpa nup
And caused the Bön doctrine, negativity in manifest form, to wane.

Chö ku drimé rinchen ten
You showed the precious, the immaculate dharmakāya.

Kalden sangyé sa la kö
Kalden Drendsey, you who takes the destined ones to buddhahood,

Tükjé dak la chin gyi lop
With your compassion, bestow your blessing upon me.

Tšéwé dak sok lam na drong
With your love, guide me and others on the path

Gongpé dak la ngödrup tsol
With your realization, grant me the siddhis!

Nüpé dak sok barchey sol
With your powers, dispel my obstacles and those of others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.
Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchey ying su sol
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

OM BENZA KRO DHA MAHA SHRI HERUKA HUNG Pé

HUNG HRIH Rigdzin Raksha Tötreng ying né shyeng
HUNG HRIH! Vidhyadhara Raksha Tötreng, manifest from space.

Tukdam né né kul lo dzap dra drok
Uttering the sounds of recitation, I invoke you.

From the core of your heart samaya, please come!

Nangtong ku yi chakgyé tongsum gang
With apparent and empty bodily forms, you fill the billionfold universe.

Drak tong sung gi dzap yang druk tar dir
With resounding and empty mantra tones of speech, you roar like thunder.

Riktong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the state of luminosity.
Lha nam tamché dewé gar gyi rol
All the deities, delighting in the dance of bliss,

Ngak nam tsolmé dorje lu yi kul
Invoke the mantras with effortless vajra songs.

Tuk ni drol dzé yeshe sok dangché
The liberating life force of wisdom endows your minds.

Masal bardu kyé ching depar bé
Until attaining clarity, I will endeavor in visualization and recitation.

Madrub bardu gongpa mi tang sol
Until I reach perfection, please don’t forsake your intentions!

Ma yel tukdam chenpō dü la bab
Do not forget me, the time for your great heart-samaya has come!

Nyendrub nam shyi ten tok dì nyi du
On this very seat, let me perfect the fourfold approach and accomplishment,

Tarchin kyilkhor dakpor drubpar dzö
And make me realize the lord of the mandala.

HUNG Nubjang Rinchen barwé tsib tengdu
HUNG! In the northwestern direction, upon the glowing spoke of the jewel,
Rigdzin Raksha Tötreng tukka ru
In the heart center of Vidyadhara Raksha Tötreng,

Nyi teng HUNG tar ngak kyi trengvé kor
Is the letter HUNG upon a sun disc, encircled by the mantra chain.

Özer mepung khyung gi tsatsa dang
Light rays, a mass of fire, garuda sparks,

Trulpa yangtrul jikten khyabpar trö
Emanations, and re-emanations radiate to fill the world.

Kham sum dé gyé drekpa lé la kol
The eight classes of drekpas of the three realms are enjoined to service.

Damsi jungpö pungtsok talwar lak
The hosts of samaya violators and elemental forces are reduced to dust.

Tamché riktsal kadak zangtal ngang
Everything is the play of awareness, the unimpeded state of primordial purity.

Tsur dü dak tim nü tob drendral gyur
By gathering back and dissolving into me, my power and strength are matchless.

OM BENZA TSENDA SARVA DUSHTEN HUNG PÉ

Offering Prayer
Yeshe lhatso chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangvé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tö
I praise your body, speech, mind, qualities, and activities.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.

MAHA AMRITA BALINGTA RAKTA KHAHI

Barchey Lamsel

Dé né orgyen yul du jön
When you left for the land of Orgyen

Data sinpöi kha nön dzé
To subjugate the rakshasas,

Mi lé lhak gyur ya tsen ché
Your great qualities surpassed all human beings,

Chöpa méjung ngo tsar ché
And your actions were wonderful and amazing.

Tu dang dzutrul tobpo ché
Mighty one with power and miracles,
Tukjé dak la chin gyi lop
With your compassion, bestow your blessing upon me.

Téwé dak sok lam na drong
With your love, guide me and others on the path.

Gongpé dak la ngödrup tsol
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol
With your powers, dispel my obstacles and those of others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.

Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchy ying su sol
Clear the secret obstacles into space.

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

OM BENZA TSENGA SARVA DUSHTEN HUNG PÉ

HUNG HRIIH Rigdzin Pema benza ying né shyeng
HUNG HRIIH! Vidhyadhara Padmavajra, manifest from space.

Tukdam né né kul lo dzap dra drok
Uttering the sounds of recitation, I invoke you.

From the core of your heart-samaya, please come!

**Nangtong ku yi chakgyé tongsum gang**
With apparent and empty bodily forms, you fill the billionfold universe.

**Drak tong sung gi dzap yang druk tar dir**
With resounding and empty mantra tones of speech, you roar like thunder.

**Riktong tuk long ösal ngang du né**
With the aware and empty space of mind, you rest in the state of luminosity.

**Lha nam tamché dewé gar gyi rol**
All the deities, delighting in the dance of bliss,

**Ngak nam tsolmé dorje lu yi kul**
Invoke the mantras with effortless vajra songs.

**Tuk ni drol dzé yeshe sok dangché**
The liberating life force of wisdom endows your minds.

**Masal bardu kyé ching depar bé**
Until attaining clarity, I will endeavor in visualization and recitation.

**Madrub bardu gongpa mi tang sol**
Until I reach perfection, please don’t forsake your intentions!
Ma yel tukdam chenpö dü la bab
Do not forget me, the time for your great heart-samaya has come!

Nyendrub nam shyi ten tok di nyi du
On this very seat, let me perfect the fourfold approach and accomplishment,

Tarchin kyilkhor dakpor drubpar dzö
And make me realize the lord of the mandala.
HUNG Jangshar Rinchen barwé tsib tengdu
HUNG! To the northeastern direction, upon the glowing spoke of the jewel,

Rigdzin pema benza tukka ru
In the heart center of Vidyadhara Padmavajra,

Da teng hrih tar ngak kyi trengwé kor
Is the letter HRIH upon a moon disc, encircled by the mantra garland.

Dé lé dewa chenpö özer trö
The light rays of great bliss radiating from it

Dak dang kyilkhor lhatso kün la tim
Dissolve into me and the whole assembly of mandala deities.

Detong nyam bar rang ö yum dang jor
The experience of bliss and emptiness blazes forth and we unite with the self-radiant consort.

Nyom juk dewé dra dang özer gyi
The sounds and light rays of the bliss of union

Sangye sé ché chendrang shyal du shyuk
Invite the buddhas and their sons, who enter my mouth,

Ku yi yib gyü tukkar öshyuwé
Pass through the bodily form, and melt into light in the
heart center.

Dak gyü jinlab yum gyi kha ru bab
Again, this blesses my being, and flowing into the space of the consort,

Rang dré sé gyur sangye dzepa drub
Becomes self-replicated sons performing the deeds of the buddhas.

Tşur dū dak tim ngödrub chok tob gyur
Gathered back, they dissolve into me and the supreme siddhi is attained.

OM AH HUNG MAHA GURU PEMA BENZA DHUMA GHAYÉ NAMA SOHA

Offering Prayer

Yeshe lhatsok chendren shek
Assembly of wisdom deities, I invite you. Please come!

Chi nang sangwé chöpa bul
I offer you outer, inner, and secret offerings.

Ku sung tuk yön trinlé tö
I praise your body, speech, mind, qualities, and activities.

Bakmé galtrul nyamchak shak
I confess careless transgressions and errors.
MAHA AMRITA BALINGTA RAKTA KHAHI

Barchey Lamsel

Ku sung tuk den drowa drenpé pal
Possessing enlightened body, speech, and mind, you are the glorious guide of beings.

Drip pa kun pang kham sum sa ler khyen
Having discarded all obscurations, you perceive the three realms vividly.

Ngödrup chok nyé déchen chok gi ku
Having achieved the supreme siddhi, the supreme body of great bliss,

Chang chub drubpé ngepar sel
You surely dispel the obstacles to attaining enlightenment.

Tukjé dak la chin gyi lop
With your compassion, bestow your blessing upon me.

Tbévé dak sok lam na drong
With your love, guide me and others on the path.

Gongpé dak la ngödrup tsol
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol
With your powers, dispel my obstacles and those of others.
Chi yi barchey chi ru sol
Clear the outer obstacles externally.

Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchey ying su sol
Clear the secret obstacles into space!

Güpé chak tsal kyap su chi
Respectfully, I bow down and take refuge in you.

OM AH HUNG MAHA GURU PEMA BENZA DHUMA GHAYÉ
NAMA SOHA

For the recitation intent of all of these,
Place mantra garlands in the heart centers of both
Yourself, the samaya mandala,
And the deities of the wisdom mandala in front.
The light radiated from yourself invokes the ones visualized in front.
The rays of light being radiated and absorbed from them
Accomplish the siddhis as explained.
At the end, they dissolve into your heart center.
When this kind of yoga
Is practiced fully with a clear visualization,
You will directly perceive the mandala circle,
Hear the sounds of the vajra mantras,
And achieve the signs of yogic discipline.
At least, there is no doubt that in dreams
You will get all the signs described above
And receive the indications.
Of accomplishing all the various activities.
As to the number, it is four hundred thousand
Of whichever activity is chiefly focused on.
In general, you should verbally recite it one-tenth
The number of the root mantra.
Samaya.

When, through Approach, you have invoked the heart samayas,
And, through Accomplishment, are endowed with the capacity
Of achieving whichever siddhi you may desire,
You should achieve them through the stages of the four activity applications.

First, when practicing the pacifying activity,
Face east during dawn.
In the sattva posture, recite the chanting tune
Gently, quietly, and relaxed.
For the visualization of the emanation-absorption of the samadhi,
Together with a peaceful and clear frame of mind, imagine that:

Dak dün kyilkhor lhatsok lé
From myself and all the mandala deities in front

Özer dütsi rangshyin трö
Nectar like light rays stream forth

Dorje khandrö tukgyü kul
Invoking the minds of the Vajra Daka and Dakini.

Dé lé özer karpo trö
The white rays of light radiating from them

Töngsum jikten kham künkhyab
Permeate the entire billionfold world system.

Nedön dikdrib jepur dang
Sickness, evil forces, misdeeds, veils, and curses,

Jikpa gyé dang chudruk sok
The eight and sixteen fears and so forth,

Mitün chok kün rabtu shyi
All discordant factors are completely pacified.

Tsur dü dak la timpa yi
By gathering back and dissolving into me,

Shyiwé lé kün drubpar gyur
All the pacifying activities are accomplished.

*Attach this at the end of the root mantra:*  
**HA BE NZA DAKINI RA BE NZA GINGKARA O M SHANTIM KURU SOHA**

At times, emanate and absorb both bodily forms  
As well as mantra garlands and attributes.  
Thus, by exerting yourself in the specifics for single sessions  
Within a certain number of weeks and days,  
In actuality, disharmony is pacified
And you achieve the true speech that benefits others.
In dreams, you bathe and wear new clothes,
And you go beyond fearful places and so forth.
These are taught to be the signs of having accomplished the pacifying activity.
Samaya.

When practicing the activity of increasing favorable conditions,
Face south at the time of sunrise.
In the reveling posture, recite the chanting tune melodiously, slowly, and dignified.
Together with a magnificent and awe-inspiring frame of mind, imagine that:

Dak dün kyilkhor lhatsok lé
From myself and all the mandala deities in front

Nyima charké ö tar trö
Light rays stream forth, like a rising sun,

Rinchen khandrö tukgyü kul
Invoking the minds of the Ratna Daka and Dakini.

Dé lé özer serpo trö
The yellow rays of light radiating from them

Tôngsum jikten kham künkhyab
Permeate the entire billionfold world system.

Ṭse dang sönam paljor dang
Life-span, merit, splendor, and wealth,
Töb dang nyendrak yeshe sok
Strength, fame, wisdom, goodness, and so forth,

Tünkyen lek tsok rabtu gyé
All favorable conditions are fully increased.

Tsur dü dak la timpa yi
By gathering back and dissolving into me,

Gyepé lé kün drubpar gyur
All the increasing activities are accomplished.

In actuality, favorable conditions are increased
And food, wealth, and enjoyments are effortlessly gathered.
In dreams, plants and trees spring up and rivers swell,
Many people gather and so forth.
These are taught to be the signs of having accomplished the increasing activity.
Samaya.

When practicing the activity of magnetizing desirable things,
Face west in the evening.
In the lotus posture, recite the chanting tune
In a manner that is passionate and attached.
Together with a yearning and wishing frame of mind, imagine that:

Dak dön kyilkhor lhatsok lé
From myself and all the mandala deities in front

Özer jé chak rangshyin trö
Rays of light, the nature of passion, stream forth

Pema khandrö tukgyü kul
Invoking the minds of the padma daka and dakini.

Dé lé özer marpo trö
The red rays of light radiating from them

Töngsum jikten kham künkhyab
Permeate the entire billionfold world system.

Lhami nöjin tobden dang
Powerful gods, humans, and yakshas,

Zé nor longchö ngatang sok
Food, wealth, enjoyments, dominion, and so forth,

Yitün tamché wang du dü
All desirable things are brought under control.

Tšur dü dak la timpa yi
By gathering back and dissolving into me,

Wang gi lé kün drubpar gyur
All the magnetizing activities are accomplished.

Nī Pema Dakini Hri Pema Ginkara Hrih Washam Kuru Ho

In actuality, food, wealth, and women are gathered,
And you are able to change the perception of others effortlessly.

In dreams, you ride on the sun and moon, Drink up an ocean, or traverse the four continents, etc. These are taught to be the signs of having accomplished the magnetizing activity.

Samaya.

When practicing the wrathful activity of annihilating, Face north at dusk. Then, in the fierce posture, recite the chanting tune, Like the showering of a great hailstorm. Together with a ferocious and violent frame of mind, imagine that:

Dak dün kyilkhor lhatsok lé From myself and all the mandala deities in front

Özer tsa shying tsubpa trö Violent, sparking rays of light stream forth

Lé kyi khandrö tuk gyü kul Invoking the minds of the Karma Daka and Dakini.

Dé lé özer tingnak trö The dark blue rays of light radiating from them

Töngsum jikten kham künkhyab Permeate the entire billionfold world system.

Dralwé shying chu nyampa dün The ten objects to be liberated and the seven transgressors,
Damsi jungpo dön gek sok
The samaya violators, elemental forces, evil spirits, obstructors, and so forth,

Marung tamché tsarché ching
All vicious spirits, are annihilated.

Lar dü dak la timpa yi
By gathering back and dissolving into me

Drakpö lé kün drubpar sam
All the wrathful activities are accomplished.

SA KARMA DAKINI YA KARMA GINKARA HUNG MARAYA PÉ

In actuality, the enemies of the doctrine pass away, And omens appear that the haughty spirits are subdued. In dreams, lakes dry up and rocks crumble, And you kill vicious animals and so forth. These are taught to be the signs of having accomplished the wrathful activity. Samaya.

Then, for the supreme activity application, The practice of the group gathering, Correctly practice According to the elaborate sadhana section of the Kadü. Having completed the four aspects of approach and accomplishment, At dusk, invoke the minds of the deities. At midnight, receive the siddhi of liberating.
At dawn, take union into the path.
By means of such yogas,
You will attain the four vidyadhara levels in this life.

_E MA_, this wonderful and amazing path,
Is the journey taken by the jinas of the three times.
*Samaya. Seal, Seal.*

For the specific individual practices
Of whichever of the twelve power-wielding vidyadharas,
Place him in the position of the chief figure
And place the chief figure in his position.
Follow the order of any suitable extent of the activities
And condense approach and accomplishment into one.
By maintaining the yogas, practice this path
For quickly achieving whichever siddhi you desire.
*Samaya. Seal, Seal.*

Of the entire Lamey Tukdrub,
The inner practice is like my heart.
Within it, like the essence of my heart blood,
I, Padma, have now completely taught
This most profound intent of visualizations
To the king, father, and son,
And lovingly considering the future suffering
Of the destitute Tibetan people.
Tsogyal, commit this to writing
And conceal it as a precious essence of earth.
The signs for when the time for its disciples has come
Is that everywhere throughout India, Nepal, and Tibet, Outer and inner fighting and strife occur repeatedly, There will be a sudden outbreak of plague for human beings and cattle, The assemblies of the great beings upholding the doctrine Will fall subject to sudden obstacles, Or with their minds influenced by demonic forces, They will behave in all kinds of improper ways. At that time, this profound instruction Will benefit Tibet in general And all central countries in particular: It will then greatly extend the duration of the teachings of the Buddha. Thus he spoke. I, Tsogyal, wrote down exactly what he had spoken and concealed it as a secret, supreme treasure. Samaya. Seal, seal, seal.

This is a genuine secret of the profound treasures of the emanation of Prince Damdzin, the undisputed and timely incarnated great treasure revealer Orgyen Dechen Lingpa.

**OUTER OFFERINGS**

If you would like to do the outer offerings extensively, recite:
HUNG HRH lama yidam khandrö chen lam du
HUNG HRH! In the presence of the gurus, yidams, and dakinis,

Ngöjor yi kyi nam par trul pa yi
I offer what is actually present and mentally-created,

Yenlak gyeden chöyön tso tar kyil
Drinking water with eight qualities, flowing together like a lake,

Bul lo shyé né choktün ngödrub tsol
Accepting it, bestow the supreme and common siddhis.

OM AH HUNG GURU DEWA DAKINI SAPARIWARA ARGHAM
pratitsa so ha

HUNG HRH lama yidam khandrö chen lam du
HUNG HRH! In the presence of the gurus, yidams, and dakinis,

Ngöjor yi kyi nam par trul pa yi
I offer what is actually present and mentally-created,

Drimé shyabsil ganggé gyün shyin dreng
Immaculate bathing water, streaming like the river Ganges,

Bul lo shyé né chok tün ngödrub tsol
Accepting it, bestow the supreme and common siddhis.

OM AH HUNG GURU DEWA DAKINI SAPARIWARA PADAM
pratitsa so ha

HUNG HRH lama yidam khandrö chen lam du
HUNG HRH! In the presence of the gurus, yidams, and dakinis,
Ngöjor yi kyi nampar trulpa yi
I offer what is actually present and mentally-created,

Lhadzé metok char gyi namkha kang
A rain of divine flowers that fills the sky,

Bul lo shyé né chok tün ngödrub tsol
Accepting it, bestow the supreme and common siddhis.

OM AH HUNG GURU DEWA DAKINI SAPARIWARA PŪSHPÉ
PRATITSA SO HA

HUNG HRIH! In the presence of the gurus, yidams, and dakinis,

Ngöjor yi kyi nampar trulpa yi
I offer what is actually present and mentally-created,

Dri shyim pö kyi dü trinwar nang khyab
Clouds of fragrant incense permeating the air,

Bul lo shyé né choktün ngödrub tsol
Accepting it, bestow the supreme and common siddhis.

OM AH HUNG GURU DEWA DAKINI SAPARIWARA DHUPÉ
PRATITSA SO HA

HUNG HRIH! In the presence of the gurus, yidams, and dakinis,
I offer what is actually present and mentally-created,

Nangsal nyidé tsok nam ö rab bar
Lamps that are radiant like the sun and moon,

Bul lo shyé né choktün ngödrub tsol
Accepting it, bestow the supreme and common siddhis.

OM AH HUNG GURU DEWA DAKINI SAPARIWARA ALOKÉ
PRATITSA SO HA

HUNG HRIH lama yidam khandrö chen lam du
HUNG HRIH! In the presence of the gurus, yidams, and dakinis,

Ngöjor yi kyi nampar trulpa yi
I offer what is actually present and mentally-created,

Jukpé dewa kyepa dütsi chu
Amrita water that generates bliss when anointed,

Bul lo shyé né choktün ngödrub tsol
Accepting it, bestow the supreme and common siddhis.

OM AH HUNG GURU DEWA DAKINI SAPARIWARA GENDHÉ
PRATITSA SO HA

HUNG HRIH lama yidam khandrö chen lam du
HUNG HRIH! In the presence of the gurus, yidams, and dakinis,

Ngöjor yi kyi nampar trulpa yi
I offer what is actually present and mentally-created,
Ro chü nüpa püntsok shyalzé rik
Varities of food with perfect taste, nourishment, and potency,

Bul lo shyé né choktün ngödrub tsol
Accepting it, bestow the supreme and common siddhis.

OM AH HUNG GURU DEWA DAKINI SAPARIWARA NEWITÉ
PRATITSA SOHA

HUNG HRIIH lama yidam khandrö chen lam du
HUNG HRIIH! In the presence of the gurus, yidams, and dakinis,

Ngöjor yi kyi nampar trulpa yi
I offer what is actually present and mentally-created,

Rolmo luyang kunzang ying khyabpa
Melodious music and songs filling space, like Samantabhadra.

Bul lo shyé né choktün ngödrub tsol
Accepting it, bestow the supreme and common siddhis.

OM AH HUNG GURU DEWA DAKINI SAPARIWARA SHABDA
PRATITSA SOHA

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2 Tib.p.134
3 Barchey Lamsel Verse 2
4 Verse 3
5 Verse 4
6 Verse 5
7 Verse 6
8 Verse 7
9 Verse 8
The Medium Practice—Trinley Dringpo

According to Lamey Tukdrub Barchey Künsel, The Guru’s Heart Practice, Dispeller of All Obstacles

The Supplication to the Lineage of Tukdrub Barchey Künsel, entitled Bestower of the Splendor of Accomplishments

Deden shying gön khyabdak chö kyi ku
Protector of the Blissful Realm, all-pervasive dharmakaya lord,

Ö tsen tong bar chimé lha yi lha
Shining with thousands of effulgent marks, deathless god of gods,

Solwa deb so chi nang barchey sol
I supplicate you, dispel the outer and inner obstacles!

Jingyi lob shik choktün ngödrub tsol
Bless me, bestow the supreme and common siddhis!

Dru dzin dakpo namnang longchö dzok
Lord of Potala, sambhogakaya Vairochana,

Nyingjé wangchuk dro gön pekar chang
Mighty Compassionate One, protector of beings, White Lotus-
Solwa deb so chi nang barchey sol
I supplicate you, dispel the outer and inner obstacles!

Jingyi lob shik choktün ngödrub tsol
Bless me, bestow the supreme and common siddhis!

Palden pema lé trung trulpé ku
Glorious nirmanakaya, Lotus-Born,

Nangsi zilnön gyalwang tötreng tsal
Splendrous subjugator of all that appears and exists, Tötreng Tsal, king of victorious ones,

Solwa deb so chi nang barchey sol
I supplicate you, dispel the outer and inner obstacles!

Jingyi lob shik choktün ngödrub tsol
Bless me, bestow the supreme and common siddhis!

Yeshe kha la chöpé tsok kyi jé
Queen of wisdom dakini gatherings,

Sangwé dakmo yingchuk tsogyalmar
Mistress of Secrets, Dhatvishvari Tsogyalma,

Solwa deb so chi nang barchey sol
I supplicate you, dispel the outer and inner obstacles!

Jingyi lob shik choktün ngödrub tsol
Bless me, bestow the supreme and common siddhis!

Jikten mik chik gyaltsab bai ro jé
Regent Vairochana, single eye of the world,
Jampal dorje tri song yabsé la  
Manjushrivajra Trisong, father and sons,

Solwa deb so chi nang barchey sol  
I supplicate you, dispel the outer and inner obstacles!

Jingyi lob shik choktün ngödrub tsol  
Bless me, bestow the supreme and common siddhis!

Dam dzin namtrul né ter gya tsé dak  
Incarnation of Damdzin, lord of one hundred treasures and places,

Nyikmé dro dul chokgyur dechen ling  
Tamer of the beings of the dark age, Chokgyur Dechen Lingpa,

Solwa deb so chi nang barchey sol  
I supplicate you, dispel the outer and inner obstacles!

Jingyi lob shik choktün ngödrub tsol  
Bless me, bestow the supreme and common siddhis!

Lé mön kalden zabsang tenpa dzin  
Heirs to the profound secret teachings, with fortunate karmic aspirations,

Lung zin chödak gyüpar chepa la  
Predicted Dharma-holders, and masters of the lineage,

Solwa deb so chi nang barchey sol
I supplicate you, dispel the outer and inner obstacles!

**Jingyi lob shik choktün ngödrub tsol**
Bless me, bestow the supreme and common siddhis!

**Yidam daki damchen né ter kyong**
Yidams, dakinis, vow-holders, and guardians of the treasures and places,

**Zungjuk yeshe rolpé khorlo la**
Circle who revel in nondual wisdom,

**Solwa deb so chi nang barchey sol**
I supplicate you, dispel the outer and inner obstacles!

**Jingyi lob shik choktün ngödrub tsol**
Bless me, bestow the supreme and common siddhis!

**Changchub bardu tsa sum lhakpé lhé**
Supreme divinities of the Three Roots, accept me until enlightenment,

**Jezung jikgyé dü shyi duk nga sok**
Pacify the eight fears, four maras, and five poisons,

**Chi nang sangwé barchey kün shyi shying**
And the outer, inner, and secret obstacles.

**Ku sum lamé gopang nyur tob shok**
Let me swiftly attain the state of the Trikaya Guru.

*The third point consists of five consecrations: cleansing water, vajra and bell, kilaya, mala, and drum.*
OM HAYAGRIVA HUNG PÉ
RANGNYI KECHIK GI PEMA HERUKA PEMA DANG TÖTRAK
DZINPÉ KUR GYUR DÉ TUKKA NÉ RAM YAM KHAM
TRÖPÉ MADAKPÉ NGÖDZIN TAMCHÉ SEK TOR JANG
TONGPÉ NGANG LÉ SANG CHÚ TENGDU MA SURYA
MENDALA NYIMA LA NEPÉ HUNG YIK MARPO
In a single instant, I become Padma Heruka holding a
lotus and a skull-cup with blood. From my heart-
center radiate ram yam kham, burning, scattering,
and cleansing all impure fixation on concreteness.
From within emptiness, upon the cleansing water,
appears MA SURYA MANDALA. Upon this sundisk is a
red letter HUNG.

SAPHARANA PÉ, SAMHARANA HUNG

Trodü yongsu gyurpa lé
Radiating and gathering back, it transforms,

OM PEMA MAHAKRO DHI SHORI HUNG PÉ

Tromo yingchukma marmo drilbu dang bhen mar dzinpé
kur gyur
Into red Krodhishvari holding a bell and a skull-cup with blood.

Imagining this, touch with the one-pointed vajra mudra.
Consecrate by saying 108 times:

OM MAHAKRO DHI SHORI SARVA DRABAYAM SHODHAYA OM
AH HUNG HRİ THA

Now imagine that
Tromo wangchukmé rangshyin gyi chû dul tra rabtu gyur
It becomes atoms of water, the nature of Krodhishvari.

OM MAHAKRODH SHO RSI SARVA DRABAYAM SHODHAYA HUNG PÉ

In this way, cleanse and sprinkle yourself, the place, and all the articles.
Always perform these acts of cleansing and sprinkling at the very beginning.

HUNG lé yeshe dorje dang
From HUNG, the wisdom vajra,

Ah lé tongnyi dra drok dril
And from AH, the bell, issuing sounds of emptiness,

Tabshé nyi tsön lak tu zung
Are taken in hand, symbolizing means and knowledge.

OM BENZA GENDHÉ AH HUNG

OM BENZA KILI KILAYA HUNG PÉ

Purbu sé chok kur gyurpé
From the three places

Né sum OM AH HUNG ö kyi
Of the form of Kilaya Supreme Son,

Dorje sum du jin gyi lab
The lights of OM AH HUNG consecrate it into being the three
vajras,

**Gek dang damsi lokdren nam**
Endowing it with the power to tame

**Dulwé nüpa denpar gyur**
All obstructors, samaya corrupters, and false guides.

**OM BENZA KILI KILAYA SARVA BIGHANEN BAM HUNG PÉ**

*Roll the kilaya.*
*Place the mala in your left hand and say:*

**A tsandra dawa la né tram yik nga**
A chandra! Five tram syllables dwelling on a moondisk

**Ö trö sangye tamché kyi**
Radiate light and gather back the blessings

**Sung gi dorje jinlab dü**
Of the vajra speech of all buddhas.

**Yönten denpé trengwar gyur**
They become a mala imbued with special qualities.

**Lha nam tukdam kulwa dang**
May it invoke the heart samaya of all deities,

**Dzab dé sangye tamché kyi**
And may the recitation accomplish

**Sung yang mizé drubpar shok**
The unending melodious speech of all buddhas.
Recite the essence mantras of the particular deity you are to practice.

Nyima la né HUNG yik gi
The syllable HUNG on a sundisk

Sangye kün gyi jinlab dü
Gathers back the blessings of all buddhas,

Kyemé chö kyi dra drokpé
Becoming the drum, the nature of wisdom,

Yeshe rangshyin nga ru gyur
Resounding with the Dharma tones of nonarising.

Mamo khandro wangdü ching
Magnetizing the mamo dakinis,

Tukdam kulwé lé drub gyur
It fulfills the activity of invoking their heart samayas.

BENZA TSAMARA TSAMARAYA HUNG

Sound the drum and dhamaru, and play extensive music. 
Burn, scatter, and cleanse the torma with:

RAM YAM KHAM

Tongpé ngang lé droom lé rinpoche nö yang shing gya chewé 
    Nang du torma khadok dri ro nüpa pünsum tsokpar gyur

RAM YAM KHAM
From the state of emptiness, BHRUM becomes a vast and open jewel vessel. Inside is a torma with perfect color, fragrance, taste, and potency.

*Consecrate it with:*

**OM AH HUNG**

*Invite with:*

**Bhumipati sapariwara benza sama dza**

*Dedicate it (by saying 3 times:)*

**Bhumipati sapariwara akaro mukham sarva dharma nam adyanutphano ta om ah hung pê soha**

*Then say:*

**Gangdak dir né lha dang lu**
Whoever dwells at this site, devas, nagas,

**Nöjin sinpoam shyendak la**
Yakshas, rakshasas, or anyone else,

**Kyilkhor döndu sachok di**
As I request you to lend this place for the mandala,

**Dak shyu khyö kyi tsal du sol**
Please hand it over to me.

*Request three times in this way, and imagine that permission is given.*
The rays of light shining from the seed syllable in my heart-center invite the assembly of mandala deities of the great magical net of vidyadha gurus. Vajra Samah Jah

Thus, in the presence of the objects of refuge who manifest filling the sky, say (3 times:)

Namo dak dang khanyam semchen malü kün
Namo! I and all sentient beings equal to the sky

Lama sangye chö dang gendün dang
Take refuge in the Guru, Buddha, Dharma, and Sangha,

Yidam pawo khandro chökyong tsok
In the assemblies of Yidams, Dakinis, and Dharma Protectors,

Tukjé cheden nam la kyab su chi
And in all those possessing great compassion.

This has three parts: a) Arousing the Bodhicitta of Aspiration; b) Gathering the Accumulations; and c) Mind Training in the Bodhicitta of Application.

Ho ngön gyi gyalwa sé dangché nam kyi
Hoh! As all the victorious ones and their sons of the past

Lamé changchub chok tu tukkyé tar
Aroused their minds towards the unexcelled supreme enlightenment,

Dak kyang mar gyur khanyam dro kün la
I will also accomplish buddhahood

Pen dak ledu sangye drubpar gyi
In order to benefit my mothers, all beings as numerous as space is vast.

You, and all sentient beings, respectfully prostrate with body, speech, and mind. While maintaining the visualization, emanate infinite offering clouds, etc. together with the liturgy, (saying 3 times:)

OM AH HUNG HRIH rigdzin pema jungrné lasokpé
OM AH HUNG HRIH! I prostrate to Vidyadhara Padmakara

Chok chü kyabyul nam la chaktsal lo
And to all objects of refuge in the ten directions.

Ngö su jor dang yi lé jungwa yi
I present you with a Samantabhadra offering cloud, filling the sky,

Kunzang chötrin namkha gangwé chö
Of actual and mentally-created offerings.

Sotar changchub sempé labpa dang
I apologize for transgressing and violating the pratimoksha vows,
Rigdzin ngak kyi damtsik nyamchak shak
The bodhisattva trainings, and the tantric samayás of the
vidyadhāras.

Pak dang soso kyewé tsok nam kyi
I rejoice in all the noble and ordinary beings

Gyalsé chöpa ché la jé yi rang
Who engage in the conduct of the sons of the victorious ones.

Tàyé drowa dukngal gyurpa la
Please turn the appropriate wheels of Dharma

Penpa jitar tsampé chökhor kor
To benefit the infinite number of suffering beings.

Kalpa jewa samýe jinyé du
Without passing away, remain for the sake of beings

Drowé döndu nya ngen mi da shyuk
Throughout countless millions of aeons.

Dak gi dü sum sakpé gewa nam
I dedicate all the virtues gathered in the three times

Dro kün changchub nyingpo tob chir ngo
So that all beings may attain the essence of enlightenment.

Through such unbiased attitudes as the loving kindness of
sending your own happiness to others, the compassion of
taking upon yourself the suffering of others, the sympathetic
joy of wishing that others may not be separated from
happiness, the attitude of impartially establishing everything in equality, and with the intention of training in the great conduct of the sons of the victorious ones, say:

Sönam di yi dro kün dé dangden
By this merit, may all beings possess happiness.

Dukngal kündral dak la min gyur chik
Freed from their suffering, may it ripen upon myself instead.

Dukngal mepé dé dang mindral shying
May they never part from the happiness devoid of misery,

Chö kün nyamnyi tangnyom la né shok
And may they abide in impartiality, the equal nature of all things.

Jedrel tsok shying duwa ni
In conclusion, dissolve the field of accumulation with:

Dza HUNG bam ho sa tsok shying nam
By jah HUNG bam hoh, the whole field of accumulation

Yigé sum gyi nampa yi
In the form of the three syllables,

Dak dang khanyam dro la tim
Dissolves into myself and beings as numerous as the sky is vast;

Drib dak jin gyi labpar gyur
Our obscurations are purified and we receive the blessings.
This has three parts: a) Giving the Torma; b) Issuing the Command; and c) Visualizing the Protection Circle.

**OM HAYAGRIVA HUNG PÉ**

Purify with:

**OM SO BHAVA SHUDDHO SARVA DHARMA SO BHAVA SHUDDHO HANG**

Tongpé ngang lé droom lé rinpoche nö yang shing gya chewé nang du torma khadok dri ro nüpa pünsum tsokpar gyur

From within emptiness, bhrung becomes a vast, open jewel-vessel. Inside is the torma with perfect color, fragrance, taste, and potency.

Show the garuda mudra with your two hands, while saying (3 times:)

**OM AH HUNG**

At the end, consecrate it with:

**HA HO HRHH**

To summon the guests, show the hook mudra while saying:

**OM SARVA BHUTA AKARSHAYA DZA**

Dedicate it saying 3 times:

**OM SARVA BIGHANE NAMA SARVA TATAGATÉ BAYO BISHO MUKHEBÉ SARVA TAKHAM UDGATÉ SAPARANA IMAM GAGANA**
HUNG HRIH nyinang trulpé dön gek jungpo kün
HUNG HRIH! All demons, obstructers, and evil spirits of deluded dualistic perception,

Torma di long rang rangné su deng
Enjoy this torma and disperse to your own places.

Galté mi dro dorje tsönchar gyi
If you do not leave, the rain of vajra weapons

Lü ngak yi sum dultren jishyin du
Will completely reduce your body, speech, and mind to dust

Dün gyü rik kyang tséné lakpé chir
All the way down to your seventh generation.

Dewé danta nyi du chir deng shik
Therefore, be gone at this very moment.

Cast the torma outside, throw mustard seeds, burn gugul, brandish the vajra, and expel the obstructers with awesome music.

HUNG HRIH daknyi palchen pema wang gi ku
HUNG HRIH! I am the great and glorious form of the Lotus King.

Khordé tamché sang sum chakgyar dzok
All of samsara and nirvana is complete as the mudras of my three secrets.
Dorje sashyi ra gur ladré sok
The vajra ground, fence, dome, canopy, and so forth,

Tsoncha nam né gur gyi choktsam tam
And the dome of five kinds of weapons, fill all directions.

Meri mepung si sum küntu truk
The towering mass of fire blazes throughout the three worlds.

Nyimé yeshe lha ngak chökü ngang
In the nondual wisdom state of deity, mantra, and dharmakaya,

Tsam kyi kyilkhor rangshyin lhün gyi drub
The boundary mandala is naturally self-perfected.

Hung hung hung benza raksha raksha droom

Visualize the objects of apology before you and (say:)
Ho deshek nyingpo rangshyin ösal la
Ho! Through confusion, I have exaggerated or denigrated

Trulpé wang gi dro dang kur tab té
The naturally luminous sugata essence.

Lokpé lam du golvé nongpa kün
In the nondual state beyond concepts,

Nyimé lo lé depé ngang du shak
I apologize for all the faults of straying into unwholesome ways.

Samaya shuddhe a
Rest evenly in the state in which the one who apologizes and the object of apology are not conceptualized. (note: usually yeshe kuchok is inserted here)

**HUNG** dechen yeshe checham lugu gyü

**HUNG**! Through the pledge of practicing one-pointedly, without breaking

**Mindral tsechik drubpé yardam gyi**

The chain of brothers and sisters of great bliss,

**Tokma tama mepé yidam lha**

I will keep the supreme vajra samaya of the difficult to transgress,

**Lama rigdzin kunzang pema Jung**

By the profound samadhi of approaching and accomplishing

**Döné rang dang lhenchik kyepé ngang**

The yidam deity beyond beginning and end,

**Danta yermé duma ro chikpé**

And the vidyadhara guru, Ever-Excellent Padmakara,

**Nyen ching drubpé tingdzin zabmo lé**

Right now without separation, which though diverse is of one taste,

**Da ka dorje damtsik chok tu zung**

Within the original state that is inherent to myself.

**BODHITSITTA BENZA SAMAYA HUNG**
Put on dancing gown and ornaments and, if you like, perform the addendum as explained elsewhere. Burn incense and play melodious music. With yearning voice, wave silken streamers and the zhing banner. With one-pointed devotion to the vidyadhara gurus, (say:)

**HUNG HRIH ku sum lamé lhatsok ying né shyeng**

**HUNG HRIH!** Host of Trikaya Guru deities, manifest from dharmadhatu!

**Mi ngön ying né né dir shek su sol**

Come to this place from your unmanifest space.

**Chi nang sangvé kyilkhor damdzé la**

Bring down the great vajra resplendence of Body, Speech, and Mind

**Ku sung tuk kyi dorje jin chen pob**

Into the samaya substance and the outer, inner, and secret mandala.

**Ngotsar tak dang tsenma nyurdu tön**

Quickly display wonderful signs and indications.

**Drub chok nam la wang kur jingyi lob**

Empower all supreme practitioners and bestow your blessings.

**Né dir jin pob wang dang ngödrub tsol**

Let resplendence descend on this place, and bestow empowerments and siddhis!

**OM AH HUNG BENZA GURU DEWA DAKINI JNANA ABESHAYA A A**
HUNG HRIH yikdru sum lé ram yam kham tröpré
HUNG HRIH! From the three syllables, ram yam kham, stream out

Yeshe mé lung chu yi sek tor trú
The wisdom fire, wind, and water which burn, scatter, and wash away.

Nangsi shyir shyeng chöpé chakgya ché
Please bless this great offering-mudra of appearance and existence as manifest ground,

Kunzang namtrul gyatsor jin gyi lab
To be an ocean-like offering cloud of Samantabhadra!

HUNG HUNG HUNG SARVA PUDZA MEGHA AH HUNG
OM BENZA ARGHAM AH HUNG
OM BENZA PADAM AH HUNG
OM BENZA PUPÉ AH HUNG
OM BENZA DHUPÉ AH HUNG
OM BENZA ALO KÉ AH HUNG
OM BENZA GENDHÉ AH HUNG
OM BENZA NEVIDÉ AH HUNG
OM BENZA SHABTA AH HUNG

HUNG HRIH tong sal lung mé tögyé namtar sum
HUNG HRIH! Empty and luminous, wind and fire, skull-stand of the three emancipations,

Chöying rangjung bhenda chenpo ru
Within the great self-existing bhandha of dharmadhatu,
Jungwa pungpo sha nga dütsi nga
The elements and aggregates as the five meats and five nectars,

Mé lung jorwé changchub sem su shyu
Melt into bodhichitta through the action of fire and wind.

Langpa khadok ngaden chok chur trö
The five-colored vapor streams out into the ten directions

Nöchü dangma om ah hung du dü
And the essences of the world and beings are gathered back as om ah hung.

Dewar shekpé dütsi chendrang né
Inviting the nectar of the sugatas,

Khajor khorlo dompé dütsir gyur
It becomes the nectar of binding the chakras in union.

Droom lé rinchen nö chok shyalyé ü
Amidst the palace of an excellent jewel-vessel arising from bhrung,

Dru sum lé jung torma döyön nga
Is the torma of the five sense pleasures appearing from the three syllables.

Rakté nö chok é yi rangshyin ü
Amidst the excellent rakta vessel, the nature of e,

Girti kha né mar chen char tar bab
The Great Red showers, like rain, from the space of Girti.
Stir the nectar and say (3 times:)

**OM AH HUNG SARVA PENTSA AMRITA KUNDALI HUNG HRIH TA**

Sprinkle the torma with nectar and say (3 times:)

**OM AH HUNG MAHA BALINGTA TEDZO BALINGTA BALA BATE GUHYA SAMAYA HUNG HRIH THA**

Raise the rakta and say (3 times:)

**OM AH HUNG MAHA RAKTA DZO LA MANDALA HUNG HRIH TA**

**HUNG rangrik changchub sem kyi tsa sum lha**

HUNG! The Three Roots of the bodhichitta of natural awareness

**Shyendu ma drub rang dang yermé ngang**

Do not exist anywhere but in the state indivisible from myself.

**Gyalwé kyilkhor tamché di la dzok**

Within it, all the mandalas of victorious ones are complete.

**Yené machö rang du ngang sal dab**

I naturally confirm this in the primordially uncontrived state.

**OM AH HUNG GURU DEWA DAKINI SARVA SAMAYA SATO BODHITSITTA JNANA AH**

First, develop and visualize the mudra-forms.  
Second, summon and dissolve the wisdom beings.  
Third, request them to remain inseparably.
Fourth, approach through prostrations and offerings.
Fifth, praise the three vajra secrets.
Sixth, accomplish through chant-invocation and recitation.
Seventh, having perfected the activities,
Receive the empowerments and siddhis.

Among these above-mentioned seven, the first point has four parts: a) Pitching the Framework with the Three Samadhis; b) Visualizing the Base, the Celestial Palace; c) Visualizing the Based, the Deities; and d) Consecrating and Empowering.

A chöku deshyin nyi ying ösal ngang
Ah! Dharmakaya’s basic space of suchness is the realm of luminous wakefulness.

Longku gakmé kün nang nyingjé tsal
Sambhogakaya’s unceasing illumination is compassionate expression.

Tulku gyu yi tingdzin hrih karpo
Nirmanakaya’s seed-samadhi is the white HRIH.

Dé lé ö trö nöchü ngödzin jang
From it light radiates, purifying the clinging to a real universe with beings.

Jungwa rim tsek dorje sungkhor ü
On gradually piled elements, amidst the vajra protection circle,

Droom lé rinchen shyalyé tsennyi dzok
From bhrum, comes the jeweled palace with perfect qualities.
Tèwar sengtri pema nyidé teng
In its center, upon a lion throne with a lotus, sun, and moon,

Rangrik deshek kündü pema jung
Is my awareness as Padmasambhava, the embodiment of all sugatas.

Kar mar dangden shyi dzum tröpé nyam
With an expression of peacefully smiling wrath, and a white and red complexion,

Pé shya sang pö chögö ber cham sol
I wear the lotus crown, secret dress, gown, Dharma robes, and a brocade cloak.

Chak yé dorje yönpé tö bum nam
My right hand holds a vajra and my left a skull-cup with a vase.

Sangwé yum chok bé tsul khatam khyü
The supreme secret consort is embraced in the concealed form of a khatvanga.

Shyab nyi rol tab öngé long na yging
With my feet in the playful royal posture, I am poised in a sphere of five-colored light.

Chiwor longku chenrezig wang kar
Above my head is the white lord, sambhogakaya Avalokiteshvara.

Chak shyi taljar shel treng pekar dzin
With four arms and joined palms, he holds a crystal rosary and a white lotus.

Dé yi chiwor chöku nang tayé
Above his head is dharmakaya Amitabha.

Marpo nyam shyak dütsi tsebum nam
Red in color, he holds a nectar-filled life vase in equanimity.

Nyika longchö yongdzok gyen gyi dzé
Both are beautified with the complete sambhogakaya ornaments.

Chirol dab shyi pemé gesar la
Around, on the anthers of the four-petaled lotus flower,

Shar du Gyalwé Dung Dzin kudok kar
To the east is Gyalwey Dungdzin of white color.

Raldri chakkyu dzin ching chekyil shyuk
Holding sword and hook, he sits in half-vajra posture.

Tökam ur gyen taksham rügyen chang
He wears a crown of dry skulls, tiger skirt, and bone ornaments.

Lho ru mawé sengé karsal dang
To the south is Mawey Senge of radiant white color.

Chö ké chakgyé pedong lekbam dzin
With the mudra of expounding the Dharma, he holds lotus stems with books.
Pen shya chögö sum sol kyiltreng shyuk
He wears the pandita hat, the three Dharma robes and sits in
vajra posture.

Nub tu kyechok tsul zang kudok ser
To the west is Kyechok Tsülzang of yellow color.

Dorje drom dzin penshya marpo dang
Holding vajra and casket, he wears the red pandita hat.

Chögö sum sol dorje kyiltreng shyuk
With the three Dharma robes, he sits in vajra posture.

Jang du dü kyi shé chen kar muk dang
To the north is Dukyi Shechen of light brown color.

Nyenpur kur ten lepur gek la zir
Supporting the recitation kilaya on his thigh, he stabs the action
kilaya at the obstructors.

Dortab pé shya ber ting chögö sol
In a striding stance, he wears lotus crown, brocade gown, and
Dharma robes.

Dé yi chi rim rinchen zur gyé la
Outside, surrounding these, on an eight-faceted jewel are:

Shar du dzamling gyen chok kudok ting
In the east, the blue-colored Dzamling Gyenchok,

Lepur nyi dril nyenpur ku la chang
Rolling two activity daggers and carrying the recitation dagger
on his body.
Wearing a brocade cloak and the charnel ground attire, he stands in a striding stance.

In the south, the radiantly clear blue Pema Jungney,
Holding vajra and bell and embracing White Princess.

With silks, jewels, and bone ornaments, he is seated in crossed-legged posture.

In the west, the white Kyepar Phakpey Rigdzin,
Pointing the way with a vajra and holding a khatvanga as a walking staff.

In standing pose, he wears the lotus crown, a blue cloak and the Dharma robes.

In the north, the dazzling red maroon Dzutrül Tachen,
In the dress of a monk, bedecked with a garland of heads and bone ornaments.
Holding a vajra and dagger, he is poised on the seat of a tigress.

**Sharlhor rigdzin dorje drak tsal mar**
In the southeast, the red vidyadhara Dorje Draktsal,

**Dorje dikpa dzin ching trowö ché**
Holding a vajra and a scorpion, in the attire of a wrathful deity.

**Pakmo tingnak dri tö dzinpé khyü**
Embraced by the dark blue Varahi holding knife and skull-cup.

**Lhonub kalden dren dzé tingnak bar**
In the southwest, the flaming dark blue Kalden Drendzey,

**Dorje dungtrak dzin ching pal gyi ché**
Holding a vajra and a skull-cup filled with rakta and dressed in the glorious attire.

**Nam shyal ting kya dri tö dzin dang tril**
He embraces the light blue Sky-faced One who holds a knife and skull-cup.

**Nubjang raksha tötreng muk nak ji**
In the northwest, the majestic dark maroon Raksha Tötreng,

**Durtrö ché sol dorje dungtrak dzin**
Wearing the charnel ground attire and holding a vajra and a skull-cup filled with rakta.

**Ting öbar ma dri tö dzinpé khyü**
Embraced by Blazing Blue Light holding knife and skull-cup.
Jangshar Dechen Gyalpo mar sal dang
And in the northeast, the radiantly clear red Dechen Gyalpo,

Chak nyi dordril dzin ching yum dang jor
Holding a vajra and bell in his two hands and embracing his consort.

Tro dzum rinchen rü gyen kyangkum gar
Wrathfully smiling, with jewels and bone ornaments,

Kün kyang gang dul gyen dang chaluk dzok
He dances with one leg bent and one extended.

Go shyir pawo dé shyi yum dangché
At the four gates are the four kinds of dakas with their consorts,

Kar ser mar jang rang tak dri tö dzin
White, yellow, red, and green, and bearing knives and skull-cups with their individual emblems.

Rinchen rü gyen kyangkum gar gyi shyeng
With jewels and bone ornaments, they stand erect, dancing with one leg bent and one extended,

Bar tsam tsa sum chösung trin tar tib
And in the spaces between, the Three Roots and Dharma Protectors are gathered like cloud-banks.

Nangtong zungjuk yeshe gyumé ku
These magical wisdom forms of united appearance and emptiness
Dorje sum gyi ngowor lhundrub ching
Are spontaneously present as the essence of the three vajras

Yeshe rik ngé wang chok dzokpar gyur
And perfected with the supreme empowerments of the five wisdom families.

OM AH HUNG
OM HUNG TRAM HRIH A
ABHIKINTSA HUNG

With melodious tune, music, and incense, (say:)

Rang gi tukké sabön lé özer tröpé ku sum gyi shying
pali pema ö kyi podrang né guru pema tötrengtsal
la khor könchok tsawa sum gyi lhatsok kyi korwa
benza sa ma dza

Rays of light radiating from my heart-center invite Guru Padma Tötreng Tsal, encircled by his retinue of the Three Jewels and the deities of the Three Roots, from the buddhafiel of the three kayas, the Glorious Palace of Lotus Light. Arriving in the sky before me, vajra sama jah

HUNG HRIH yul gyi ming ni lhonub ngayab ling
HUNG HRIH! From the land whose name is the Southwestern Continent of Chamara,

Trulpé shying chok pema drawa né
The supreme nirmanakaya realm Lotus Net,

Ku sum yermé orgyen tötreng tsal
Trikaya inseparable, Orgyen Tötreng Tsal,

Rabjam tsa sum gyatsö khor dangché
With your ocean-like assembly of infinite Three Root deities,

Möpé né dir dungvé chendren na
When I invite you yearningly to this place of devotion

Tükjé tukdam wang gi shek né kyang
Please come through the power of your compassionate vow,

Barchey kün sol choktün gödrub tsol
Dispel all obstacles and bestow the supreme and common siddhis!

OM AH HUNG BENZA GURU PEMA TÖTRENGTSAL BENZA
SAMAYA DZA SIDDHI PALA HUNG A
DZA HUNG bam ho

HUNG HRIH yi’ong podrang dzepé shyalyé ü
HUNG HRIH! Amid this enticing mansion, this beautiful palace,

Rinchen sengtri pema nyidé den
On jeweled lion-thrones, lotus, sun, and moon seats,

Maha gurü lhatsok khor dangché
Mahaguru divinities with your retinues,

Gyé shing mi yo tenpar shyuk su sol
Joyfully take seat, unwaveringly and permanently.

SAMAYA TISHTA LHEN
This has two parts: a) Homage, and b) Offerings.

**HUNG HRIH kyegak gyurmé trinlé tamché dzok**

HUNG HRIH! Without arising, ceasing, or changing, you perfect all activities.

**Rangjung tukjé drowa malü drol**

Your self-existing compassion frees all beings.

**Yishyin nor tar ngödrub char bebpé**

Like a wishfulfilling jewel, you shower a rain of siddhis.

**Rigdzin düpé tsok la chaktsal lo**

Assembly of vidyadharas, I pay homage to you!

**ATI PU HOH**

**PRATICCHA HO**

This has three parts: 1) Outer offerings; 2) Inner offerings; and 3) Secret offerings.

**HUNG HRIH lama yidam khandrö chen lam du**

HUNG HRIH! In the presence of the gurus, yidams, and dakinis,

**Ngöjor yi kyi nampar trulpa yi**

I offer what is actually present and mentally-created,

**Yenlak gyeden chöyön tso tar kyil**

Drinking water with eight qualities, flowing together like a lake,

**Drimé shyabsil ganggé gyün shyin dreng**

Immaculate bathing water, streaming like the river Ganges,
Lhadzé metok char gyi namkha kang
A rain of divine flowers that fills the sky,

Dri shyim pö kyi dü trinwar nang khyab
Clouds of fragrant incense permeating the air,

Nangsal nyidé tsok nam ö rabsal
Lamps that are radiant like the sun and moon,

Jukpé dewa kyepa dütsi chu
Amrita water that generates bliss when anointed,

Ro chü nüpa püntsok shyalzé rik
Varieties of food with perfect taste, nourishment, and potency,

Rolmo luyang kunzang ying khyabpa
Melodious music and songs filling space like Samantabhadra;

Bul lo shyé né choktün ngödrub tsol
Accepting it, bestow the supreme and common siddhis.

They are in two parts: a) (Amrita) Medicine and Rakta Offerings and b) Torma Offering.

HUNG HRIH rangjung döné nampar dakpé dzé
HUNG HRIH! Self-existing substance, perfectly pure from the beginning,
Tsa gyé yenlak tong jar men gyi chok
Supreme medicine composed of eight major and a thousand
minor parts,

Döchak chakmé rakté chöpa ché
Great rakta offering of unexcelled bliss and emptiness,

Changsem kar mar dütsi rakté tso
Ocean of amrita and rakta, white and red bodhichitta,

Khordé dangchü kham sum chakpé trak
Essential extract of samsara and nirvana,

Zakmé dewa chenpor shyé su sol
Passionate rakta of the three realms, accept this as the
undefiled great bliss.

Guru dewa dakini sarva pentsa amrita maha rakta khahi

Sprinkle drops of amrita while saying:
Chöku nangwa tayé shyal du sarva pentsa amrita kha
ram khahi
To the mouth of Dharmakaya Amitabha sarva panjca amrita
kharam khahi.

Longku tukjé chenpö shyal du sarva pentsa amrita kha
ram khahi
To the mouth of Sambhogakaya Great Compassion sarva
panjca amrita kharam khahi.

Tulku pema jungné shyal du sarva pentsa amrita kha ram
To the mouth of Nirmanakaya Padmakara sarva panjca amrita kharam khahi.

Khandro yeshe tsogyal shyal du sarva pentsa amrita kha ram khahi
To the mouth of Dakini Yeshe Tsogyal sarva panjca amrita kharam khahi.

Chögyal trisong yabsé shyal du sarva pentsa amrita kha ram khahi
To the mouth of Dharma King Trisong Deutsen sarva panjca amrita kharam khahi.

Nubchen sangye yeshe shyal du sarva pentsa amrita kha ram khahi
To the mouth of Nubchen Sangye Yeshe sarva panjca amrita kharam khahi.

Lotsa gyalwa chok yang shyal du sarva pentsa amrita kha ram khahi
To the mouth of Lotsawa Gyalwa Choyang sarva panjca amrita kharam khahi.

Gelong namkhé nyingpö shyal du sarva pentsa amrita kha ram khahi
To the mouth of Gelong Namkhai Nyingpo sarva panjca amrita kharam khahi.

Nyakchen yeshe shyönnü shyal du sarva pentsa amrita kha ram khahi
To the mouth of Ngakchen Yeshe Shonnu sarva panjca amrita
kharam kha hi.

Langdro könchok jungné shyal du sarva pentsa amrita kha ram kha hi
To the mouth of Langdro Konchok Jungney sarva panjca amrita kharam khahi.

Ngakchang dorje düjom shyal du sarva pentsa amrita kha ram kha hi
To the mouth of Ngakchang Dorje Dudjom sarva panjca amrita kharam khahi.

Lochen bairotsané shyal du sarva pentsa amrita kha ram kha hi
To the mouth of Lochen Vairocana sarva panjca amrita kharam khahi.

Drokmi palgyi yeshe shyal du sarva pentsa amrita kha ram kha hi
To the mouth of Drokmi Palgyi Yeshe sarva panjca amrita kharam khahi.

Langchen palgyi sengé shyal du sarva pentsa amrita kha ram kha hi
To the mouth of Langchen Palgyi Senge sarva panjca amrita kharam khahi.

Térchen chokgyur lingpé shyal du sarva pentsa amrita kha ram kha hi
To the mouth of Chokgyur Dechen Lingpa sarva panjca amrita kharam khahi.
Drinchen tsawé lamé shyal du sarva pentsa amrita kha ram khahi
To the mouth of the kind root guru sarva panjca amrita kharam khahi.

Könchok rinchen nam sum shyal du sarva pentsa amrita kha ram khahi
To the mouth of the Precious Three Jewels sarva panjca amrita kharam khahi.

Yidam kyilkhor lhatsok shyal du sarva pentsa amrita kha ram khahi
To the mouths of the divinities of mandala yidams sarva panjca amrita kharam khahi.

Neyul pawo khandrö shyal du sarva pentsa amrita kha ram khahi
To the mouths of the dakas and dakinis of the places and valleys sarva panjca amrita kharam khahi.

Damchen chösung gyatsö shyal du sarva pentsa amrita kha ram khahi
To the mouths of the ocean of vow-holders and Dharma protectors sarva panjca amrita kharam khahi.

Nöchü lha ru salwé shyal du sarva pentsa amrita kha ram khahi
To the mouths of the deities who are the world and the beings manifest sarva panjca amrita kharam khahi.

Taste the amrita yourself and say:
OM AH HUNG tebsin nyidé ga u jarwa yi
OM AH HUNG! With joined thumb and ring finger, the spheres of sun and moon,

Lhatso ngödrub dütsi dru sumpo
I take the siddhi of the deities, the three syllables of amrita.

Lang té dorje ché yi hung la gyü
Passing through the hung on the vajra tongue,

Lü kün gangwé yeshe gyepar gyur
It fills my entire body and wisdom unfolds.

KAYA SIDDHI OM
WAKA SIDDHI A
TSITTA SIDDHI HUNG

HUNG HRIH nangwa nö kyi jikten torshyong du
HUNG HRIH! On the torma tray of appearances, the vessel-like world,

Sipa chü kyi semchen tormar jar
Existence, the content-like beings, are formed as a torma.

Pal gyi torma jiden gyingwa di
This magnificent and majestic glorious torma

Lama yidam khandrō tsok la bul
I offer to the assembly of gurus, yidams, and dakinis.

OM AH HUNG GURU DEWA DAKINI MAHA BALINGTA KHAHI
OM tab dang sherab yermé changchub sem
Om! The bodhichitta of indivisible means and knowledge,

Dechen gyé kyé trulpa dralwé trin
The cloudbank of liberated confusion that produces the delight of great bliss,

Yené chö dang chöyul mikté dral
Primordially free from the reference points of offering and object,

Rangjung lhündrub chöpa chenpo
Is the self-existing great offering of spontaneous presence.

TANAGANA DHARMADHATU ATMA KO HANG

OM tukjé daknyi gönpo tsepakmé
Om! Personification of compassion, Lord Amitayus,

Dü sum gyalwé tso la chaktsal tö
Chief of the jinas of the three times, I salute and praise you.

AH drowé gönpo pakpa chenrezig
AH! Protector of beings, noble Avalokiteshvara,

Khorwa dong né truk la chaktsal tö
Stirrer of the depths of samsara, I salute and praise you.

Hung dü sum sangye orgyen trulpé ku
Hung! Buddha of the three times, nirmanakaya of Uddiyana,

Ku yi trulpé chok chü shying künkhyab
You fill all the realms of the ten directions with bodily emanations.

**Shyingkham rabjam ku yi ying su dzok**
The infinite realms are complete within the sphere of your body.

**Chö kyi sung yang namkhé ta dang nyam**
Your melodious voice of the Dharma is as vast as space.

**Tük kyi gongpa zangtal dümajé**
Your mind’s realization is totally open and uncompounded.

**Yönten samyé jöpé yul lé dé**
Your inconceivable qualities transcend the realm of description.

**Trinlé dro dul tsolmé taktu juk**
Your activity of taming beings is effortless and constantly enacted.

**Kyilkhor tso chok rik nam kün gyi dak**
Supreme lord of the mandala, sovereign of all families,

**Pema tötreng tsal la chaktsal tö**
Padma Tötreng Tsal, I salute and praise you.

**HUNG HRIH gyalwé dungtsob rigdzin drowé gön**
**HUNG HRIH!** Successor of the Conquerors, Vidyadhara Protector of Beings.

**Khyen rab tarchin rigdzin mawé seng**
Perfector of knowledge, Vidyadhara Lion of Speech.
Ngödrub chok nyé rigdzin pemé shyal
Attainer of supreme siddhi, Vidyadhara Padmakara.

Mutek dul dzé rigdzin dü kyi shé
Tamer of heretics, Vidyadhara Slayer of Mara.

Lha dang nyimé rigdzin dzamling gyen
Inseparable from the yidam deity, Vidyadhara Ornament of the World.

Chimé dorje rigdzin pema jung
Vajra immortality, Vidyadhara Padmasambhava.

Khyepar pakpé rigdzin küntu chang
Supremely exalted, Vidyadhara All-holder.

Drekpa tsarchö rigdzin drowolö
Annihilator of drekpa-spirits, Vidyadhara Drowolö.

Khordé zilnön rigdzin drakpo tsal
Master of samsara and nirvana, Vidyadhara Wrathful Power.

Yeshe long gü rigdzin palchenpo
Nine wisdom spheres, Vidyadhara Great Glorious One.

Sinpö kha nön rigdzin tötreng tsal
Subjugator of rakshas, Vidyadhara Tötreng Tsal.

Ku sum yermé rigdzin dechen gyal
The three kayas indivisible, Vidyadhara King of Great Bliss.

Kün kyang gang dul gyen dang chaluk dzok
All of you, complete with ornaments and attire to tame
whoever is in need,

Sosö rik kyi tsombu tayé shing
With infinite groups, each of your own kind,

Trulpa yangtrul nyizer dul tar gyé
Sending out emanations and re-emanations, like dust motes on a sunbeam,

Dzepa chunyi tön la chaktsal tō
Enactors of the twelve deeds, I salute and praise you.

HƯNG HRIH dorje rinchen pema lé kyi rik
HƯNG HRIH! Families of vajra, ratna, padma, and karma,

Trinlé shyiden pawo khandrö tsok
Possessors of the four activities, assembly of dakas and dakinis,

Nampar tarpa gyé kyi ngowo nyi
Essences of the eight types of emancipation,

Jinlab ngödrub trinlé kün gyi dak
Lords of blessings, siddhis, and activities,

Trin tar tibpé rabjam tsa sum lha
All-encompassing divinities of the Three Roots, gathered like cloud banks,

Samyé gyutrul drawar chaktsal tö
Inconceivable magical net, I salute and praise you.
This has four parts: a) Opening the Recitation Mansion; b) Invoking the Heart Samaya; c) Reciting the Mantras; and d) Rendering the Recitation Praises.

DROOM BISHO BISHUDDHE HRIH HUNG PÉ DZA

Daknyi tsawé kyilkhor lé
From myself, the root mandala,

Yeshe kyilkhor nyipa yé
Detaches a second wisdom mandala

Dün gyi namkhar shyukpar gyur
To be present in the sky before me.

HUNG HRIH Rigdzin lamé lhatsok ying né shyeng
HUNG HRIH! Divinities of Vidyadhara gurus, manifest from space.

Tukdam né né kul lo dzab dra drok
I invoke you from the core of your heart samaya, utter the sounds of recitation.

Nangtong ku yi chakgyé tongsum gang
With apparent and empty bodily forms, you fill the billionfold universe.

Drak tong sung gi dzab yang druk tar dir
With resounding and empty mantra tones of speech, you roar like thunder.

Riktong tuk long ösal ngang du né
With the aware and empty space of mind, you rest in the state
of luminosity.

**Lha nam tamché dewé gar gyi rol**
All the deities, delighting in the dance of bliss,

**Ngak nam tsolmé dorje lu yi kul**
Invoke the mantras with effortless vajra songs.

**Tůk ni drol dzé yeshe sok dangché**
The liberating life-force of wisdom endows your minds.

**Masal bardu kyé ching depar bé**
Until reaching clarity, I will endeavor in visualization and recitation.

**Madrub bardu gongpa mi tang sol**
Until perfection, don’t forsake your intentions!

**Ma yel tukdam chenpö dü la bab**
Do not forget me, the time for your great heart-samaya has come!

**Nyendrub nam shyi ten tok di nyi du**
On this very seat, let me perfect the fourfold approach and accomplishment,

**Tůrchin kyilkhor dakpo drubpar dzö**
And let me realize the lord of the mandala.

**MEDITATING ON THE SAMADHIS AND RECITING THE MANTRAS**
This has three parts: 1) The Approach of the Three Kayas; 2) The Accomplishment of their Combination; and 3) The Application of the Activities.

This has three parts: i) Gathering the Blessings for the Benefit of Oneself by means of Dharmakaya; ii) Filling Space with Activity for the Benefit of Others by means of Sambhogakaya; and iii) Recitation of the Unity of Development and Completion as the Nondual Benefit of Self and Others by means of Nirmānakāya.

Chiwö rikdak tukka né
Light radiates from the heart of crown-buddha Amitabha above,

Ö trö khordé tsechü dü
Gathering the life-essence in samsara and nirvana

Chak gi bumpé nang du tim
Which dissolves into the vase in his hands.

Dé lé dütsi gyün babpé
The flow of nectar falling from this vase

Dak gi tsangpé goné shyuk
Enters me through the gate of Brahma,

Lü gang nedön dikdrib dak
Fills my body and, purifying sickness, harms, misdeeds, and obscurations,

Ngödrub nam nyi tobpar gyur
The twofold accomplishment is achieved.

**OM AMARANI DZIWANTIYÉ SOHA**

*Dro du pha pha tuk porta né*
Light radiates from the heart of the Noble Tamer of Beings

*Ö trö rik druk kham künkhyab*
And pervades all the realms of the six kinds of beings.

*Sosö nyönmong druk jang né*
It purifies each of their six disturbing emotions

*Tukjé chenpö ku ru gyur*
And turns them into forms of the Great Compassionate One.

**OM MANI PEMÉ HUNG HRIH**

*Rangnyi rik dü lama yi*
In the heart-center of myself,

*Tukkar dawé kyilkhor teng*
The Guru embodying all families,

*Ser gyi dorje tsé ngapé*
There is a five-spoked golden vajra on a moon disc.

*Tèwar hrih tar ngak kyi kor*
In its center is HRIH, encircled by the mantra.

*Dé lé ö trö pakpa chö*
Light radiating from it makes offerings to the noble ones,
Jinlab ngödrub rang la tim
And gathers the blessings and siddhis into myself.

Lar trò chinö dakpé shying
By radiating again, the universe becomes a pure land

Nangchü dro kün lha yi ku
And the inner contents, all the beings contained in it, are forms of deities.

Dra drak dorje ngak kyi yang
Resounding sounds are the tones of vajra mantras,

Dren tok ösal yeshe ngang
And thoughts the luminous state of wakefulness;

Nyimé kyilkhor chik tu gyur
Everything is the single mandala of nonduality.

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

Dak dang kyilkhor lhatso kyi
From the forms of myself and the mandala deities,

Ku lé ku trò jikten gang
Bodies are emanated, filling the universe.

Sung gi dzab yang ngak dra drok
Our speech, as songs of recitation, roars with the sound of mantras.

Tük ni gyurmé ösal ngang
Our minds are the changeless state of luminosity.

**Chok dü gyalwa chöpé nyé**
The victorious ones throughout all directions and times are pleased by offerings,

**Kham sum drowé dön nyi drub**
And the twofold purpose of beings in the three realms is achieved.

**Tamché chakgyé kyilkhor ché**
Everything is completely perfected

**Sam gyi mi khyab yongdzok gyur**
As the inconceivable great mudra mandala.

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Sometimes ‘mount the horse’ of melodious tune. Engage in these recitations as much as you can. The Song of Hung, combined with the key points of prana and the vajra recitation of great bliss and so forth, are meant for the time of accomplishment, so there is no fault in omitting them during occasional practice.

**Rang gi tuk lé ö tröpé**
The light radiating from my heart

**Powo rik shyi tukgyü kul**
Invokes the minds of the four families of dakas
Trulpa yangtrul jikten khyab
Whose emanations and re-emanations pervade the universe,

Trinlé nam shyi lhündrub gyur
Spontaneously fulfilling the four activities.

Append the following at the end of the Combined Mantra (of Tötreng Tsal):

HARINISA RATSA HRiya TSITTA HRING HRING DZA SARVA SIDDHI PHALA HUNG

Recite this one-tenth of the Accomplishment Mantra. Moreover, if you wish to apply the change of concentration in combination with the instructions, you can look in the Sheldam Nyingjang.

This has three parts: 1) Offerings; 2) Praising and Requesting the Desired Aims; and 3) Apologizing.

OM AH HUNG chi chö döyön gyatso trin tar tib
OM AH HUNG! I present you as outer offerings an ocean of desirable objects amassed like cloud banks,

Nang chö men raka tor tsok sam mikhyab
As inner offerings an inconceivable feast of amrita, rakta, and torma,

Sangchö detong zungjuk yeshe ying
And as secret offering the unity of bliss and emptiness, the basic space of wakefulness;
Bul lo shyé né chok tün ngödrub tsol

Accepting these, please bestow the supreme and common siddhis!

**OM BENZA ARGHAM PADAM PUPÉ DHUPÉ ALOKÉ GENDHÉ**
NEVIDÉ SHABTA SARVA PENTS A RAKTA BALINGTA MAHA
PUDZA AH HUNG

**OM VAJRA ARGHAM PADYAM PUSHPE DHUPE ALOKE GHANDHE**
NAIVIDYA SHABTA SARVA PENTS A RAKTA BALINGTA MAHA
PUJA AH HUNG

Raise the amrita and rakta and play music extensively.

**HUNG HRIH ngowo ösal chökü ngang nyi lé**

**HUNG HRIH!** From your essence, the luminous state of dharmakaya,

**Rangshyin detong longchö dzok kur shar**

Your nature manifests as sambhogakaya’s empty bliss.

**Tukjé gang dul tulkü dro dön dzé**

Your capacity, the all-taming nirmanakaya, accomplishes the benefit of beings.

**Kyilkhor lhatso nam la chaktsal tö**

I prostrate to and praise the whole assembly of mandala deities!

**Tukjé dak la jingyi lob**

With your kindness, bestow your blessings upon me.

**Tsewé dak sok lam na drong**
With your affection, guide myself and others on the path.

Gongpé dak la ngödrub tsol
With your realization, grant me the siddhis.

Nüpé dak sok barchey sol
With your powers, dispel the obstacles of self and others.

Chi yi barchey chi ru sol
Clear the outer obstacles externally.

Nang gi barchey nang du sol
Clear the inner obstacles internally.

Sangwé barchey ying su sol
Clear the secret obstacles spontaneously.

Güpé chaktsal kyab su chi
Respectfully I bow down and take refuge in you.

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

OM rigdzin kyilkhor lhatsok nam
Om! Entire assembly of vidyadhara mandala deities,

Dak la sen ching gong su sol
Please listen and pay heed to us!

Dakchak marik trulpa yi
Through our ignorance and confusion

Chakgyama sal dzap dé yel
We have not visualized the mudra and have neglected the
recitation.

**Tingdzin gongpé tsal ma dzok**
Not perfecting the power of concentration and meditation

**Jinggö chalwar gyurpa sok**
We have been dull, agitated, mixed-up, and so forth.

**Nongpar gyurpa chichi kün**
Whatever mistakes we may have made,

**Nying né gyöpé tol shak na**
We openly admit with sincere regret.

**Drib dak tsangpé ngödrub tsol**
Please grant the siddhi of unobscured purity.

*Recite the Hundred-syllable mantra many times and, in the state of nonarising mind, say*

AAA

**OM AH HUNG SOHA**

**BENZA SAMAYA KAYA WAKA TSITTA GÜNA KARMA SO BHAVA ATMA KO HANG**

**OM shintu nampar dakpa yi**
The deities wielding the awareness power of wisdom,

**Yeshe riktsal changwé lha**
That is utterly and totally pure,

**Döné rang dang lhenchik kyé**
Are intrinsic to myself since the beginning,

**Dorje shyi yi ying su dzok**
And complete as the nature of the four vajras.

**Damtsik yeshe yermé par**
With samaya and wisdom inseparable,

**Changchub sem su ro chikpé**
Of the same taste of being bodhichitta,

**Wangkur jinlab mepo ché**
The wondrous empowerments and blessings

**Ku shyi ngowor lhün gyi drub**
Are spontaneously present as the essence of the four kayas.

**OM BENZA SAMAYA HU NG SATO HO**
**KAYA WAKA TSITTA JNANA BENZA DZA HUNG BAM HO**

**Dündu shyukpé yeshepa**
The wisdom being, seated in front,

**Rang dang yermé ten ching nyé**
Is pleased and firmly inseparable from myself.

**Sal nang dzokpé tingdzin la**
In the samadhi of perfecting the vivid presence,

**Nyampar shyakpé lam du khyer**
I will practice by resting in evenness.
RAM YAM KHAM daknyi lhar sal tukké sabön lé
RAM YAM KHAM! The seed syllable in the heart center of myself visualized as the deity

RAM YAM KHAM trö tsokdzé ngödzin jang
Emanates RAM YAM KHAM, purifying the clinging to offering articles as being real.

Dru sum ö kyi yeshe dûtsir gyur
The light from the three syllables transforms them into wisdom nectar

Döyön chötrin namkha gangwar gyur
Which becomes an offering cloud of desirable objects filling the sky.

OM AH HUNG

HUNG HUNG HUNG shyeng shik ku sum gyalwa gyatsö tsok
HUNG HUNG HUNG! Ocean-like assembly of trikaya jinas,

Ösal trö dangdral bé ngang nyi lé
Please manifest from the unconstructed state of luminosity.

Dakchak tsok sak dribpa jang ledu
To enable us to accumulate merit and purify obscurations,

Yeshe gyumar rol shyin shek su sol
Please come, reveling in your wisdom magic!

BENZA SAMAYA DZA DZA
OM AH HUNG tsok kyi ngowo yeshe dütsi trin
OM AH HUNG! The essence of the feast offering is a cloud bank of wisdom nectar,

Nampa döyön lha mö namkha gang
And its form is goddesses with desirable objects filling the sky.

Zakmé dewa chenpö longchö di
May this enjoyment of unconditioned great bliss

Tsa sum kyilkhor lhatso nyé gyur chik
Please you, assembly of mandala deities of the Three Roots.

GANA CHAKRA PUDZA HO

Ho tokmé sakpé dikdrib nyetung dang
Ho! For the misdeeds, veils, faults, and failings, created since beginningless time,

Khyepar tsawa yenlak damtsik lé
And especially for the infractions and violations

Gal shying nyampar gyurpa tamché kün
Of the root and branch samayas,

Döyön tsok kyi chöpé kang shying shak
I apologize and mend them by offering this feast of desirable objects!

SAMAYA SHUDDHE A
MAHA PEMA SHRí HÉ RU KO HANG
DAKNYI PEMA HERUKÉ KUR GYUR
I have become the form of Padma Heruka.

Namo könchok sum la chaktsal lo könchok sum gyi ka denpa dang chönyi nampar dakpé denpa dang chöchen gyunndré luwa mepé denpa dang rigdzin gyutrudrawa shyitro nampar rolpé lhatsok nam kyi denpa dang trulpa yangtrul chaknyen dang chepa nam kyi denpa dang denpa chenpö jinlab kyi marungpé semchen dralvé shying du gyurpa tamché tsenma dzé kyi ten di la chipar gyur chik

Namo! Salutation to the Three Jewels! By the truth of the words of the Three Jewels, by the truth of the pure innate nature, by the truth of the unfailing cause and effect of conditioned things, by the truth of the magical display of the peaceful and wrathful vidyadhara deities, by the truth of the emanations, re-emanations, and attendants, and by the blessings of the great truth, may all incorrigible beings who are fit to be liberated, be present in this support -- the material linga.

NRI YAM DZA NRI BENZA AM KUSHA DZA TRI YAM DZA TRI BENZA AMKUSHA DZA
DZA HUNG BAM HO

HUNG palchen tuktrul dorje ging karé
HUNG! Vajra Gingkara, heart emanation of Palchen Heruka,

Zungdzin dü gek tsok nam kuk ching tim
Summon and dissolve the demons and obstructors of dualistic fixation!
Ösal ying su dralpé sha trak rū
Freeing them into luminous space, their meat, blood, and bones

Tsa sum kyilkhor lhatso shyal du tab
I present to the assembly of mandala deities of the Three Roots.

SARVA BIGHANE SHATRUM MARAYA KHA KHA KHAHI
HA HA HI HI HUNG HUNG PÉ

HO TSOK KYI CHÖPA GYEN DU ROL
A LA LA HO

MÖNLAM NGÖ NDU DRO WÉ LHAKMA NAM SO K JO K MEPAR DÜ LÉ DOR GYI SHYUWA NGÖ NDU DRO WÉ PÜ LHAK SÉ SHYING
OM AH HUNG
É A RALI HRING DZA

Jo pal gyi kanyen ponyé tsok
Bhyo! Servants of Palchen, host of messengers,

Lhakmé longchö dì sol la
Accept this enjoyment of residuals,

Ngön tsé yardam chepa shyin
And according to your past vows,

Barchey kün sol tünkyn pel
Remove all obstacles and increase favorable conditions.

MAMA HRING HRING BALINGTA KHAHI
HUNG NGÖN GYI KALPÉ DANGPO LA
On the near side of the land of India and

On the far side of the country of Nepal,

Within the Asura Cave,

You were allowed to participate in the feast assembly

Upon the seat of a spread-out zhing skin,
Performed by vidyadhara Wrathful Vajra

Ｔｓｏ$k kyi dral du chuk né kyang
And Master Vasudhara.

Ｄａｍｔｓｉk dütsi jinpa yi
By twelve great Tenma Goddesses,

Ｔेｎｍａ chenmo chunyi nam
You were given the nectar of samaya.

Ｔấtsik damcha jishyin du
In accordance with your oath and promise,

Ｃｈोｔｏ$tor dütsi di shyé la
Accept this nectar of an offering-torma

Ｎａｌｊｏ$r cholpé trinlé drub
And fulfill the activities this yogi demands.
HUNG HRIH! In the essence mandala of bodhichitta,

Yeshe gyumar rolpé lhatsok nam
Gathering of deities reveling in wisdom magic,

Mi da dorje damtsik jé gong la
Without departing, remember your vajra samaya,

Jinlab wang dang ngödrub tsal du sol
And bestow blessings, empowerments, and siddhis!

GURU DHEWA DAKINI KAYA WAKA CHITTA JNANA KARMA SARVA SIDDHI PALA DRO O M
Tsa kham dütsi dangmé gang
Chok gi ngödrub ngön du gyur
Dangmé özer chok chur trö
Tünmong ngödrub bemé drub
Namkün kyikhor khorlo dang
Yermé chenpor jinlab gyur
Om dir ni zuk dang lhenchik tu
Khorwa si du shyuk né kyang
Nemé tsé dang wangchuk dang
Chok nam lekpar tsal du sol
OM SUPRATISHTA YE SO HA
OM KHYÉ KYI SEMCHEN DÖN KÜN DZÉ
and so on

BENZA MU

HUNG HUNG HUNG nöchü lhar salwa tamché rang la tim rang
yang tukké sabön la tim deyang mimik pa ösal gyi ngang du
Ho rigdzin lamé kyilkhor drubpé tü
Ho! By the power of accomplishing the mandala of the vidyadhara guru

Dak dang tayé semchen malü kün
May I and all the infinite sentient beings without exception

Trinlé nam shyi lhün gyi drubpa dang
Spontaneously accomplish the four kinds of activities

Ösal chökü ying su drolwar shok
And be liberated into the luminous space of dharmakaya!

Tša gyü lamé jinlab nying la shyu
May the blessings of the root and lineage gurus enter my heart!

Yidam khandro lü dang drib shyin drok
May the yidams and dakinis accompany me like a shadow follows the body!

Chökyong sungmé barchey kün sal né
May the Dharma protectors and guardians dispel all obstacles!

Choktün ngödrub drubpé tashi shok
May there be the auspiciousness of attaining the supreme and common siddhis!

15 In the preliminary section and in the conclusion, some verses are missing
in the translation. However, these will not be needed for a Drupchen.
Trinley Nyingpo

The Yoga of Essential Activity, From Lamey Tukdrub Barchey Kunsel, The Guru’s Heart Practice, Dispeller of all Obstacles

Homage to the Guru Trikaya deity.
For the essence of accomplishing the Trikaya Guru, sit on a comfortable seat in a secluded place and practice by means of preparation, main part, and conclusion. Samaya.

FIRST: THE SEQUENCE OF PREPARATION:

Namo
Dakdang kha-nyam semchen malu kun

Namo!
I and all beings, equaling the sky in amount,

Kyabkyi chokgyur namla kyabsu chi
Take refuge in those who are the supreme refuge.

Möndang jugpey jangchub semkye ney
Developing the bodhichitta of aspiration and application,

Kusum lamey gopang drubpar gyi
I will accomplish the level of the Trikaya Guru.

HUNG HRIH
Nyinang trulpey döngek jungpo kun
All demons, obstructers, and evil spirits of deluded duality

Torma dilong rang-rang neysu deng
Enjoy this torma and disperse to your own places.

Nyimey yeshe lha-ngak chöküi ngang
In the nondual wisdom state of deity, mantra, and dharmakaya

Tsamkyi kyilkhor rangzhin lhün-gyi drub
The boundary mandala is naturally self-perfected.

HUNG HUNG HUNG BENDZA RAKSHA RAKSHA DHRUNG
HUNG HUNG HUNG, VAJRA RAKSHA RAKSHA BHRUM

OM AH HUNG

Kusum lamey lhatsok yingney zheng
OM AH HUNG! Host of Trikaya Guru deities, manifest from dharmadhatu!

Neydir jinpob wangdang ngödrub tsöl
Let resplendence descend on this place, and bestow empowerments and siddhis!

Nangsi shirsheng chöpey chakgya che
Please bless this great offering-mudra of appearance and existence as manifest ground,

Künzang namtrül gyamtsor jin-gyi lob
To be an ocean-like display of Samantabhadra!
SECOND: THE YOGA OF THE MAIN PART:

Dharmakaya’s basic space of suchness is the realm of luminous wakefulness.

Sambhogakaya’s unceasing illumination is compassionate expression.

Nirmanakaya’s seed-samadhi is the white HRIH.

From it light radiates, purifying the clinging to a real universe with beings.

On gradually piled elements, amidst the vajra protection circle,
Dhrung ley rinchen shelye tsennyi dzog
From BHRUM, comes the jeweled palace with perfect qualities.

Tewar sengtri pema nyida teng
In its center, upon a lion throne with a lotus, sun, and moon.

Rang-rig deshek kündü pemajung
Is my awareness as Padmasambhava, the embodiment of all sugatas.

Karmar dangden shidzum tröpey nyam
With an expression of peacefully smiling wrath, and a white and red complexion,

Pesha sangpö chögö bercham sol
I wear the lotus crown, secret dress, gown, Dharma robes, and a brocade cloak.

Chak-yey dorje yönpey töbum nam
My right hand holds a vajra and my left a skull cup with a vase.

Sangwey yumchok beytsül khatvang khyü
The supreme secret consort is embraced in the concealed form of a khatvanga.

Zhabnyi röltab ö-nga longna gying
With my feet in the playful royal posture, I am poised in a sphere of five-colored light.

Chiwor longku chenrey sigwang kar
Above my head is the white lord, sambhogakaya
Avalokiteshvara.

Chakzhi taljar sheltreng pekar dzin
With four arms, and joined palms, he holds a crystal rosary and a white lotus.

Deyi chiwor chöku nangta yey
Above his head is dharmakaya Amitabha.

Marpo nyamzhag dütsi tsebum nam
Red in color, he holds a nectar-filled life vase in equanimity.

Chiröl dabzhi pema gesar la
Around, on the anthers of the four-petaled lotus flower,

Shardu gyalwey dungdzin kudog kar
Are: in the east the white Gyalwey Dungdzin,

Lhoru mawey senge karsel dang
In the south the radiantly white Mawey Senge,

Nubtu kyechok tsülsang kudog ser
In the west the yellow Kyechok Tsülsang,

Jangdu dükyi shechen kamug dang
In the north the dazzling light brown Dükyi Shechen.

Deyi chirim rinchen zurgye la
Outside surrounding these, are on the eight faceted jewel,

Shardu dzamling gyenchok kudog ting
In the east the blue-colored Dzamling Gyenchok,
Lhoru pema jungney tingsel dang
In the south the radiantly clear blue Pema Jungney,

Nubtu kyepar pakpey rigdzin kar
In the west the white Kyepar Pakpey Rigdzin,

Jangdu dzütrül tuchen marmuk dang
In the north the dazzling red maroon Dzutrül Tuchen,

Sharlhor rigdzin dorje draktsal mar
In the southeast the red vidyadhara Dorje Draktsal,

Lhonub kalden drendzey tingnak bar
In the southwest the flaming dark blue Kalden Drendzey,

Nubjang raksha tötreng mugnak ji
In the northwest the majestic dark maroon Raksha Tötreng,

Jangshar dechen gyalpo marsel dang
And in the northeast the radiantly clear red Dechen Gyalpo;

Künkyang gangdül gyendang chalug dzog
All perfectly adorned with the appropriate ornaments and objects.

Goshir pawo rikshi yumdang chey
At the four gates are the four kinds of dakas with their consorts,

Bartsam tsasum chösung trintar tib
And in the spaces between, the Three Roots and Dharma protectors are gathered like cloud banks.
Nangtong sungjuk yeshe gyumey ku
These magical wisdom forms of united appearance and emptiness

Dorje sumgyi ngowor lhündrub ching
Are spontaneously present as the essence of the three vajras

Yeshe rikngey wangchok dzogpar gyur
And perfected with the supreme empowerments of the five wisdom families.

OM AH HUNG

OM HUNG TRAM HRIH AH ABHIKENTSA HUNG

Rays of light radiating from my heart-center invite Guru Padma Tötreng Tsal, encircled by his retinue of the Three Jewels and the deities of the Three Roots, from the buddhafield of the three kayas, the Glorious Palace of Lotus Light. Arriving in the sky before me, VAJRA SAMA JAH

HUNG HRIH

Yülgyi mingni lhonub ngayab ling
HUNG HRIH! From the land whose name is the Southwestern Continent of Chamara,

Trülpey shingchok pema drawa ney
The supreme nirmanakaya realm Lotus Net,

Kusum yermey orgyen tötreng tsal
Trikaya inseparable, Orgyen Tötreng Tsal,
Rabjam tsasum gyamtso khor dang chey
With your ocean-like assembly of infinite Three Root deities,

Möpey neydir dungwey chendren na
When I invite you yearningly to this place of devotion

Tukje tukdam wang-gi shekney kyang
Please come through the power of your compassionate vow,

Barchey künsöl choktün ngödrub tsöl
Dispel all obstacles and bestow the supreme and common siddhis!

OM AH HUNG BENDZA GURU PEMA TÖTRENG TSAL
OM AH HUNG VAJRA GURU PADMA TÖTRENG TSAL VAJRA SAMAYA
DZAH SIDDHI PHALA HUNG AH

DZAH HUNG BAM HOH

SAMAYA TISHTA LHEN

DZAH HUNG BAM HOH SAMAYA TISHTHA LHAN

HUNG HRIH!

Kyegak gyurmey trinley tamchey dzog
Without arising, ceasing, or changing, you perfect all activities.

Rangjung tukje drowa malü dröl
Your self-existing compassion frees all beings.

Yishin nortar ngödrub char bebpey
Like a wishfulfilling jewel, you shower a rain of siddhis.

*Rigdzin düpey tsokla chaktsal lo*
Assembly of vidyadharas, I pay homage to you!

**ATI PUHO PRATISHCHA HO**
**ATIPU HO PRATICCHA HO**

**OM AH HUNG!**

*Chichö döyön gyamtso trintar tib*
I present you, as outer offerings, an ocean of desirable objects
amassed like cloud banks,

*Nangchö menrak tortsok sammi kyab,*
As inner offerings, an inconceivable feast of amrita, rakta, and
torma,

*Sangchö detong sungjuk yeshe ying*
And, as secret offering, the unity of bliss and emptiness, the
basic space of wakefulness;

*Büllo sheney choktün ngödrub tsöl*
Accepting these, please bestow the supreme and common
siddhis!

**OM BENDZA ARGHAM PADYAM PUSHPE DHUPE ALOKE**
**GHANDHE NAIVIDYA SHABTA SARVA PANTSA RAKTA**
**BALINGTA MAHA PUDZA AH HUNG**

**OM VAJRA ARGHAM PADYAM PUSHPE DHUPE ALOKE GHANDHE**
**NAIVIDYA SHABTA SARVA PANC HA RAKTA BALINGTA MAHA PUJA**
**AH HUNG**
HUNG HRIH!

Ngowo ösel chökü ngang nyi ley
From your essence, the luminous state of dharmakaya,

Rangshin detong longchö dzogkur shar
Your nature manifests as sambhogakaya’s empty bliss.

Tükje gangdül trülkü drodön dzey
Your capacity, the all-taming nirmanakaya, accomplishes the benefit of beings.

Kyilkhor lhatso naml a chaktsal tö
I prostrate to and praise the whole assembly of mandala deities!

Now come the recitation phases.

Droom bisho bishuddhe hrih hung phat dza
Daknyi tsawé kyilkhor lé
From myself, the root mandala,

Yeshe kyilkhor nyipa ché
Detaches a second wisdom mandala

Dün gyi namkhar shyukpa yi
To be present in the sky before me.

Nyiké tuk sok yigé tar
Around the life-syllables in the heart centers

Ngak treng drar ché khorwa lé
Spins the self-resounding mantra garland Özer pakyé trowar gyur From where radiate boundless rays of light. HUNG HRIH! Nyingpo jangchub semkyi kyilkhor du In the essence mandala of bodhichitta, Yeshe gyumar rölpey lhatsok nam Gathering of deities reveling in wisdom magic, Mida dorje damtsik jegong la Without departing, remember your vajra samaya, Jinlab wangdang ngödrub tsaldu sol And bestow blessings, empowerments, and siddhis! Thus beseech them. Then with one-pointed concentration say: Chiwor rigdak tugka ney Light radiates from the heart of crown-buddha Amitabha above, Ötrö khordey tsechü dü Gathering the life-essence in samsara and nirvana Chakgi bumpey nangdu tim Which dissolves into the vase in his hands. Deley dütsi gyün babpey The flow of nectar falling from this vase
Dag-gi tsangpey goney zhug
Enters me through the gate of Brahma,

Lügang neydon digdrib dag
Fills my body and, purifying sickness, harms, misdeeds, and obscurations,

Ngödrub namnyi tobpar gyur
The twofold accomplishment is achieved.

OM AMARANI DZIWIENIYE SOHA
OM AMARANI JIVANITYE SVAHA

That was gathering the blessings for the benefit of oneself.

Drodül pakpey tugka ney
Light radiates from the heart of the Noble Tamer of Beings

Ötrö rigdruk khamkün kyab
And pervades all the realms of the six kinds of beings.

Sosöi nyönmong drug jangney
It purifies each of their six disturbing emotions

Tükje chenpöi kuru gyur
And turns them into forms of the Great Compassionate One.

OM MANI PEMEHUNG HRIIH
OM MANI PADME HUNG HRIIH

That was the all-pervading activity for the benefit of others.
Rangnyi rigdū lama yi
In the heart center of myself,

Tugkar dawey kyilkhor teng
The Guru embodying all families,

Sergyi dorje tse-nga pey
There is a five-spoked golden vajra on a moon disc.

Têwar hrih tar ngag-kyi kor
In its center is HRIH, encircled by the mantra.

Deley ötrö pakpa chö
Light radiating from it makes offerings to the noble ones,

Jinlab ngödrub rangla tim
And gathers the blessings and siddhis into myself.

Lartrö chinö dagpey zhing
By radiating again, the universe becomes a pure land

Nangchü drokūn lhayi ku
And the inner contents, all the beings contained in it, are forms of deities.

Dradrak dorjei ngag-kyi yang
Resounding sounds are the tones of vajra mantras,

Drentog ösel yeshe ngang
And thoughts the luminous state of wakefulness;

Nyimey kyilkhor chiktu gyur
Everything is the single mandala of nonduality.
In that way, and without the duality of self and other, recite in the unity of development and of completion.
Samaya.

Having thus finished the approach-recitation, now comes the recitation of accomplishment and of great bliss:

Dagdang kyilkhor lhatso kyi
From the forms of myself and the mandala deities,

Kuley kutrö jigten gang
Bodies are emanated, filling the universe.

Sung-gi dzab-yang ngagdra drok
Our speech, as song of recitation, roars with the sound of mantras.

Tukni gyurmey ösel ngang
Our minds are the changeless state of luminosity.

Chokdü gyalwa chöpey ney
The victorious ones throughout all directions and times are pleased by offerings,

Khamsum drowey dönnyi drub
And the twofold purpose of beings in the three realms is achieved.
Tâmchey chakgya kyilkhor che
Everything is completely perfected

Samgyi mïyab yongdzog gyur
As the inconceivable great mudra mandala.

**OM AH HUNG BENDZA GURU PEMA TÖ TRENG TSAL**

**BENDZA SAMAYA DZAH SIDDHI PALA HUNG AH**

**OM AH HUNG VAJRA GURU PADMA TÖ TRENG TSAL VAJRA SAMAYA**

**JAH SIDDHI PHALA HUNG AH**

Sometimes ‘mount the horse’ of melodious tune, sometimes sing the song of hum. Especially, perform the vajra recitation of great bliss, while joining with the breath. Samaya!

*Now comes the activity-application:*

**Rang-gi tukley ötrö pey**
The light radiating from my heart

**Pawo rikzhi tukgyü kül**
Invokes the minds of the four families of dâkas

**Trülpa yangtrül jigten khyab**
Whose emanations and re-emanations pervade the universe,

**Trinley namshi lhündrub gyur**
Spontaneously fulfilling the four activities.

**HARINISA RADZA HRIYA TSITTA HRING HRING DZAH SARVA SIDDHI PALA HUNG**
Recite in that way. Apply the change of concentrations as described in the Sheldam Nyingjang. Samaya. Seal, seal, seal.

The feast-offering between sessions

Ram Yam Kham!

Dagnyi lharsel tugkey sabön ley
The seed syllable in the heart center of myself visualized as the deity

Ram yam kham trö chödzey ngödzin jang
Emanates ram yam kham, purifying the clinging to offering articles as being real.

Drusum ökyi yeshe dütsir gyur
The light from the three syllables transforms them into wisdom nectar

Döyön chötrin namkha gangwar gyur
Which becomes an offering cloud of desirable objects filling the sky.

Om AH Hung
Om AH Hung
Hung Hung Hung!
Shengshik kusum gyalwa gyamtsö tsok
Ocean-like assembly of trikaya jinas,

Ösel trödang drelwey ngangnyi ley
Please manifest from the unconstructed state of luminosity.

Dagchak tsoksag dribpa jang leydu
To enable us to accumulate merit and purify obscurations,

Yeshe gyumar rölshin sheksu sol
Please come, reveling in your wisdom magic!

Bendza samaya dzah dzah
VAJRA SAMAYA JAH JAH

OM AH HUNG!
OM AH HUNG

Tšogkyi ngowo yeshe dütsi trin
The essence of the feast offering is a cloud bank of wisdom nectar,

Nampa döyön lhamö namkha gang
And its form is goddesses with desirable objects filling the sky.

Zagmey dewa chenpo longchö di
May this enjoyment of unconditioned great bliss

Tšasum kyilkhor lhatsok nye-gyur chig
Please you, assembly of mandala deities of the Three Roots.

SARVA GANA TSAKRA PUDZA HO
SARVA GANA CHAKRA PUJA  HOH

Hoh!

Tögmey sagpey digdrib nyetung dang
For the misdeeds, veils, faults, and failings, created since
beginningless time,

Kyepar tsawa yanlag damtsik ley
And especially for the infractions and violations

Galshing nyampa gyurpa tamchey kün
Of the root and branch samayas,

Döyön tsogkyi chöpey kangshing shag
I apologize and mend them by offering this feast of desirable
objects!

SAMAYA SHUDDHE AH
SAMAYA SHUDDHE AH

HUNG!
HUNG

Palchen tuktrül dorje gingkara
Vajra Gingkara, heart emanation of Palchen Heruka,

Sungdzin dügek tsoknam kugching tim
Summon and dissolve the demons and obstructors of dualistic
fixation!

Ösel yingsu drelwey shatrag rü
Freeing them into luminous space, their meat, blood, and bones
I present to the assembly of mandala deities of the Three Roots.

Servants of Palchen, host of messengers,

Accept this enjoyment of residuals,

And according to your past vows,

Remove all obstacles and increase favorable conditions.

After this, make offerings and praises, pray for siddhis, and apologize for faults.
By **HUNG** dissolve the wisdom mandala into basic space.
By **PHAT** manifest the deity and continue activities.

**Dedicate the Merit and Make Aspirations:**

**Ho**

Hoh!

**Rigdzin lamey kyilkhor drubpey tü**

Hoh! By the power of accomplishing the mandala of the
vidyadhara guru

**Dagdang taye semchen malü kün**

May I and all the infinite sentient beings without exception

**Trinley namzhi lhün-gyi drubpa dang**

Spontaneously accomplish the four kinds of activities

Ösel chökūi yingsu drölwar shog
And be liberated into the luminous space of dharmakaya!

**Tsagyü lamey jinlab nying lashug**

May the blessings of the root and lineage gurus enter my heart!

**Yidam khandro lüdang dribshin drog**

May the yidams and dakinis accompany me like a shadow
follows the body!

**Chö-kyong sungmey barchey künsel ney**

May the Dharma protectors and guardians dispel all obstacles!
Choktün ngödrub drubpey tashi shog
May there be the auspiciousness of attaining the supreme and common siddhis!

In between sessions, always increase
The two accumulations of merit and wisdom.
Especially train in devotion to the guru
And in the unity of basic space and awareness.
Samaya.

This quintessence from among profound [teachings]
Is easy to apply, simple to practice, and has swift blessings
It will remove obstacles, increase experience and realization,
And will perfect the activities of taming beings.
Samaya. Seal, seal, seal.

I, Chokgyur Dechen Lingpa, revealed this from beneath the foot of Palchen Heruka at Danyi Khala Rong-Go on the 10’th day of the ninth month in the year of the Earth Monkey [7.11. 1848]. Having kept the seal of secrecy for eight years, on the 10’th day of the tenth month at the Kartika constellation in the year of the Wood Hare [19.11. 1855], accompanied by perfect conditions of place and timing, the letters which I decoded from the secret script of the wisdom dakinis were written down by Khyentse Wangpo, the joyful servant of the Lotus-Born Guru. May there always be happiness!
The Chanting Method For the Self-Manifested Lotus Essence Tantra Which Liberates Through Reading

According to Lamey Tukdrub Barchey Künsel, The Guru’s Heart Practice, Dispeller of All Obstacles

Arranged by Jamyang Khyentse Wangpo

Namo Guru Padmakaraya!

Here is the Lotus Essence Tantra which is the heart essence of the great Master of Uddiyana, the glorious knower of the three times. It is the condensation of all the tantras, statements, and instructions, the quintessence of one billion heart practices. Endowed with inconceivable blessings and wonders, it is the basis or root of the teachings of Lamey Tukdrub Barchey Künsel. This self-manifested Lotus Essence Tantra, which liberates through reading, is the seed tantra of the Magical Net of the Vidyadharas. Here the liturgy for this tantra, together with the method for reading it aloud, are condensed to their essentials.

Sit comfortably and observe the conduct of meditation. Having generated renunciation, compassion, and deep devotion, visualize the objects of refuge in the sky before you, as though they were present in person, and repeat three times:
NAMO rik künkhyab dak lama jé
NAMO! In the lord guru, the sovereign of all buddha families,

Ngödrub jungné yidam lha
In the yidam deity, the source of accomplishment,

Barchey kün sel khandrö tsok
And in the dakinis, who dispel all obstacles,

Tșawa sum la kyab su chi
I take refuge in the Three Roots.

Ho magyur semchen tamché kün
HOH! In order that all beings, my mothers,

Sangye gopang tob jé chir
May attain the level of buddhahood,

Nyechö kün dom gé chö dü
I will continuously generate the bodhichitta of refraining from all misdeeds,

Shyenpen changsem taktu kyé
Practicing virtuous actions, and benefiting others.

Then say:

Semchen dewa dangden gyur chik
May all sentient beings possess happiness.

Dukngal kün dangdraI bar shok
May they be free from suffering.
Dé dang taktu mindral shying
May they never be apart from joy,

Chö kün nyamnyi tokpar shok
And may they realize the equality of all things.

Say:

DZA HUNG BAM HO

And imagine that:

Tsok shying nam rang la timpar
The field of accumulation dissolves into myself.

Now follows the yoga of visualizing yourself as the deity:

Ah ösal tongnyi ying kyi ngang
Ah! In the luminous state of the space of emptiness

Yeshe rigpa rangnang ba
Wisdom awareness naturally manifests.

Dak lü chimé pema jung
My body is the Immortal Padmakara,

Kar mar dangden shyitrö nyam
White with a red hue and a peaceful-wrathful expression.

Dorje dril dzin lhacham kar
Holding vajra and bell, I am united with

Dorje töpa dzinpar jor
The divine white princess who holds a vajra and skull.

**Dar dang rinchen rüpé gyen**
Adorned with silks, jewels, and bones,

**Tabshé nyom juk kyiitrung gi**
In the posture of means and knowledge united,

**Jatsön ö ngé long kyil na**
I am seated upon a lotus, sun, and moon

**Pema nyidé tengdu shyuk**
Within a sphere of five-colored rainbow light.

**Nangsi tsa sum shyitrö lha**
Appearance and existence, as the peaceful and wrathful Three Roots,

**Til gong kha chá tabur sal**
Are vividly present, like an open sesame pod.

**Ngayab ling né rang drawé**
From the continent of Chamara,

**Yeshe sempa char tar bab**
Wisdom beings resembling myself shower down like rain.

**Dak dang lhatsok tamché la**
Consecrating the deities and I,

**Yermé tim né jinlab gyur**
They dissolve indivisibly into me.
Recite this again and again, bringing down the splendor. Now follows the consecration of your tongue:

Pemé jak teng ah marpo
My lotus tongue is marked

Dewé ngowö tsenpa yi
With a red ah, the essence of bliss.

Dorje gyü kyi dra drakpé
It resounds with the sound of the vajra tantra

Chok chur shyingkham tamché kyi
Creating all animate and inanimate sounds and voices,

Ten dang yowé draké kün
In all realms throughout the ten directions,

Rangjung gyüdé rangdrar shar
To manifest as the spontaneous sound of the self-manifest tantra.

Rangnang kyemé zangtal ying
The self-manifesting, nonarising, openness of space,

Khorwa dongtruk trinlé dzok
Overturns the depths of samsara and fulfills all activities.

Machö nyukmé ngang né lak
I read this in the unfabricated state of the innate.

Uttering this, contemplate its meaning while resting evenly in the state in which whatever is seen is deity, whatever is heard is the spontaneous sound of the vajra tantra, and your thoughts are the space of luminous wakefulness.

Read this profound tantra while possessing the three qualities of clarity, purity, and melodiousness:

Dhaki sangwé ké du ru a shaksha
In the secret dakini language, Ru A Shaksha;

Gyagar ké du pema garbha tantra
In the Indian language, Padma Garbha Tantra;

Böké du pemé nyingpö gyü
In the Tibetan language, Pema Nyingpö Gyü;

Ösal dön gyi lha la chaktsal lo
Homage to the ultimate deity of luminosity.

Tokma tama mepé dü
In the time without beginning or end,

Rangjung rigpé di shé dé
Self-existing awareness spoke in these words:

Shyi chik lam nyi drebu nga
The one ground, two paths, and fivefold fruition

Tila tong sal ying su dzok
Are complete within the realm of the empty and luminous tila.

**Chöku rimé küntu shyal**
Dharmakaya, the unconfined Omnifaced One,

**Longku tsenpé nampar shyeng**
Sambhogakaya, manifest in the form of marks and signs,

**Tülku nangwa tayépè**
Nirmanakaya, through boundless perceptions,

**Gyaché choklhung dralwé né**
Throughout the abode free from limitations and categories,

**Yeshe rangnang küntu bar**
The self-display of wisdom shines everywhere

**Chiryang char shying chiryang trul**
Manifesting in every possible way and emanating as every thing,

**Okmin rangshyin kün la khyab**
In the naturally all-encompassing Akanishta

**Tükpo köpé shyingkham su**
And in the Densely Arrayed realm,

**Tön khor gongpa yermé shyin**
To the ones with the realization that teacher and retinue are indivisible,

**Changchub sempa sem ma dang**
To bodhisattvas and female sattvas,
Dak dang ma dak natsokpar
And to innumerable kinds of pure and impure beings,

Sam mi khyabpa ying kyi dü
At the time of inconceivable space,

Takpa gyündu ngepa té
At the constant and certain eternity,

Ma ngé jedrak gyurwé tsé
And at the time that is uncertain and variously changing,

Ma tok loktok chok tok dang
To those who have not understood, misunderstood, partially understood,

Yangdak jishyin ma tok sok
Not perfectly understood and so forth,

Rang rangwang pö khyepar shyin
They teach in the manner of the path,

Sosor lam gyi tsul du ten
In accordance with each individual’s specific capabilities.

Yangdak sang chok lam di ni
This perfect path of the supreme secret

Rimpa wang gi goné juk
Should be entered through the door of gradual empowerments,

Drok su damtsik dakpar ja
And as a support, the samayas should be kept pure.
Naljor dang ni mengak gi
It is taught that through the yogas and instructions,

Drebu nyernga tobpar shé
The twenty-five aspects of fruition are attained.

Lama sangwa kün gyi dak
The guru, the lord of all secrets,

Kunzang sé chok pema jung
Is Padmakara, the supreme son of Samantabhadra,

Samyé rik dang kyilkhor kün
Who emanates and absorbs inconceivable families and mandalas

Gyutrul drawar tro shying du
As a magical net.

Mi kyö dorje sempa sok
Akshobhya, Vajrasattva, and so forth,

Rik kyi khorlö gyurwa nga
The five family monarchs,

Pungpo nga nyi nampar dak
Are the utter purity of the five skandhas.

Jungwa ying kyi yumchen té
The elements are the great Mothers of Space.

Tsok yul sempa chamdral dang
The collections and objects are the sattvas and ladies.
Nyönmong dro dul tubpa druk
The kleshas are the six munis who tame beings.

Dukpa tsarchö tar jé yum
While the destroyers of demons and their consorts, the terminators,

Shyenyang trulpé jedrak ni
And various other emanations

Sam gyi mi khyab chakgyar shar
Are manifest in an inconceivable number of forms.

Dedak jajé gyalpo ni
The king of all these, the doer and deed,

Tšünmö dewé gyepar rol
Takes joyful delight in the bliss of his queen.

Mi kyö sempa tukkar bé
Akshobhya sattva is concealed in his heart.

Chakgya dorje drilbu bar
He shines with the mudra of vajra and bell.

Sangwa kündü tukkar hung
The embodiment of all secrets is the hung in his heart.

Dorje drilbu nolwé khyü
He embraces her with the crossed vajra and bell.

Yingchuk tuk bé yab la ta
With Dhatvishvari concealed in her heart, she faces the lord.
Chakgya dorje töpa bar
Shining with the mudra of vajra and skull,

Sangwa kündü tukkar mum
The embodiment of all secrets is the mum in her heart.

Dorje yab khyü tö shyal tob
While embracing the lord with the vajra, she proffers the skull to his mouth.

Rangjung tukjé long yang lé
From the vast self-existing expanse of capacity

Magak rangsal ngak di shar
Arises this mantra, unceasing and self-manifest:

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

Daknyi jingyi lob pé chir
In order to consecrate oneself:

OM AH HUNG BENZA GURU PEMA TÖ TRENGTSAL BENZA SAMAYA DZA SIDDHI PHALA HUNG A

Khakhyab drowa dulvé chir
In order to tame beings filling the sky:

OM BENZA MAHA GURU SARVA SIDDHI HUNG PÉ

Rangjung yeshe nyingpochen
Self-existing, suffused with wakefulness,
Tokma tamé gyundré mé
Without cause and effect in the beginning or end,

Kyenmé chingmé drolwamé
Free from conditions, bondage, and liberation,

Tingsal rangrik yeshe ying
This basic brilliance, the wisdom space of self-awareness,

Kané dak ching zangtal ngang
Is primordially pure, the state of openness,

Lhündrub dümajé pa’o
Spontaneously present and uncompounded.

Rangjung gyü kyi nyingpo di
All vajra knowledge holders,

Dorje rigdzin nam kyi zung
Retain this self-manifest Essence Tantra.

Tong tö dren rek tamché drol
It liberates everyone by seeing, hearing, touching, or remembering.

Lakpé sangye drubpar jé
By reading, it causes the attainment of buddhahood.

Dü kyi tamar rangrang né
At the end of the age it will spontaneously manifest

Yeshe nyingpo gyebar gyur
And cause the essence of wisdom to flourish.
Thus, the Self-Manifest Lotus Essence Tantra, the Seed of the Magical Net Which Liberates Through Reading, is completed.

After reading this three, seven, or twenty-one times, or as many times as you can, amend the duplications and omissions which occurred while reading the tantra by reciting the Vowel-and-Consonant Mantra [Ali Kali], the Essence of Causation Mantra, and the Hundred Syllable Mantra. Finally join your palms and say:

**OM rangjung ösal chökü ying**
Om! Dharmakaya space of self-existing luminosity,

**Kuntuzangpo kün daknyi**
Samantabhadra, nature of all things,

**Dorje sempa dewa ché**
Vajrasattva, great bliss,

**Mi kyö namnang rinchen jung**
Akshobhya, Vairochana, Ratnasambhava,

**Pakmé dönyö drubpa yi**
Amitabha, and Amoghasiddhi,

**Samyé gyutrul drawé rik**
You who manifests and absorbs all these families

**Tamché tro dang dü dzepa**
Of the inconceivable magical net,

Kyé kyé kunzang pema jung
Listen, listen, Samantabhadra Padmasambhava!

Dak la gongpar dzé du sol
Please pay heed to me!

Dak gi drowa kün döndu
For the benefit of all beings,

Dorje gyü kyi dra drakpé
I proclaim the sounds of the vajra tantra.

Gönpo khyö kyi yeshe dang
Protector, through the boundless power of your wisdom,

Tükkyé mönlam pakyé tü
Bodhichitta, and aspirations,

Kham sum nöchü tamché kyi
May the resounding empty sound of this tantra

Jungwé dra dang yermé pé
Be inseparable from the sounds of the elements

Drak tong gyü kyi dra ru gyur
Of the entire world and the contents of the three realms.

Töpé lé dang nyömmong dang
May those who hear this be totally freed

Dukngal kün lé namdrol té
From all karma, disturbing emotions, and suffering

Lanamepé changchub tob
And attain unexcelled enlightenment.

Khorwa dong né trukpa yi
May the activity of taming beings be perfected,

Dro dul trinlé tarchin shok
By overturning the depths of samsara.

Supplicate in this way and dedicate the root of virtue to
enlightenment. While visualizing yourself in the undivided
empty and apparent form of Padmakara, look into the natural
face of the ultimate Samantabhadra Padmakara, the self-
existing wakefulness that is your empty and cognizant mind
essence beyond concepts. Concluding in this way, engage in
your daily activities.

When this is uttered daily or, especially
When sounds and earthquakes occur,
In gatherings of many people and so forth,
In a way that everybody hears,

Exemplified by this statement about reading the tantra aloud in
the prescribed way, the Precious Master of Uddiyana has
further mentioned the benefits of making it into a book that
can be carried (on one’s body) and so forth:

This extract of the tantras
Is the supreme quintessence among all essences.
It is the self-manifest wisdom,
Of the primordial lord Samantabhadra in actuality.
When one is liberated by seeing this scripture
It is needless to say that it liberates through reading.
It is the king of all liberation through hearing.
Tying it around one’s neck is liberation through wearing.
For one who recites this tantra
Having smeared it with fragrant substances and amrita,
It becomes the supreme liberation through smell and taste.
When someone is touched by wearing this,
Or is touched by one who wears it,
Great bliss arises and liberation is effortless.
This wonderful and marvelous path,
The heart essence of the Self-born Padma is amazing!

Keeping in mind how Padmakara extensively praised this profound tantra with his unfailing vajra speech, study this tantra, reflect upon it, meditate upon it, memorize it, write it, uphold it by making it your daily recitation and fully and widely transmit it to others correctly. Thus, you will increase the activity of Samantabhadra Padmakara to pervade throughout space. In this way exert yourself one-pointedly in constantly spreading the excellent light of benefit and happiness to the minds of yourself and others.

Through the kindness of the undisputed and timely incarnated great terton, Orgyen Chokgyur Dechen Lingpa, I, Jamyang Khyentse Wangpo, a joyful servant of the Lotus Master, and the one who possesses the fortune of being the
first to have heard this secret teaching in completeness, wrote this down in conjunction with the perfect coincidence of time and place, while offering its entire ripening (empowerments), liberating (instructions), explanations, and reading transmission to great sublime beings of all schools, without partiality. May the virtue of arranging the vajra words of the terma root text, so they can be practiced through reading, be a cause for all beings who see, hear, think of, or are touched by this teaching to realize the state of Samantabhadra Padmakara within this very lifetime.

Sarvada mangalam bhavatu.
The Mantra List of the Chief Deities of the Tukdrub Barcheay Kunsel

OM AMARANI DZIWANTIYÉ SO HA  

OM MANI PEMÉ HUNG HRIIH  

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG  

OM AH HUNG BENZA GURU PEMA TÖTRENGTSAL BENZA SAMAYA DZA SIDDHI PHALA HUNG AH  

OM AH HUNG BENZA GURU PEMA RADZA A NRI TRI DZA DZA SARVA SIDDHI PHALA HUNG  

OM AH HUNG BENZA GURU PEMA PRAJNA JNANA SARVA SIDDHI HUNG  

OM AH HUNG BENZA GURU PEMA SAMBHAWA SARVA SIDDHI HUNG  

OM AH HUNG BENZA GURU PEMA KILI KILIYA SARVA BIGHANEN BAM HUNG PÉ  

OM RULU RULU HUNG JO HUNG  

OM AH HUNG BENZA GURU PEMA TÖTRENGTSAL BENZA SAMAYA DZA SIDDHI PHALA HUNG AH  

OM AH HUNG BENZA MAHA GURU SARVA SIDDHI HUNG
OM AH HUNG BENZA GURU DO RJE DROWOLO LOKA SARVA
  SIDDHI HUNG

OM AH HUNG ARTSIK NIRTSIK NAMO BHAGAWATÉ HUNG HUNG
  PÉ A HUNG HUNG PÉ

OM BENZA KRO DHA MAHA SHRI HERUKA HUNG PÉ

OM BENZA TSENDA SARVA DUSHTEN HUNG PÉ

OM AH HUNG MAHA GURU PEMA BENZA DHUMA GHAYÉ NAMA
  SO HA

HA BENZA DHAKINI RA BENZA GINGKARA O M SHANTIM KURU
  SO HA

RI RATNA DHAKINI TSA RATNA GINGKARA DRO O M PUSHTIM
  KURU O M

NI PEMA DAKINI HRI PEMA GINGKARA HRIH WASHAM KURU HO

SA KARMA DAKINI YA KARMA GINGKARA HUNG MARAYA PÉ