ILLUMINATING THE PROFOUND PATH

THE LITURGY FOR THE PRELIMINARIES OF
THE HEART OF SIDDHI: THE MIND PRACTICE OF THE GURU
DRAWN FROM THE SELF-EXISTING HEART ESSENCE OF PADMA

Compiled and Composed by

DILGO KHYENTSE

Translated by the

VAJRAVAIROCHANA TRANSLATION COMMITTEE
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Second Edition
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NAMO GURUBHYAH For the practice of the completely perfect path of the four empowerments of The Heart of Siddhi: The Mind Practice of the Guru, which combines the three roots, the preliminaries are indispensable. This liturgy is easy to use and has three sections: the preliminary for the first session, the general preliminaries, and the special preliminaries.

PRELIMINARY FOR THE FIRST SESSION

First, upon a comfortable seat, settle your three gates and rest at ease. Expel the stale breath and completely relax your body and mind. Then form the proper motivation.

E MA HO$ Sovereign who embodies all refuges, ruler of the mandala,$ From the palace of the luminous avadhūti in the center of our heart,$ Into the space in front, amidst clouds of offerings that ravish away the mind,$ Please come in person and bless us.$

As we pay homage by remembering again and again the face of the guru Whose great kindness has long embraced us In the joyful palace of devotion, Bring us without obstruction to the realm of the ocean of siddhi.
That and:
Precious guru, great treasure whose kindness is unequalled and who is the embodiment of all the buddhas of the three times, please consider us. Please grant your blessings to ripen and free our beings. Please grant your blessings so that the excellent realization of the profound path may arise in our beings. Please enable us to attain the supreme siddhi of mahāmudrā in this very life.
Supplicate steadfastly.

GENERAL PRELIMINARIES

This human life endowed with the eight freedoms and the ten favorable circumstances:
Is difficult to obtain, as shown by analogy, number, cause, and nature:
Grant your blessing that we may see with conviction that it is essential for accomplishing the great goal:
And that we may utilize it one-pointedly:

That first contemplation concerns the difficulty of obtaining a free and well-favored basis for practicing the holy dharma.

Outer and inner, the environment and its inhabitants—friends, enemies, and the rest:
Whatever we can think of is impermanent and will be destroyed:
Grant your blessing that through the exertion that comes from thinking of death—there is no time to waste:
We may turn away from taking this life to be real:

That second contemplation—to consider that compounded things are impermanent—is the condition that arouses us to the dharma.
At the time of death, due to the power of good and bad karma,§
In the various higher and lower beings of the six classes within the
three realms,§
The fruit of pleasure and pain ripens without fail.‡
Grant your blessing that we may be able to know what to accept and
reject.§

That third contemplation gives rise to conviction in the cause and effect of karma,
the pith of dharma.

The hot and cold of the hells, the hunger and thirst of the pretas,‡
The exploitation of animals—suffering is endless.§
Even in the higher realms there is no opportunity for true happiness.§
Grant your blessing that strong renunciation may arise.§

That fourth contemplation, through considering the faults of samsāra, gives rise
to renunciation, the life-force of dharma.

The one guide who is a refuge from all that‡
Is the authentic guru, the supreme spiritual friend.§
We will serve you well with the three pleasing actions.§
Grant your blessing that we may exert ourselves in hearing,
contemplating, and meditating.§

That fifth contemplation—teaching the way of attending the spiritual friend and
the benefit of liberation—opens the gate of dharma.

Grant your blessings, kind sovereign guru.§
Bestow siddhi, deathless Thötrengtsal.§
Dispel all obstacles, host of jākinis and dharmapālas.§
We remember you from our hearts; look upon us with your eye of
compassion.§

Begin with that supplication for fulfillment.
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SPECIAL PRELIMINARIES

These comprise (I) taking refuge, (II) arousing bodhichitta, (III) Vajrasattva meditation and recitation, and (IV) accumulating, purifying, and supplicating, by means of guru yoga.

I. TAKING REFUGE

With the attitude of a great being, thinking, In order to liberate myself and others, all sentient beings, from this terrifying suffering of samsāra, I will take refuge in the guru and the three jewels:

The entire place where we are is a beautiful buddha field made of a variety of jewels. On this pleasing ground is a wish-fulfilling tree with five branches. Lush with leaves, flowers, and fruit and beautified with hanging jewel ornaments adorned with bells, bangles, and so on, it encompasses all of space.

In its center, supported by lions, is a jewel throne. On top of that is a seat formed by a multicolored-lotus, sun, and moon. On that is the root guru, the embodiment of all the buddhas, Uḍḍiyāṇa Vajradhara, blue in color, holding a vajra and ghāṇṭā. He is in union with his consort Tsogyal, who is white in color and holds a hooked knife and skull cup. They are adorned with the silks and bone ornaments. He is seated with his legs in vajra posture. Above the crown of his head are the gurus of the three lineages, seated one above another. In addition, they are surrounded by the holy root and lineage gurus and an inconceivable number of ḍākas and ḍākinīs of the three levels.
On the branch in front is the divine buddha, glorious Vajrasattva, surrounded by an assembly of yidam deities of the six orders of tantra. On the branch to the right are the human buddhas—Shākyamuni and the other supreme nirmāṇakāya buddhas of the three times. On the branch to the left are the eight principal bodhisattvas and the others—the assembly of the noble saṅgha of mahāyāna bodhisattvas, shrāvakas, and pratyekabuddhas. On the branch in back is the jewel of the dharma in the form of stacked texts, red in color, from which the vowels and consonants naturally resound. All the space in between is completely filled with an oceanic host of samaya-bound dharma protectors who arise out of wisdom or action.

All of them are endowed with immeasurable qualities of knowledge, compassion, and power. They are not beyond the play of the one wisdom mind of the root guru. They are actually present as the great guides who care for us and lead us.

Before this assembly, I and all sentient beings of the six realms, our three gates synchronized, from now until attaining the heart of enlightenment, take the guru as our guide, the yidams and buddhas as our teachers, the dharma as our path, and the dākinīs, dharma-pālas, and saṅgha as our companions for practicing the path. We rely on you. We offer ourselves to you. We have no other refuge or hope but you. We place our trust in you. Thinking this, with intense yearning, we take refuge.

NAMÔ

In the guru, the precious buddha,†
Embodyment of the wisdom of the oceans of refuge,‡
Lord of knowledge, compassion, and power,§
I take refuge with unchanging faith.‡

Take refuge as many times as possible.
Finally, from the heart centers of the objects of refuge, light rays stream forth and enter the body and mind of me and all sentient beings. The two obscurations and habitual tendencies are purified. Life, merit, the virtues of study and realization, and so forth increase and expand further and further.

Contemplate that and rest the mind without fixation.

II. AROUSING BODHICHITTA

Throughout beginningless lifetimes, all sentient beings pervading space have been enemies and then friends, friends and then enemies. So who will be an enemy and who a friend is never certain. In this life, as well as in the future, it is uncertain who will be an enemy and who will be a friend. Thinking this, first give rise to a mind of equanimity, free from passion, aggression, and prejudice. Then, because all have been none other than your kind father and mother, in order to repay their kindness, give rise to maitri, wishing that they meet with happiness; to compassion, wishing that they be free of suffering; and to joy, thinking how joyous it would be if they were not to be separated from happiness. After training your mind in these four limitless ones, with the objects of refuge remaining as witnesses:

HO!

Sentient beings as limitless as space!
Cling to the dharmas of samsāra, which do not exist and yet appear!
To free them from the ocean of suffering!
I arouse the mind set on attaining enlightenment.

Count those recitations.

If you wish, at this point you may practice the mind training of equalizing and exchanging self and other and, in particular, the contemplation of sending and taking happiness and suffering, synchronized with exhaling and inhaling. Meditate
as much as you can on absolute bodhicitta, the union of shamatha and vipashyana, guided by conviction in twofold egolessness.

Finally, you and the others, all sentient beings, dissolve into the objects of refuge. They dissolve into the guru in the center. Then dissolve the guru into the dharmakāya, the primordial space of simplicity, and rest in that.

III. VAJRASATTVA MEDITATION AND RECITATION

A
Above my head, on a lotus and moon,
Is guru Vajrasattva with consort.
From HŪM in his heart center flows a stream of amrita,
Which purifies sickness, dōns, evil deeds, and obscurations.

Recite that, visualizing that above the head of your ordinary form, on a lotus and moon, is guru Vajrasattva with consort, bright white in color, complete with the dignity of the major and minor marks. To think, with intense yearning and devotion, “I trust you to purify all the evil deeds and obscurations of my being,” is the power of reliance.

To give rise to an intense feeling of regret for the evil deeds that you have done in the past is the power of remorse.

To think “From now on I will not do so again, even at the cost of my life,” is the power of resolving to refrain from wrongdoing.

As an antidote for your past actions, visualize the syllable HŪM in the heart center of Vajrasattva, surrounded by a white mantra garland of the hundred syllables arranged clockwise, which appear as if drawn with the strokes of a hair. Recite the
mantra a few times as if reading it. From that descends boundless white amṛita with rays of light, which moves through the bodies of Vajrasattva and consort to emerge from the place of their union. The amṛita swirls down the stem of the lotus and enters your brahmārandhra. Just as all debris is swept away before a great spring flood, all sickness in the form of pus and blood, all dōns in the form of small creatures, and all evil deeds and obscurations in the form of smoky, sooty fluid and steam stream out of your hair pores and two lower gates. These enter the open mouth of the Lord of Death, who is in the form of a red bull below the nine levels beneath the ground. As they reach his stomach, untimely death is ransomed. To visualize the above while reciting the hundred-syllable mantra as much as you can is the power of completely applying the antidote.

After practicing with the essential points of those four:

Protector, by my ignorance and delusion
I have gone against and corrupted my samaya vows.
Guru protector, grant me refuge.
O lord vajra holder,
Possessor of great compassion,
I take refuge in the chief of all sentient beings.

I confess all my corruption of the root and branch samayas of body, speech, and mind. Please cleanse and purify all stains of my evil deeds, obscurations, and degrading actions.

Recite those words of requesting refuge.

The evil deeds and downfalls of your being have been purified. This pleases the mind of guru Vajrasattva. Smiling radiantly, he says:

Child of noble family, all your evil deeds, obscurations, and degrading actions are purified.
By actually saying those words, he grants confirmation, and at the same time, as the essence of great bliss-emptiness, he melts into light, which dissolves into me.

*Realizing the very face of the ultimate Vajrasattva, the natural state of self-existing innate wisdom, rest.*

**IV. GURU YOGA**

My body appears as the consort of the victorious ones, Vajrayoginī, Bright red, with hooked knife and skull cup, and adorned with the five symbolic ornaments. With one leg bent and the other raised, she stands on a lotus, sun, and corpse. And revels amidst an immense wisdom fire of bliss-emptiness.

Above the top of her head, the maṇḍala of Jālandhara, Are a white lotus and moon, and on that is the lord Heruka. His body is white with a reddish hue, glowing in the union of bliss and emptiness. With his two hands holding a vajra and ghanṭā, the symbols of upāya and prajñā, Naked, adorned with the six bone ornaments, He embraces his consort, blue Dhātuvārī. The gurus of the three lineages, the yidam deities, The buddhas, bodhisattvas, viras, and dākinīs surround him. This entire assembly of oceans of objects of refuge throughout all directions and all time Is like sesame seeds from an opening pod.

*Visualize in that way.*
HŪM$  
In the northwest of the land of Uḍḍiyāna,$  
On a blooming lotus flower,$  
You have attained supreme, wondrous siddhi.$  
You are renowned as Padmākara,$  
Surrounded by your retinue of many dākinīs.$  
We practice following your example.$  
Please approach and grant your blessing.$  
GURU-PADMA-SIDDHI HŪM$  

Invite the samayasattva and jñānasattva with that and dissolve them inseparably.

Knowledge of the path to the attainment of omniscience depends on a spiritual friend. Therefore, an authentic spiritual friend who shows the path is kinder than even the Buddha. With that understanding, make the offering of the sevenfold service—the essence of accumulating and purifying—to this special field of merit, while keeping in mind the respective contemplations:

To the guru—the divine assembly of the three roots—$  
We prostrate respectfully with our three gates,$  
Make offerings as vast as the miraculous net of Samantabhadra,$  
Confess all evil deeds, downfalls, and faults,$  
Rejoice in virtue, which brings complete liberation,$  
Request you to turn the wheel of the profound and vast dharma,$  
Supplicate you to remain and not pass into nirvāṇa,$  
And dedicate the accumulated merit to great enlightenment.$  
May all attain the level of the guru.$

If you did not do one hundred thousand prostrations before, while taking refuge, then prostrate in conjunction with the sevenfold service.
On a mandala made of a precious substance or whatever can be obtained, arrange piles of various herbs, grains, and precious substances:

OM ĀH HŪM
The buddha fields of the three kāyas, enjoyments,
And clouds of outer, inner, and secret offerings,
We offer to the three jewels and three roots.
Having accepted them, please bestow the supreme and ordinary siddhis.
OM ĀH HŪM GURU-DEVA-DAKINI-SAPARIVĀRA RATNA-MANDALA-PUJA-
MEGHA ĀH HŪM

Offer an appropriate number of those.

The attainment of the state of liberation and omniscience depends on the realization of the coemergent wisdom of your mind. The birth of that realization depends on the guru's blessings, and receiving those blessings depends solely on the auspicious connection of devotion. Therefore, your root guru is the sovereign who is the wisdom embodiment of the knowledge, compassion, and power of all the buddhas throughout the directions and times.

For the sake of liberating beings, the guru appears in a body that is in accord with the needs of each. In speech, the guru explains the dharma of the truth of the path and then introduces them to the fruition, the truth of cessation. Therefore, give rise to certainty in the conviction that the guru is kinder than even the Buddha and completely entrust your mind, heart, and chest. With complete surrender, think, “From now until attaining enlightenment, in happiness and sorrow, in good times and bad, whatever happens, I will depend on you.” With the hairs on your body standing on end, tears streaming, your mind ravished away by the guru and thinking of nothing but the guru, with intense yearning and devotion that overwhelms body and mind, first recite the supplication "The Quick Path of Blessings" and the lineage supplication "Cloud Banks of Blessings" from The Heart Essence of Luminosity.
Embodiment of all refuges, Vajradhara,
Glorious, precious guru,
We supplicate you: grant your blessings.
Please bestow abhisheka and siddhi.

Recite that brief supplication as many times as you can.

OM AH HŪM VAJRA-MAHĀGURU JÑĀNA-SARVA-SIDDHI HŪM

Invoking the guru’s mind, focus on the recitation.

At the end of the session:

Through light rays from the three seed syllables in the three places
I receive the blessings of body, speech, and mind and the four
abhishekas.
I am empowered to practice the four paths, the four obscurations are
purified,
And I am endowed with the capacity to actualize the fruition of the
four kāyas.
The guru melts into light, which dissolves into me.
Uncontrived and inseparable from the guru, I rest at ease.

Mix inseparably the body, speech, and mind of the guru and your three gates, and
hold your mind in the natural expression of nowness, naked awareness-emptiness.

In postmeditation, train in the yoga of the general three awarenesses.

Glorious, precious root guru,
Please dwell on the lotus seat in our heart center,
Care for us with great kindness,
And bestow the siddhis of body, speech, and mind.
Through all my births may we not be separated from the perfect guru
And so enjoy the splendor of dharma.
Perfecting the virtues of the paths and bhūmis,
May we speedily attain the state of Vajradhara.

Concerning the life-example of the glorious guru,
May perverted views not arise for even an instant,
And due to the devotion that sees whatever the guru does as excellent,
May the blessings of the guru enter our mind.

Chant that dedication and aspiration.

Concerning the benefits of this practice, it is said in the vajra verses:

If the supreme siddhi will be quickly realized through this,
What need is there to mention the ordinary siddhis?
These oral instructions are a wish-fulfilling jewel.

As shown by that verse and as stated in many sūtras, tantras, and oral instructions, the benefits are limitless, and so practicing this is of the utmost importance.

On the occasion of starting a new retreat center at Thekchok Rinchen Ling in France, the old Nyingma mantrin Mangala Shribhuti wrote this at his meditation house, Tashi Palbarling. May it be of service to the heart teachings of the supreme yāna. MANGALAM
THE QUICK PATH OF BLESSINGS

From The Heart Essence of the Luminosity of the Three Roots,
Here is the supplication, "The Quick Path of Blessings."

I pay homage to the deities of the deathless three roots.
I am Pema Thötren’gtsal,
Embodiment of all refuges.
Meditate that I am on top of your head always.
And supplicate from your heart like this:

OM ĀH HŪM
The essence of all dharmas, simplicity, Samantabhadra,
And the net of the miraculous display of bliss and emptiness,
Vajrasattva—
Thötren’gtsal, their deathless nirmānakāya manifestation,
We supplicate you: bestow the siddhi that ripens and frees.

The primordial protector Amitābha-Amitāyus
And the manifestation of emptiness and compassion,
Avalokiteshvara—
Lake-Born Lord, accomplished master who is inseparable from them,
We supplicate you: bestow the siddhi that ripens and frees.
Prahevajra, Mañjushrīmitra, Shri Simha, Jñānasūtra, and Vimalamitra—
Padmasambhava, holder of the transmission of their oral instructions,
We supplicate you: bestow the siddhi that ripens and frees.

Embodiment of all vidyādhara gurus, Padmākara,
The peaceful and wrathful yidams are complete in the space of your mind.
Lord of the dākinis of the universe, great dāka,
We supplicate you: bestow the siddhi that ripens and frees.

Whatever appears is pure as the form of the wisdom deity;
All sound is perfect as the indestructible vajra mantra;
All thought ripens as the dot of inseparable space and awareness;
Bless the phenomenal world as this great spontaneous existence.

Grant the blessings of appearance-emptiness body to our body;
Grant the blessings of sound-emptiness speech to our speech;
Grant the blessings of awareness-emptiness mind to our mind;
Confer the fourth, the vajra abhisheka, on our body, speech, and mind.

Dispel outer, inner, and secret obstacles into space.
Bring down a rain of the supreme and ordinary siddhis.
Grant your blessings so that we may ripen and free through being seen, heard, thought of, and touched.
And so that we may attain the deathless trikāya.

OM ĀH HŪM VAJRA-GURU-PADMA-THÖTRENGTSAL VAJRA-SAMAYA JAH
SIDDHI-PHALA HŪM ĀH
HŪM HŪM HŪM HŪM HŪM
With strong, uncontrived devotion,
Supplicate and receive abhisheka and siddhi.
Within transparent awareness beyond expression,
Bring birth, death, and the bardo to the path.

SAMAYA
GYA GYA GYA
GUHYA
The code dissolves.

Karwang Ösel Lingpa extracted this from his profound mind treasure.
CLOUD BANKS OF BLESSINGS

*From* The Heart Essence of the Luminosity of the Three Roots,
*Here is the lineage supplication, “Cloud Banks of Blessings.”*

Lord Samantabhadra—primordial purity,
Buddhas of the five supreme families, who arise with the signs and 
marks—spontaneous presence,
Lord Prahevajra, dancing emanation of that union,
We supplicate you: bestow the supreme and ordinary siddhis.

Mañjushrimitra, who realized the exhaustion of dharmatā, the fruition,
Honorable Shri Simha, who mastered the four appearances,
Accomplished vidyādhara Jñānasūtra,
We supplicate you: bestow the supreme and ordinary siddhis.

Vimalamitra, who manifested the great transformation of the rainbow body,
Deathless second buddha, Thötrengtsal,
Lady Tsogyal, chief of the celestial dākinis,
We supplicate you: bestow the supreme and ordinary siddhis.

Heart sons and daughters—lord, subjects, and companion—holders of 
the pith oral instructions,
Truly omniscient Longchenpa,
Root guru, who bestows the supreme ripening and freeing,
We supplicate you: bestow the supreme and ordinary siddhis.

By the blessings of supplicating in that way:
Grant your blessings so that through thorough contemplation of the 
difficulty of attaining a free and well-favored human birth
And of death, impermanence, and the truth of unerring cause and effect
Strong renunciation may arise.

Grant your blessings so that having mastered hearing and
contemplating the profound truth,
Which we received from a completely authentic spiritual friend of the
supreme yāna,
In solitude, in a joyous and peaceful lush land,
We may exert ourselves in practicing one-pointedly.

Grant your blessings so that through honoring the three infallible
supreme gurus on the top of our head
And fully arousing the two bodhichittas of aspiring and entering,
The meaning of the middle way of luminosity—freedom from the
complexities of the eight extremes—
May actually arise in our being.

Grant your blessings so that by the power of gathering the two
accumulations and purifying the two obscurations
We may become a vessel of the profound path,
And so that through the guru yoga of devotion in particular
Our mind may be mixed as one with yours.

Grant your blessings so that utpattikrama with its four aspects of
approaching and accomplishment may be perfected,
So that blazing and dripping, through the practice of prāṇa and
chandāli, may dissolve into the avadhūti,
And so that, through relying on the mudrā,
We may see the wisdom of example and ultimate coemergence.
Grant your blessings so that through the practice of the four appearances—
Through the fundamental space of trekchö, the natural state, becoming manifest
And through the fundamental appearance of spontaneous presence—
In the space endowed with the six aspects of inner luminosity, we may attain the supreme siddhi.

Grant your blessings so that if we do not complete the path in this life, Then through manifesting the fruition of the three kāyas During the three aspects of becoming—death, bardo, and birth— We may spontaneously accomplish the two benefits.

That was composed by Karwang Ösel Lingpa.
SPECIAL PRELIMINARIES

These comprise (I) taking refuge, (II) arousing bodhichitta, (III) Vajrasattva meditation and recitation, and (IV) accumulating, purifying, and supplicating, by means of guru yoga.

I. TAKING REFUGE

With the attitude of a great being, thinking, In order to liberate myself and others, all sentient beings, from this terrifying suffering of samsāra, I will take refuge in the guru and the three jewels:

The entire place where we are is a beautiful buddha field made of a variety of jewels. On this pleasing ground is a wish-fulfilling tree with five branches. Lush with leaves, flowers, and fruit and beautified with hanging jewel ornaments adorned with bells, bangles, and so on, it encompasses all of space.

In its center, supported by lions, is a jewel throne. On top of that is a seat formed by a multicolored-lotus, sun, and moon. On that is the root guru, the embodiment of all the buddhas, Uḍḍīyāṇa Vajradhara, blue in color, holding a vajra and ghanṭā. He is in union with his consort Tsogyal, who is white in color and holds a hooked knife and skull cup. They are adorned with the silks and bone ornaments. He is seated with his legs in vajra posture. Above the crown of his head are the gurus of the three lineages, seated one above another. In addition, they are surrounded by the holy root and lineage gurus and an inconceivable number of dākas and dākinīs of the three levels.
On the branch in front is the divine buddha, glorious Vajrasattva, surrounded by an assembly of yidam deities of the six orders of tantra. On the branch to the right are the human buddhas—Shākyamuni and the other supreme nirmanakāya buddhas of the three times. On the branch to the left are the eight principal bodhisattvas and the others—the assembly of the noble saṅgha of mahāyāna bodhisattvas, śrāvakas, and pratyekabuddhas. On the branch in back is the jewel of the dharma in the form of stacked texts, red in color, from which the vowels and consonants naturally resound. All the space in between is completely filled with an oceanic host of samaya-bound dharma protectors who arise out of wisdom or action.

All of them are endowed with immeasurable qualities of knowledge, compassion, and power. They are not beyond the play of the one wisdom mind of the root guru. They are actually present as the great guides who care for us and lead us.

Before this assembly, I and all sentient beings of the six realms, our three gates synchronized, from now until attaining the heart of enlightenment, take the guru as our guide, the yidams and buddhas as our teachers, the dharma as our path, and the dākinīs, dharmapālas, and saṅgha as our companions for practicing the path. We rely on you. We offer ourselves to you. We have no other refuge or hope but you. We place our trust in you. Thinking this, with intense yearning, we take refuge.

NAMO$ 
In the guru, the precious buddha,$ 
Embodiment of the wisdom of the oceans of refuge,$ 
Lord of knowledge, compassion, and power,$ 
I take refuge with unchanging faith.$

Take refuge as many times as possible.
Finally, from the heart centers of the objects of refuge, light rays stream forth and enter the body and mind of me and all sentient beings. The two obscurations and habitual tendencies are purified. Life, merit, the virtues of study and realization, and so forth increase and expand further and further.

Contemplate that and rest the mind without fixation.

II. AROUSING BODHICHITTA

Throughout beginningless lifetimes, all sentient beings pervading space have been enemies and then friends, friends and then enemies. So who will be an enemy and who a friend is never certain. In this life, as well as in the future, it is uncertain who will be an enemy and who will be a friend. Thinking this, first give rise to a mind of equanimity, free from passion, aggression, and prejudice. Then, because all have been none other than your kind father and mother, in order to repay their kindness, give rise to maitri, wishing that they meet with happiness; to compassion, wishing that they be free of suffering; and to joy, thinking how joyous it would be if they were not to be separated from happiness. After training your mind in these four limitless ones, with the objects of refuge remaining as witnesses:

HO*

Sentient beings as limitless as space*
Cling to the dharmas of samsāra, which do not exist and yet appear.*
To free them from the ocean of suffering.*
I arouse the mind set on attaining enlightenment.*

Count those recitations.

If you wish, at this point you may practice the mind training of equalizing and exchanging self and other and, in particular, the contemplation of sending and taking happiness and suffering, synchronized with exhaling and inhaling. Meditate
as much as you can on absolute bodhicitta, the union of shamatha and vipashyana, guided by conviction in twofold egolessness.

Finally, you and the others, all sentient beings, dissolve into the objects of refuge. They dissolve into the guru in the center. Then dissolve the guru into the dharmakāya, the primordial space of simplicity, and rest in that.

III. VAJRASATTVA MEDITATION AND RECITATION

A
Above my head, on a lotus and moon,
Is guru Vajrasattva with consort.
From HŪṂ in his heart center flows a stream of amrita,
Which purifies sickness, dons, evil deeds, and obscurations.

Recite that, visualizing that above the head of your ordinary form, on a lotus and moon, is guru Vajrasattva with consort, bright white in color, complete with the dignity of the major and minor marks. To think, with intense yearning and devotion, “I trust you to purify all the evil deeds and obscurations of my being," is the power of reliance.

To give rise to an intense feeling of regret for the evil deeds that you have done in the past is the power of remorse.

To think “From now on I will not do so again, even at the cost of my life,” is the power of resolving to refrain from wrongdoing.

As an antidote for your past actions, visualize the syllable HŪṂ in the heart center of Vajrasattva, surrounded by a white mantra garland of the hundred syllables arranged clockwise, which appear as if drawn with the strokes of a hair. Recite the
mantra a few times as if reading it. From that descends boundless white amṛita with rays of light, which moves through the bodies of Vajrasattva and consort to emerge from the place of their union. The amṛita swirls down the stem of the lotus and enters your brahmarandhra. Just as all debris is swept away before a great spring flood, all sickness in the form of pus and blood, all dōns in the form of small creatures, and all evil deeds and obscurations in the form of smoky, sooty fluid and steam stream out of your hair pores and two lower gates. These enter the open mouth of the Lord of Death, who is in the form of a red bull below the nine levels beneath the ground. As they reach his stomach, untimely death is ransomed. To visualize the above while reciting the hundred-syllable mantra as much as you can is the power of completely applying the antidote.

After practicing with the essential points of those four:

Protector, by my ignorance and delusion
I have gone against and corrupted my samaya vows.
Guru protector, grant me refuge.
O lord vajra holder,
Possessor of great compassion,
I take refuge in the chief of all sentient beings.

I confess all my corruption of the root and branch samayas of body, speech, and mind. Please cleanse and purify all stains of my evil deeds, obscurations, and degrading actions.

Recite those words of requesting refuge.

The evil deeds and downfalls of your being have been purified. This pleases the mind of guru Vajrasattva. Smiling radiantly, he says:

Child of noble family, all your evil deeds, obscurations, and degrading actions are purified.
By actually saying those words, he grants confirmation, and at the same time, as the essence of great bliss-emptiness, he melts into light, which dissolves into me.

_Realizing the very face of the ultimate Vajrasattva, the natural state of self-existing innate wisdom, rest._

### IV. GURU YOGA

My body appears as the consort of the victorious ones, Vajrayogini, Bright red, with hooked knife and skull cup, and adorned with the five symbolic ornaments.

With one leg bent and the other raised, she stands on a lotus, sun, and corpse

And revels amidst an immense wisdom fire of bliss-emptiness.

Above the top of her head, the manḍala of Jālandhara,

Are a white lotus and moon, and on that is the lord Heruka.

His body is white with a reddish hue, glowing in the union of bliss and emptiness.

With his two hands holding a vajra and ghanṭā, the symbols of upāya and prajñā,

Naked, adorned with the six bone ornaments,

He embraces his consort, blue Dhatvíśvarā

The gurus of the three lineages, the yidam deities,

The buddhas, bodhisattvas, viras, and dākinīs surround him.

This entire assembly of oceans of objects of refuge throughout all directions and all time

Is like sesame seeds from an opening pod.

_Visualize in that way._
HŪM$  
In the northwest of the land of Udāyana,$  
On a blooming lotus flower,$  
You have attained supreme, wondrous siddhi.$  
You are renowned as Padmākara,$  
Surrounded by your retinue of many dākinīs.$  
We practice following your example.$  
Please approach and grant your blessing.$  
GURU-PADMA-SIDDHI HŪM$  

Invite the samayasattva and jñānasattva with that and dissolve them inseparably.

Knowledge of the path to the attainment of omniscience depends on a spiritual friend. Therefore, an authentic spiritual friend who shows the path is kinder than even the Buddha. With that understanding, make the offering of the sevenfold service—the essence of accumulating and purifying—to this special field of merit, while keeping in mind the respective contemplations:

To the guru—the divine assembly of the three roots—$  
We prostrate respectfully with our three gates,$  
Make offerings as vast as the miraculous net of Samantabhadra,$  
Confess all evil deeds, downfalls, and faults,$  
Rejoice in virtue, which brings complete liberation,$  
Request you to turn the wheel of the profound and vast dharma,$  
Supplicate you to remain and not pass into nirvāṇa,$  
And dedicate the accumulated merit to great enlightenment.$  
May all attain the level of the guru.$

If you did not do one hundred thousand prostrations before, while taking refuge, then prostrate in conjunction with the sevenfold service.
On a mandala made of a precious substance or whatever can be obtained, arrange piles of various herbs, grains, and precious substances:

**OM ĀH HŪM**
The buddha fields of the three kāyas, enjoyments.
And clouds of outer, inner, and secret offerings,
We offer to the three jewels and three roots.
Having accepted them, please bestow the supreme and ordinary siddhis.
**OM ĀH HŪM GURU-DEVA-ḌAKINI-SAPARIVĀRA RATNA-MANDALA-PŪJA-MEGHA ĀH HŪM**

Offer an appropriate number of those.

The attainment of the state of liberation and omniscience depends on the realization of the coemergent wisdom of your mind. The birth of that realization depends on the guru’s blessings, and receiving those blessings depends solely on the auspicious connection of devotion. Therefore, your root guru is the sovereign who is the wisdom embodiment of the knowledge, compassion, and power of all the buddhas throughout the directions and times.

For the sake of liberating beings, the guru appears in a body that is in accord with the needs of each. In speech, the guru explains the dharma of the truth of the path and then introduces them to the fruition, the truth of cessation. Therefore, give rise to certainty in the conviction that the guru is kinder than even the Buddha and completely entrust your mind, heart, and chest. With complete surrender, think, “From now until attaining enlightenment, in happiness and sorrow, in good times and bad, whatever happens, I will depend on you.” With the hairs on your body standing on end, tears streaming, your mind ravished away by the guru and thinking of nothing but the guru, with intense yearning and devotion that overwhelms body and mind, first recite the supplication “The Quick Path of Blessings” and the lineage supplication “Cloud Banks of Blessings” from The Heart Essence of Luminosity.
Embodiment of all refuges, Vajradhara,§
Glorious, precious guru,§
We supplicate you: grant your blessings.§
Please bestow abhisheka and siddhi.§

Recite that brief supplication as many times as you can.

OM ĀH HŪM VAJRA-MAHĀGURU JÑĀNA-SARVA-SIDDHI HŪM§

Invoking the guru's mind, focus on the recitation.

At the end of the session:

Through light rays from the three seed syllables in the three places
I receive the blessings of body, speech, and mind and the four
abhishekas.
I am empowered to practice the four paths, the four obscurations are
purified,
And I am endowed with the capacity to actualize the fruition of the
four kāyas.
The guru melts into light, which dissolves into me.
Uncontrived and inseparable from the guru, I rest at ease.

Mix inseparably the body, speech, and mind of the guru and your three gates, and
hold your mind in the natural expression of noinness, naked awareness-emptiness.

In postmeditation, train in the yoga of the general three awarenesses.

Glorious, precious root guru,
Please dwell on the lotus seat in our heart center,
Care for us with great kindness,
And bestow the siddhis of body, speech, and mind.
Through all my births may we not be separated from the perfect guru
And so enjoy the splendor of dharma.
Perfecting the virtues of the paths and bhūmis,
May we speedily attain the state of Vajradhara.

Concerning the life-example of the glorious guru,
May perverted views not arise for even an instant,
And due to the devotion that sees whatever the guru does as excellent,
May the blessings of the guru enter our mind.

Chant that dedication and aspiration.

Concerning the benefits of this practice, it is said in the vajra verses:

If the supreme siddhis
Will be quickly realized through this,
What need is there to mention the ordinary siddhis?
These oral instructions are a wish-fulfilling jewel.

As shown by that verse and as stated in many sūtras, tantras, and oral instructions, the benefits are limitless, and so practicing this is of the utmost importance.

On the occasion of starting a new retreat center at Thekchok Rinchen Ling in France, the old Nyingma mantrin Mangala Shribhūti wrote this at his meditation house, Tashi Palbarling. May it be of service to the heart teachings of the supreme yāna. MANGALAM
THE QUICK PATH OF BLESSINGS

From The Heart Essence of the Luminosity of the Three Roots,
Here is the supplication, "The Quick Path of Blessings."

I pay homage to the deities of the deathless three roots.
I am Pema Thötrengtsal,
Embodiment of all refuges.
Meditate that I am on top of your head always
And supplicate from your heart like this:

OM ĀH HŪM
The essence of all dharmas, simplicity, Samantabhadra,
And the net of the miraculous display of bliss and emptiness,
Vajrasattva—
Thötrengtsal, their deathless nirmāṇakāya manifestation,
We supplicate you: bestow the siddhi that ripens and frees.

The primordial protector Amitābha-Amitāyus
And the manifestation of emptiness and compassion,
Avalokiteśvara—
Lake-Born Lord, accomplished master who is inseparable from them,
We supplicate you: bestow the siddhi that ripens and frees.
Prahevajra, Manjushrīmitra, Shri Simha, Jñānastūtra, and Vimalamitra—Padmasambhava, holder of the transmission of their oral instructions.
We supplicate you: bestow the siddhi that ripens and frees.

Embodiment of all vidyādhara gurus, Padmākara.
The peaceful and wrathful yidams are complete in the space of your mind.
Lord of the dākinis of the universe, great dāka.
We supplicate you: bestow the siddhi that ripens and frees.

Whatever appears is pure as the form of the wisdom deity;
All sound is perfect as the indestructible vajra mantra;
All thought ripens as the dot of inseparable space and awareness;
Bless the phenomenal world as this great spontaneous existence.

Grant the blessings of appearance-emptiness body to our body.
Grant the blessings of sound-emptiness speech to our speech.
Grant the blessings of awareness-emptiness mind to our mind.
Confer the fourth, the vajra abhisheka, on our body, speech, and mind.

Dispel outer, inner, and secret obstacles into space.
Bring down a rain of the supreme and ordinary siddhis.
Grant your blessings so that we may ripen and free through being seen, heard, thought of, and touched.
And so that we may attain the deathless trikāya.

OM ĀH HŪṂ VAJRA-GURU-PADMA-THÖTRENGTSAŁ VAJRA-SAMAYA JAH SIDDHI-PHALA HŪṂ ĀH HŪṂ HŪṂ HŪṂ HŪṂ HŪṂ HŪṂ HŪṂ HŪṂ HŪṂ HŪṂ
With strong, uncontrived devotion,
Supplicate and receive abhisheka and siddhi.
Within transparent awareness beyond expression,
Bring birth, death, and the bardo to the path.

SAMAYA
GYA GYA GYA
GUHYA
The code dissolves.

Karwung Ösel Lingpa extracted this from his profound mind treasure.
CLOUD BANKS OF BLESSINGS

From The Heart Essence of the Luminosity of the Three Roots,
Here is the lineage supplication, “Cloud Banks of Blessings.”

Lord Samantabhadra—primordial purity,
Buddhas of the five supreme families, who arise with the signs and
marks—spontaneous presence,
Lord Prahevajra, dancing emanation of that union,
We supplicate you: bestow the supreme and ordinary siddhis.

Mañjushrîmitra, who realized the exhaustion of dharmatā, the fruition,
Honorable Shri Śimha, who mastered the four appearances,
Accomplished vidyādhara Jñānasūtra,
We supplicate you: bestow the supreme and ordinary siddhis.

Vimalamitra, who manifested the great transformation of the rainbow body,
Deathless second buddha, Thötrengtsal,
Lady Tsogyal, chief of the celestial dākinis,
We supplicate you: bestow the supreme and ordinary siddhis.

Heart sons and daughters—lord, subjects, and companion—holders of
the pith oral instructions,
Truly omniscient Longchenpa,
Root guru, who bestows the supreme ripening and freeing,
We supplicate you: bestow the supreme and ordinary siddhis.

By the blessings of supplicating in that way:
Grant your blessings so that through thorough contemplation of the
difficulty of attaining a free and well-favored human birth
And of death, impermanence, and the truth of unerring cause and effect
Strong renunciation may arise.

Grant your blessings so that having mastered hearing and
contemplating the profound truth,
Which we received from a completely authentic spiritual friend of the
supreme yāna,
In solitude, in a joyous and peaceful lush land,
We may exert ourselves in practicing one-pointedly.

Grant your blessings so that through honoring the three infallible
supreme gurus on the top of our head
And fully arousing the two bodhichittas of aspiring and entering,
The meaning of the middle way of luminosity—freedom from the
complexities of the eight extremes—
May actually arise in our being.

Grant your blessings so that by the power of gathering the two
accumulations and purifying the two obscurations
We may become a vessel of the profound path,
And so that through the guru yoga of devotion in particular
Our mind may be mixed as one with yours.

Grant your blessings so that utpattikrama with its four aspects of
approaching and accomplishment may be perfected,
So that blazing and dripping, through the practice of prāṇa and
chāndāli, may dissolve into the avadhūti,
And so that, through relying on the mudrā,
We may see the wisdom of example and ultimate coemergence.
Grant your blessings so that through the practice of the four appearances—
Through the fundamental space of trekchö, the natural state, becoming manifest
And through the fundamental appearance of spontaneous presence—
In the space endowed with the six aspects of inner luminosity, we may attain the supreme siddhi.

Grant your blessings so that if we do not complete the path in this life,
Then through manifesting the fruition of the three kayas
During the three aspects of becoming—death, bardo, and birth—
We may spontaneously accomplish the two benefits.

*That was composed by Karwang Ösel Lingpa.*