A Great Treasure Of Blessings

A Book of Prayers to Guru Rinpoche

To celebrate the Wood Monkey Year 2004-5
A Great Treasure
of
Blessings

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To celebrate the
year of Guru Rinpoche.
the Wood Monkey Year
2004-5

RIGPA
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Preface

This book of prayers to Guru Rinpoche, along with his life story, has been compiled to celebrate the Wood Monkey Year of the Tibetan calendar (2004-5). The monkey year is especially sacred to Guru Padmasambhava. It was in the monkey year that he was born in a lotus on the lake of Dhansaksha in the land of Oddiyana, and also that he left Tibet for Zangdokpalri, the Copper-Coloured Mountain of Glory.

To recognize this year that is so special to Guru Rinpoche, the Rigpa Sangha worldwide will accumulate one hundred million Vajra Guru mantras, and one hundred thousand recitations of the Seven Line Prayer, as well as making a hundred thousand tsok offerings on the tenth day of every month.

The prayers contained in this book include those that are recited by some of the greatest masters, for example, Kyabje Dilgo Khyentse Rinpoche, in their daily practice. They carry the blessing of being the vajra words of either Guru Rinpoche himself, or the great masters who have been emanations of him or his closest disciples, and who serve as his representatives in this world.

The merit of this book is dedicated to the happiness and ultimate welfare of all living beings, and to the spread of peace, understanding and compassion throughout the world.

May the teachings of Buddha flourish, and especially the tradition of Guru Padmasambhava.

May His Holiness the Dalai Lama enjoy a long life and good health, and may his aspirations for Tibet and for the world meet with ever greater success.

May the lineage holders of all schools of Tibetan Buddhism be endowed with long life, good health and freedom from obstacles, particularly those who uphold the Nyingma and Dzogchen lineages, such as: Kyabje Mingling Trichen Rinpoche, Kyabje Penor Rinpoche, Kyabje Trulshik Rinpoche, Kyabje Dodrupchen Rinpoche, Kyabje Chadral Rinpoche, Kyabje Taklung Tsetrul Rinpoche, Khentse Sangyum Khandro Tsering Chodrom, Dzogchen Rinpoche, Dzogchen Ponlop Rinpoche, Sherchen Rubjam Rinpoche, Dzongsar Khentse Rinpoche, Dzigar Kongtrul Rinpoche, Tsok Chokling Rinpoche, Neten Cholding Rinpoche, Orgyen Topgyal Rinpoche, Tulku Thondup Rinpoche, Chokyi

Dedication

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For all men and women with faith in me,

I, Padmasambhava, have never departed—I sleep beside their door.

For me there is no such thing as death;

Before each person with faith, there is a Padmasambhava.

Padmasambhava
Nyima Rinpoche, Drubwang Tsoknyi Rinpoche, Mingyur Rinpoche, and the incarnations of Dilgo Khyentsé Rinpoche and Dudjom Rinpoche. May the reincarnations of Kyabje Tulku Urgyen Rinpoche and Nyoshul Khen Rinpoche appear without delay. May the extraordinary achievements and aspirations of Khenpo Jikmé Phuntsok Rinpoche continue from strength to strength, and may the vision of the late Khenchen Pema Tsewang, Tulku Pegyal Rinpoche and Chagdud Rinpoche continue to be enacted. May the work of Alak Zenkar Rinpoche in safeguarding Tibet’s great heritage of spiritual literature be blessed with every success.

May the merit of this book also be dedicated to Sogyal Rinpoche’s long life and good health, and the realization of his vision to bring a complete and authentic translation of the Buddhist teachings to the modern world. May he be free from obstacles of any kind, and may all his aspirations, and the aspirations of his masters, be fulfilled. The monastery and spiritual community at Lerab Ling in France, the retreat and spiritual care centre at Dzogchen Beara in Ireland, the Centre for Wisdom and Compassion at Berne in New York State in the USA, the Treasury of Wisdom project, the Rigpa centres, groups and Sangha worldwide: may they all flourish, without obstacles, and truly bring benefit to as many as possible. May Sogyal Rinpoche’s family: Mayumla Tsering Wangmo, Yeshé Gyaltsen, Thigyal Lakar and Dikyila, Dechen Lakar, Hans Weidemann and Pema possess good health, and may the late Chadzö Tsewang Paljor, Ané Rilu, Ané Pelu, and Apé Dorjé all be well. May Sogyal Rinpoche’s students be blessed with good health, for example Patrick Gaffney, Philip Philippou and Ian Maxwell, and may they all fulfil the goal of their lives, in both their practice
and their contribution to the Dharma. May the members of the Rigpa Sangha all progress without impediment on their path to enlightenment.

The merit of this book is dedicated to practitioners of the Buddha-dharma everywhere.

May the great living tradition of Guru Padmasambhava, Khenpo Shantarakshita and the Dharma-king Trisong Detsen spread throughout the world in all directions!

May Buddha, Dharma and Sangha be present in the minds of all, inseparably, at all times, and bring happiness, well-being and peace!

May the lives of the glorious masters be secure and firm; may there be happiness and peace for living beings, in numbers equal to the whole of space; may we gather merit and wisdom, purify all that obscures us, and swiftly reach the stage of complete enlightenment.
Introduction

Padmasambhava

by His Holiness Dalai Lama

History tells us that in the eighth century the King of Tibet, Trisong Detsen, invited the Indian scholar and abbot Shantarakshita to Tibet. Shantarakshita founded the temple and monastery of Samyé, worked extensively to uphold and maintain the Buddhist teachings, and so began to establish the Buddhadharma in Tibet. Meanwhile however, indigenous forces that opposed and were hostile to the Dharma were increasing in strength. Neither the might of the king Trisong Detsen nor the power of the great abbot Shantarakshita could subdue them, and so they invited Guru Rinpoche to come to Tibet.

The precious guru Padmasambhava—Löbön Rinpoche—was not only endowed with all the true qualities of a great spiritual guide—knowledge, compassion and infinite capacity—but he was also a great master who commanded extraordinary power. The King Trisong Detsen served as the great benefactor of the Dharma in Tibet, while the abbot Shantarakshita was a vinaya holder who had reached the pinnacle of intellectual understanding and possessed
all the qualities of an outstanding scholar. As for Guru Rinpoche, the precious master, although he left behind a vast number of profound terma teachings, he composed only a few writings such as the *Mengak Tawé Trengwa*, the 'Garland of Views Pith Instruction', and was not known for having written many lengthy treatises. Yet it was because of his overarching power and strength that the Buddhadharma was really established in Tibet, and then developed so that all the teachings of Buddha, including the Mantrayana, were preserved as a living tradition, and have continued down to the present day. This was all thanks to his compassion, his blessings and his ability to eliminate obstacles and negative forces.

This is the reason why most of the great historical figures of Tibet, both spiritual and secular, have placed themselves under the compassionate protection of the great master Padmasambhava and received his blessing. The Great Fifth Dalai Lama, for example, clearly had a very special link with Guru Rinpoche, and the Thirteenth Dalai Lama too quite evidently enjoyed a unique connection with the precious master. Therefore it is especially important for us to invoke Guru Padmasambhava, in all his compassion, and to address our prayers to him.

From a teaching given by His Holiness the Dalai Lama during the empowerment of Rigdzin Dungdrup on 21 March 2004 in Dharamsala, India.
The Life of
Guru Padmasambhava
The Life of
Guru Padmasambhava

Padmasambhava or 'Guru Rinpoche', the 'Precious Master', as he is affectionately known by the Tibetan people, is the Mahaguru who brought the teaching of Buddha to Tibet. Invited by King Trisong Detsen, on the advice of the great Indian scholar Shantarakshita, Padmasambhava travelled the length and breadth of the country, teaching and practising, taming the forces that were inhibiting the Buddhadharma, and infusing his blessing into the whole landscape of Tibet and the Himalayas. It is to his compassion, his blessing and his all-encompassing vision that Tibetan Buddhism owes its dynamism, vitality and success. For the people of Tibet, the teaching of Buddha pervades the very fabric of their existence, every facet of their everyday life and culture, almost like the very air they breathe. Therein lies the strength of the Buddhist tradition of Tibet, and also the reason why Tibet has for so long held a place in popular imagination as the spiritual 'heartland' of the planet.

Whereas Buddha is known primarily for having taught the teachings of the sutra vehicle, Padmasambhava came into this world, and to Tibet in particular, in order to teach the tantras. While Buddha Shakyamuni exemplifies the buddha principle, the
most important element in the sutrayana path, Padmasambhava personifies the guru principle, the heart of vajrayana Buddhism, and he is therefore known as "sangye nyipa, 'the second Buddha'.

Kyabje Dilgo Khyentsé Rinpoche says: “Guru Rinpoche is the union of all the buddhas and bodhisattvas who dwell in the countless buddha-fields throughout the ten directions. Gathered within him are all of their excellent qualities, ability, and power to benefit beings. In this universe, he displayed an absolute and unchallengeable mastery of all the techniques and accomplishments of the secret mantrayana.”

Padmasambhava, or Padmakara in Sanskrit, Pemajongné in Tibetan, means 'the Lotus-born', and refers to his birth from a lotus in the land of Oddiyana. The lotus can be understood as symbolizing the padma or lotus family, to which all human beings belong. Although the lotus grows in muddy pools, it always produces a pure and immaculate flower. In the same manner, though we are plagued by disturbing emotions, their inherent nature is pure wisdom energy. What this means is that delusion does not have to be abandoned; it can be transmuted and freed to blossom into its true nature, wisdom, and the lotus principle exemplifies this power of transmutation.

Padmasambhava, then, is the personification of the vision of tantra and transmutation; he embodies the transformative blessing of all the buddhas. He is therefore particularly powerful in this day and age, when negative emotions grow stronger, and confusion greater than ever before. In fact, it is said that the more delusion and
difficulties there are, the swifter and more powerful he is. And so when Tibetan people need blessing or protection, their natural reflex is to invoke Padmasambhava, and when great masters face crises, even they call out to him as their ultimate source of refuge.

In a deeper sense, Padmasambhava is a timeless, cosmic principle; he is the universal master, the human embodiment of Dzogpa-chenpo, and its inspiration and spirit. Above all, in the Tibetan tradition, he is the enlightened principle whose powerful energy is invoked as a source of protection amidst the confusion and turmoil of this age. For today's world, the practice and mantra of Guru Rinpoche are treasured as being particularly effective in creating peace and harmony.

As for Padmasambhava's life story, Kyabje Dilgo Khyentsé Rinpoche says: "Guru Padmasambhava, glorious master of Oddiyana and king of the Dharma, is the single embodiment of the activity of the victorious ones throughout the three times. According to the ways in which sentient beings perceive reality, there exists an inconceivable number of life stories of the three mysteries of his body, speech and mind."

Guru Rinpoche's life story is extraordinary, but he is by no means limited to a historical personality; in fact he defies history or chronology. For example, a number of prophecies, including one made by the Buddha as he was passing into parinirvana in the fifth century BC, predicted that Padmasambhava would be born, eight or twelve years after him, to spread the teaching of the mantrayana. Yet Padmasambhava was still in Tibet in the ninth century CE.
It is clear that the events of his life simply cannot be fitted into the limited perspective of ordinary, conventional perceptions. King Trisong Detsen could not believe, for example, that Guru Rinpoche's form was in fact a body of light. In order to convince him, the great guru told the king to hit him three times; three times the king's fist passed through the Guru's body, and landed on his seat.4

Dudjom Rinpoche describes the breadth and scope of Padmasambhava's enlightened actions: "They cannot be neatly arranged or reconciled in the conventional perceptions of ordinary people with respect to time span and physical location. For these are the kind of deeds performed by a powerful master of miracles, who has free rein to manifest them in response to the devotion, mentality and attitudes of beings."4 The seventeenth century master Tsele Natsok Rangdrol adds: "We should understand that all Padmasambhava's deeds and the examples in his life are a magical display, shown to tame people according to their particular inclinations. By regarding him as a normal human being, we will fail to perceive even a fraction of his enlightened qualities... Any incongruities we may find in the life stories of enlightened beings come about only because they are perceived differently by the differing levels of people who are to be trained... The master Padmasambhava was a supreme nirmanakaya. He appeared free from faults and fully endowed with all eminent qualities. He certainly does not remain within the reach of people's solid fixation on a permanent reality, but appears according to the needs of disciples."

There are many accounts of Guru Rinpoche's life, written by great scholars or revealed by the tertöns. Some of the most famous of his
biographies are the *Namthar Zanglingma*, 'The Zanglingma Life Story', named after the Copper Temple at Samyé where it was discovered as a terma by Nyangrel Nyima Özer, the *Padmé Kathang* or *Namthar Sheldrakma*, 'The Life Story from the Crystal Cave', revealed by Orgyen Lingpa, the *Kathang Serthreng* 'Golden Garland Chronicles' discovered by Sangyé Lingpa, and the *Namthar Yikyi Munsel*, 'The Life Story that Dispels Mind's Darkness', by Sokdokpa Lodrö Gyaltsen. Guru Rinpoche’s life is also recorded in the histories of the different teaching cycles; there exists a famous Indian version compiled by Jetsün Taranatha, and biographies are even to be found in the Bön tradition of Tibet. Jamgön Kongtrul refers to some of these: "The history of the Oral Transmission of Kilaya and most Indian sources explain that he was born as a son of a minister in Oddiyana, whereas the terma treasures for the most part state that he was born miraculously. In some texts, he is said to have appeared from a bolt of lightning at the summit of Mount Malaya."

In the sutras and the tantras there are a number of predictions foretelling the birth of Guru Rinpoche. In *The Nirvana Sutra*, Buddha states:

Twelve years after I pass into nirvana,  
A person who is superior to everyone  
Will appear from the anthers of a lotus flower  
In the immaculate Lake Kosha  
On the north-western border of the country of Oddiyana.

In *The Sutra of Predictions in Magadha*, he says:
I will pass away to eradicate the view of permanence,
But twelve years from now, to clear away the view of nihilism,
I shall appear from a lotus in the immaculate lake Kosha
As a noble son to delight the king,
And turn the Dharma-wheel of the unexcelled essential meaning.*

And in *The Tantra of the Perfect Embodiment of the Unexcelled Nature,* it says:

Eight years after I pass into nirvana,
I will reappear in the country of Oddiyana,
Bearing the name of Padmasambhava.
I will become lord of the teachings of secret mantra.*

Padmasambhava is regarded as an emanation of Buddha Amitabha,
the Buddha of Limitless Light, appearing in a variety of forms
according to the needs and capacities of those to be trained.
Nyoshul Khen Rinpoche explained the background in an oral teaching* he once gave in Paris:

According to the general approach of the Buddhadharma,
the story of the historical Buddha Shakyamuni begins from
the moment of his enlightenment in India at Vajrasana
(Dorjéden), the modern Bodhgaya. Buddha turned the
Wheel of Dharma on three occasions, and finally passed
into parinirvana. Then Padmasambhava came to follow up
his teachings, and especially to turn the wheel of the secret
mantra vajrayana teachings. Whereas Buddha gave the
fundamental teachings, and opened up the ground, it was Padmasambhava who introduced the teachings of the vajrayana.

Now, according to the extraordinary path of Dzogchenpo, 'Buddha' is actually the true nature of our own mind, our inherent rigpa or pure awareness. Where did he become enlightened? In the all-encompassing space of dharmadhatu. From this point of view, events such as his manifestation as the historical Buddha, in Vajrasana, for example, are seen simply as an outer display.

The ‘Primordial Buddha’ Samantabhadra dwells nowhere but in the nature of our rigpa, which is the ‘unsurpassed’ celestial realm of Akanishtha. From out of the space of dharmadhatu he manifests, for the benefit of bodhisattvas, as the sambhogakaya buddhas of the five families: Vairochana, Akshobhya, Ratnasambhava, Amitabha and Amoghasiddhi. For the beings of this world of ours, he manifested in a nirmanakaya form as the historical Buddha Shakyamuni. In reality, though, he was none other than an emanation of the Primordial Buddha Samantabhadra, who is in our own heart, our own rigpa.

Later, he manifested as Padmasambhava, the eighty-four mahasiddhas, and the ‘Six Ornaments and Two Excellent Ones’, the great masters of India: Nagarjuna, Asanga, Aryadeva, Vasubandhu, Dignaga, Dharmakirti, Shakyaprabha and Gunaprabha. For other worlds, he manifested
in various ways, and for each different species in their own way, appearing as a bird amongst the birds, as an animal amongst animals, and so on.

Whereas the Primordial Buddha Samantabhadra is our rigpa on an absolute level, the nature or quality of the wisdom of rigpa is radiant and endowed with luminosity, like the sun with its unchanging and unceasing radiance. This quality of the unceasing luminosity of the primordial nature is that Limitless Light or Unchanging Light which we call Buddha Amitabha, Öpamé or Nangwataye in Tibetan.

Shechen Gyaltsab Pema Namgyal explains: "Inseparable from the luminous dhammakaya essence of Buddha Amitabha's mind, Padmasambhava is an unceasing, miraculous display of the natural expression of compassionate energy, a manifestation of outer, inner and secret emanations that appear according to the countless beings to be tamed, and in order to accomplish their welfare. In particular, in this world, Padmasambhava appeared as the regent of Buddha Shakyamuni by taking birth from a lotus flower on Lake Dhanakosha. Through the great miraculous display of his countless amazing deeds, he was equivalent to a second Buddha for Buddhism in both India and Tibet."

In the north-western part of the land of Oddiyana, on an island in the lake of Dhanakosha, the blessings of all the buddhas took shape in the form of a multi-coloured lotus flower. Moved by compassion at the suffering of sentient beings, the Buddha Amitabha sent out from his heart a golden vajra, marked with the
syllable HRIH, which descended onto the lotus blossom. It transformed into an exquisitely beautiful eight-year old child, endowed with all the major and minor marks of perfection, and holding a vajra and a lotus. At that moment all the buddhas of the ten directions, together with hundreds of thousands of dakinis from different celestial realms, invoked the blessings and the incarnation of all the buddhas for the benefit of beings and the flourishing of the secret mantra teachings. Their invocation is known as 'The Seven Verses of the Vajra', or 'The Seven Line Prayer'. It is also called 'The Spontaneous Song of Peace of the Dharmadhatu', and is regarded as the most important of prayers, since it is the invocation by which Guru Rinpoche came into this world of ours. Mipham Rinpoche wrote: "This prayer in seven vajra lines is the most majestic of all prayers to the great and glorious one of Oddiyana, the essence of all the victorious ones of the three times. Arising as the inherent vibration of naturally occurring vajra sound, it constitutes a great treasure trove of blessings and spiritual attainments." In a hidden treasure teaching revealed by Jamgon Kongtrul, Padmasambhava says:

Billions of wisdom dakinis joined, as of one voice,
And in order to ensure the flourishing of the secret mantra teachings
In this world, the realm tamed by Shakyamuni,
They invited me, with the melody of these seven lines.

It is said that his birth took place in the year of either the Earth Monkey or the Wood Monkey, at sunrise on the tenth day of the waxing moon in the monkey month. As Guru Rinpoche was born
Padmasambhava married the dakini Prabhavati and ruled the kingdom according to the Dharma, ushering in a time of happiness and peace. He was known then as King Tortokchen, 'The Turbaned King'. Seeing that as a ruler he would be unable truly to serve others and bring them spiritual benefit on a vast scale, he begged for permission to abdicate, but was refused. So Padmasambhava employed a skilful device in order to escape. Perceiving that a harmful minister's son was just on the point of dying and being reborn in the lower realms, he dropped his trident while dancing on the palace roof, and it caused the death of the child, who was liberated and reborn in a buddha realm. Padmasambhava was banished, and roamed in 'The Chilly Grove', Sitavana, charnel ground, and then in the other charnel grounds, 'Joyous Grove' and Sosadvipa. There, he received empowerments and blessings from the dakinis 'Tamer of Mara' and 'Sustainer of Bliss', and practised yogic disciplines, bringing the dakinis of the charnel grounds under his sway. The name he was known by was Shantaraksita, 'Preserver of Peace'.

Returning to the island in Lake Dhanakosha, Padmasambhava brought its dakinis under his command. Then, in 'The Rugged Forest' Parushakavana charnel ground, Vajravarahi appeared to him, and blessed him. He subdued nagas of the oceans and planetary spirits of the heavens; wisdom dakas and dakinis granted him supernatural powers and siddhis, and he was known as Dorjé Drakpo Tid, 'Wrathful Vajra Might'.

At ‘the Vajra seat’ in Bodhgaya, he displayed miracles, acknowledging he was a self-manifested buddha, and then he went to the land of Zahor. Although Padmasambhava was a fully enlightened
buddha, he appeared as a nirmanakaya manifestation to tame and teach beings in this age, and so for their benefit he acted as if receiving teachings, accomplishing the practice and passing through the various stages of spiritual realization, one by one. Some accounts tell how in Vajrasana, he was ordained by the Buddha’s closest disciple, Ananda. Others say he took ordination from Prabhahasti in Zahor, and was given the name Shakya Sengé, ‘Lion of the Shakyas’. He received the teachings on Yoga Tantra from him eighteen times, and experienced pure visions of the deities. Then he received empowerment from the wisdom dakini Kungamo, also known as Khandroma Lékyi Wangmo, who transformed him into a syllable HUNG, swallowed him, and passed him through her body and out through her secret lotus, granting him outer, inner and secret empowerments, and purifying the three obscurations. From the eight vidyadharas at Dechê Tsekpa, he received the teachings on the eight great sadhanas of Kagyü, from Buddhaguhya the teachings on ‘The Secret Essence Tantra’, and from Shri Singha the teachings of Dzogpachenpo. Padmasambhava would master a teaching the first time he encountered it, and experienced visions of deities without needing to practise. Attaining the first vidyadhara level, the stage of ‘the vidyadhara level of maturation’ or ‘vidyadhara with karmic residue’, Guru Rinpoche was known as Loden Chokṣé, ‘Wise Seeker of the Sublime’.

Returning to Zahor, Padmasambhava took the royal princess Mandarava as his consort, and they then went to the Maratika cave, where for three months they practised the sadhana of longevity. The Buddha of Limitless Life, Amitayus appeared, empowered them with longevity, and blessed them as inseparable
from him. They both accomplished the second vidyadhara level, 'vidyadhara with mastery over life'.

The king of Zahor and his ministers arrested Guru Rinpoche and Mandarava and burned him alive, but he transformed the pyre into a lake, and was found sitting, cool and fresh, on a lotus blossom in its centre. This lake is considered to be the Rewalsar Lake, 'Tso Pema', in the present-day Indian state of Himachal Pradesh. Overcome with remorse, and in homage, the king offered Padmasambhava his entire kingdom, beginning with his garments and his five royal robes. In paintings and statues, Guru Rinpoche is portrayed wearing the clothing of the king of Zahor. For example, the hat offered by the king is called *The Lotus which Liberates on Sight*, or *The Petalled Hat of the Five Families*; its inner and outer layers symbolize the unity of generation and completion phases, its three points the three kayas, its five colours the five kayas working for the benefit of beings, the sun and moon skilful means and wisdom, its blue border unlimited samaya, the vajra top unshakeable concentration and the vulture's feather the realization of the highest view and the culmination of the practice. Guru Rinpoche taught the king and subjects of Zahor, and many attained realization.

With Mandarava, he then returned to Oddiyana, but was recognized, and burned on a sandalwood pyre. After some time, they were found seated on a lotus in a lake of sesame oil, wearing a garland of skulls, as a symbol of their liberating all beings from samsara through compassion. Padmasambhava was now known as *Pema Thötreng Tsal*, 'The Powerful Lotus-born, with a Garland of Skulls'. For thirteen years Padmasambhava and Mandarava remained
to teach in Oddiyana, as a result of which the king, queen and many others attained realization and the rainbow body. Then Padmasambhava was known as *Padma Raja-Pema Gyalpo*—'The Lotus-born King'.

Manifesting himself as the monk Indrasena, it is said that Padmasambhava inspired the great king, Ashoka (3rd century BC), to have faith in the Buddhadharma. After defeating various anti-Buddhist rulers, Guru Rinpoche was poisoned, but remained unharmed, and he was thrown in the Ganges, but made the river flow upstream and danced in the air, therefore earning the name of *Khyeu Khanding Tsal*, 'Mighty Youth, Soaring in the Sky like a Garuda'.

He manifested as a number of great siddhas, such as Saroruha, Saraha, Dombiheruka, Virupa and Krishnacharin. In charnel grounds like Kuladzokpa, 'Perfected in Body', he taught the secret mantra to dakinis, and made outer and inner spirits into protectors of the Dharma. He was then known as *Nyima Özer*, 'Rays of the Sun'.

Padmasambhava challenged and defeated five hundred upholders of wrong views in debate at Bodhgaya. He reversed their magic with the aid of a wrathful mantra given him by the lion-faced dakini Marajita. He was known as *Sengé Dradok*, 'The Lion's Roar'.

Then at Yanglesho, present day Pharping in Nepal, he practised the sadhana of Yangdak Heruka with the consort Shakyadevi, daughter of a king of Nepal. Powerful spirits caused a three year drought, with famine and disease, and Padmasambhava asked his teachers in India for a teaching to counter them. Two men returned, laden with the
tantras and commentaries of Vajrakilaya, and the moment they arrived, the obstacles were pacified. Guru Rinpoche and Shakyadevi both attained the third vidyadhara level, 'vidyadhara of the great seal, or mahamudra'. Guru Rinpoche recognized that Yangdak is like a merchant engaging in trade—the achievement can be great, but so can the obstacles, whereas Vajrakilaya is like an armed escort; he is needed to guard against obstacles and overcome them. He then composed sadhanas of Yangdak and Vajrakilaya combined, and bound the guardians of Vajrakilaya to protect the teachings.

As for the Dzogchen teachings, it is said that Padmasambhava met Garab Dorjé in a pure vision, and he also received the Nyingtik teachings from Mañjushrimitra. As Nyoshul Khen Rinpoche explains in his 'History of the Natural Dzogpachenpo' A Marvellous Garland of Rare Gems, Guru Rinpoche travelled to the Parushakavana charnel ground where Shri Singha granted him the teachings of the Three Classes of Mind, Space and Pith Instructions. After granting him the Outer, Inner and Secret cycles, Shri Singha conferred on Padmasambhava the teachings of the Innermost Unsurpassed Cycle of Pith Instructions, the Khandro Nyingtik, along with all the tantras and instructions. He stayed for twenty-five years, receiving and contemplating on this teaching. Subsequently, he went to the Sosadvipa charnel ground and practised for three years, obtaining an enlightened body that was 'like the reflection of the moon in water, not subject to birth or death'. He attained 'the rainbow body of great transference', in which form he later went to Tibet. In this subtle light body, great masters such as Padmasambhava and Vimalamitra can remain, without dissolving into the dharmakaya, for as long as there is service to perform for sentient beings.
Guru Padmasambhava visited lands and kingdoms all over Asia, including Mongolia, China and Shangshung, where he manifested as Tavihricha to teach the hearing lineage of Dzogchen in the Bon tradition, which led many to enlightenment and the rainbow body. "In this way," Jamgön Kongtrul writes, 1 "Padmasambhava’s activity for leading people to the path of liberation through appearing in various places and in various forms, and speaking various languages, is indeed beyond all measure."

Now, the thirty-seventh king of Tibet, Trisong Detsen, had invited the great pandita Shantarakshita, also known as Khenpo Bodhisattva, to establish Buddhism in his country. The author of the famous ‘Ornament of the Middle Way’ Madhyamakalamkara and ‘The Compendium of Suchness’ Tattvasamgraha, Shantarakshita began teaching in Tibet, and laid the foundations for Samyé monastery. This provoked the local spirits, who embarked on a campaign of disasters—disease, floods, storms, hail, famine and drought—and whatever construction work was done at Samyé during the day was dismantled at night. Shantarakshita urged the king to invite Padmasambhava, and he despatched envoys under the leadership of Nanam Dorjé Dudjom. With his prescience, Guru Rinpoche knew already of their mission, and had gone to meet them at Mangyul, between Nepal and Tibet. According to Kyabjé Dudjom Rinpoche, it was in the Iron Tiger year (810) that Padmasambhava came to Tibet. 2 It is said that he was then over a thousand years old. On the way to central Tibet, he began to subjugate the local spirits and made them take oaths to protect the Dharma and its followers. He met the king at the Tamarisk Forest at Red Rock, and then went to the top of Mount Hépori and
brought all the ‘gods and demons’ of Tibet under his command. ‘Glorious Samyé—the Inconceivable—the unchanging, spontaneously accomplished temple’ was then built without any hindrance, completed within five years, and consecrated, amidst miraculous and auspicious signs, by Padmasambhava and Shantaraksita.

There then began a vast undertaking, an extraordinary wave of spiritual activity in Tibet. Vimalamitra and other great scholars and masters, one hundred and eight in all, were invited; Padmasambhava, Shantaraksita and Vimalamitra gave teachings, and then worked with Tibetan translators, such as Vairochana, Kawa Paltsek, Chokru Lu'i Gyaltsen and Shyang Yeshe Dé, to translate the sutras, tantras and treatises into Tibetan; the first seven Tibetan monks were ordained into the Sarvastivadin lineage, and this was the time when the two sanghas, the monastic celibate sangha of monks and nuns and the community of lay tantric practitioners, came into being in Tibet; and Vairochana and Namkhé Nyingpo were despatched to India to receive teachings, on Dzogchen from Shri Singha, and on Yangdak from Hungkara, respectively.

At King Trisong Detsen’s request, Padmasambhava opened the mandala of the vajrayana teachings in the caves of Chimphu above Samyé to the twenty-five disciples, headed by the King Trisong Detsen, Yeshe Tsogyal and Vairochana; nine of the twenty-five attained siddhis through practising the sadhanas he transmitted to them. It is said that he convened them in three great gatherings, to teach the Kagyu Deshek Dupa, the Lama Gongdu, and the Kadü Chökyi Gytso.”
Guru Rinpoche and his closest disciple Yeshe Tsogyal travelled all over Tibet and the Himalayas, and blessed and consecrated the entire land, especially: “the twenty snow mountains of Ngari, the twenty-one sadhana places of Ü and Tsang, the twenty-five great pilgrimage places of Dokham, the three hidden lands, five ravines, three valleys and one region.”

Guru Padmasambhava made many prophecies about the future, and together with Yeshe Tsogyal concealed countless terma teachings, in order to: prevent the destruction of the teachings of the secret mantrayana; avoid corruption of the vajrayana or its alteration by intellectuals; preserve the blessing; and benefit future followers. For each of these terma treasures, he predicted the time for its revelation, the identity of the revealer, and those who would receive and hold the teachings. At thirteen different places called Tiger’s Lair, Taktsang, Guru Rinpoche manifested in “the terrifying wrathful form of crazy wisdom”, binding worldly spirits under oath to protect the terma treasures and serve the Dharma. Then he was named Dorje Drolö, ‘Wild Wrathful Vajra’.

At Shyotö Tidrö in the Drikhung Valley, the great Guru transmitted the teachings of Dzogpachenpo, the Innermost, Unsurpassed Cycle of the Category of Pith Instructions, and the Khandro Nyingtik, to a single human disciple, Yeshe Tsogyal, and a hundred thousand wisdom dakinis. Later, at Chimphu, when Trisong Detsen’s daughter, the princess Pema Sel, died at the age of eight, Padmasambhava drew a red syllable NRI on her heart, summoned her consciousness, restored her to life and gave her the transmission of the Nyingtik teachings, soon after which she passed away. Yeshe
Tsogyal concealed the teachings as terma, and centuries later, Pema Sel’s incarnation, the master Pema Ledreltsal, revealed the Khandro Nyingtik cycle. His next rebirth was as the omniscient Longchen Rabjam.

As regards Guru Rinpoche’s disciples, Jamgön Kongtrul lists “the original twenty-one disciples, the intermediate twenty-five disciples, and the later seventeen and twenty-one disciples.” Apart from his twenty-five most famous disciples, the king and subjects, Guru Rinpoche had numerous highly realized female disciples, including the five principal consorts: Yeshe Tsogyal, Mandarava, Shakyadevi, Kalasiddhi and Tashi Khyidren.

After the death of Trisong Detsen, Padmasambhava stayed on in Tibet into the reign of his successors. But he knew that the rakshasa cannibal demons, inhabiting the south-western continent of Chamara–Ngayab–were set to invade and destroy India, Nepal and Tibet, and if not subdued, they would sweep the earth and destroy all human life. So, after fifty-five and a half years in Tibet, in the Wood Monkey year (864), Guru Rinpoche prepared to leave, and went, accompanied by the young king Mutik Tsepo and a large gathering of disciples, to the pass of Gungthang in Mangyul. They implored him to stay, but he refused. He gave final teachings and instructions to each of them, and then, on the tenth day of the monkey month, left for the land of Ngayab Ling in the south-west, and for his manifested pure land on Zangdokpalri, the Copper-Coloured Mountain of Glory.
The many accounts of his life vie in their beauty when they come to describe his departure. The Zanglingma biography\(^3\) says that after giving his final instructions, “Padmasambhava mounted a beam of sunlight and in the flicker of a moment soared away into the open sky. From the direction of the south-west, he turned his face to look back, and sent forth a light ray of immeasurable loving kindness that established the disciples in the state of non-return. Accompanied by a cloud-like throng of dakinis, outer and inner, and amid the sound of the music they were offering, he went to the south-western continent of Ngayab.” But different people had different perceptions of his departure. Some saw him leaving in swirling clouds of coloured light, mounted on a divine horse; others saw him riding a lion. In some accounts, the twenty-five disciples in their meditation watched him receding in the sun’s rays, first the size of a raven, then a dove, a sparrow, a bee, and finally a tiny speck that disappeared from sight. They saw him alighting in the land of the rakshasas and teaching them the Dharma.\(^4\)

On the peak of the Copper-Coloured Mountain, Padmasambhava liberated the king of the rakshasas, Raksha Totreng, and assumed his form. Now he dwells in Zangdokpalri as a ‘vidyadhara of spontaneous presence’, the fourth vidyadhara level: “There,” writes Kyabjé Dudjom Rinpoche\(^7\), “he manifested the inconceivable Palace of Lotus Light, and there he presides as king, with one of his emanations in each of the eight continents of the rakshasas, giving teachings like the Eight Great Methods of Attainment of the Kagyé, and protecting the people of this world of Jambudvipa from fears for their life. Even to this day, he reigns as the regent of
Vajradhara, the ‘vidyadhara with spontaneous accomplishment of the ultimate path’; and thus he will remain, without ever moving, until the end of the universe.”

The Tibet that Padmasambhava left behind him was a country irreversibly turned towards the teaching of Buddha. Nyoshul Khenpo explained:

Padmasambhava came to this world to accomplish three main aims. First, and in general, he came to help the sentient beings of the six realms. Second, his historical mission was to bring the light of the Dharma, and the teachings of Dzogpachenpo, to the land of Tibet. It is owing to his kindness and his single-handed endeavour that the teaching has lasted in Tibet for well over a thousand years. And now the teachings of Padmasambhava have come to the West, where once he was unknown, and this is indeed a sign of his blessing, a mark of his compassion and power. Third, each buddha has a particular mission, and Padmasambhava’s specific mission is to come in this degenerate dark age, the kaliyuga, the ‘dregs of time’.

The Dzogchen teachings were transmitted in Tibet primarily by Padmasambhava, Vimalamitra and Vairochana, and that this transmission happened at all was mainly as a result of Padmasambhava’s kindness. Under his guidance, at a retreat in Chuwori sponsored by King Trisong Detsen, out of one hundred retreatants, ninety-nine attained the rainbow body; the only one who did not was Palgyi Dorjé.
Padmasambhava had twenty-five close disciples who were the first mahasiddhas of Tibet, and of these all attained the rainbow body except Trisong Detsen. At Drak Yerpa, eighty students all became mahasiddhas, attained the rainbow body and never came out of retreat; there were thirty siddhas of Yangdzong who all attained realization, fifty-five tokden, realized beings, of Sheldrak, twenty-five dakinis who attained the rainbow body, seven yoginis and the seven siddhas of Tsang. All these, and so many more, attained the rainbow body and realization through the power and blessing of Padmasambhava. And this is because Padmasambhava is the buddha of this time; his unique mission is to work with the negativity of this particular age, in which he is the quickest to act and the most powerful.

There are many forms of Padmasambhava. First are the Tötreng Dé Nga, the five families of: Vajra Tötreng, Ratna Tötreng, Padma Tötreng, Karma Tötreng and Buddha Tötreng. Then there are ‘The Eight Manifestations of Padmasambhava’: Tsokyé Dorjé, Padmasambhava, Loden Chokse, Pema Gyalpo, Nyima Özer, Shakya Sengé, Sengé Dradok and Dorjé Drolö. There are the six Guru Rinpoches that manifest to help beings in the six realms of samsara—the hell realms, the hungry ghost realm, the animal realm, the human realm, the demi-god realm, and the god realm—and counteract the six destructive emotions. In the practice of Sampa Lhundrupma, ‘The Spontaneous Fulfilment of All Wishes’, there are thirteen emanations of Guru Rinpoche: against war, against illness, against famine and deprivation, for the transmission of the terma treasures, for travel, for protection against wild
animals, against disruption in the elements, against robbery, against assailants, for the moment of death, for the bardo, against mental distress, and against suffering in the world at large. There are also twelve manifestations of Guru Rinpoche, the 'Namtrul Chu Nyi' against various obstacles and fears that arise in our life, the twenty or forty trultsen, 'further emanations', and many others.

Just as a mirror reflects whatever appears in front of it, so the teachings appear according to the needs of beings. In the same way, the Eight Manifestations of Padmasambhava do not depict different Padmasambhavas, but reflect his ability to appear according to different needs and demands. In fact, they are called in Tibetan Guru Tsen Gyé, the eight 'names' of the Guru; each manifestation demonstrates a different principle that unveils the innermost nature of mind. As Guru Rinpoche said: “Mind itself is Padmasambhava; there is no practice or meditation apart from that.”

It was a deep appreciation of this infinitely dynamic and living, inner presence of Padmasambhava that inspired Chögyam Trungpa Rinpoche's understanding of Guru Rinpoche and his manifestations: “It is not like one person changing costumes; rather it has to do with the vividness of life. In talking about Padmasambhava, we are not referring purely to a historical person... Instead, what we are trying to point to here is that Padmasambhava is our experience. We are trying to relate with the Padmasambhava-ness in us, in our state of being. The Padmasambhava-ness consists of those three constituents: the dharma-kaya, or open space; the sambhogakaya, or forward energy; the
nirmanakaya, or actual manifestation... We are infested with Padmasambhava in ourselves. We are haunted by him. Our whole being is completely made out of Padmasambhava.\textsuperscript{30}

For millions of practitioners down through the centuries, Guru Rinpoche has continued to be the source of their realization, the inspiration that breathes life into the heart of their practice. In \textit{The Tibetan Book of Living and Dying}, Sogyal Rinpoche wrote:\textsuperscript{11}

I have always turned to Padmasambhava in times of difficulty and crisis, and his blessing and power have never failed me. When I think of him, all my masters are embodied in him. To me he is completely alive at all moments, and the whole universe, at each moment, shines with his beauty, strength, and presence.

\begin{verbatim}
O Guru Rinpoche, Precious One,
You are the embodiment of
The compassion and blessings of all the buddhas,
The only protector of beings.
My body, my possessions, my heart and soul
Without hesitation, I surrender to you!
From now until I attain enlightenment,
In happiness or sorrow, in circumstances good or bad,
in situations high or low:
I rely on you completely, O Padmasambhava, you who know me: think of me, inspire me, guide me, make me one with you!
\end{verbatim}
Whoever turns to Guru Rinpoche in times of difficulty and crisis will find that his blessing and power will never desert them. Kyabjé Dilgo Khyentsé Rinpoche said:

There have been many incredible and incomparable masters from the noble land of India and from Tibet, the land of snows, yet of them all, the one who has the greatest compassion and blessing toward beings in this difficult age is Padmasambhava, who embodies the compassion and wisdom of all the buddhas. One of his qualities is that he has the power to give his blessing instantly to whoever prays to him, and whatever we may pray for, he has the power to grant our wish immediately.

In this dark age, the dregs of time, when beings are immersed in constant suffering from the three poisons of ignorance, aggression and attachment, when the five negative emotions are more turbulent than ever before, and when terrible suffering comes from illness, poverty, famine, hunger, and the threat of war, the blessings of Guru Rinpoche are even quicker to act. He himself has pledged that in such an age, whenever a person prays to him, he will respond immediately with his blessings. And these were not just sweet words meant to please, but the true, undeceiving words of Guru Rinpoche.

Padmasambhava himself spoke of the crucial importance of prayer, when he taught King Trisong Detsen:
The root of the secret mantra path is to keep the samaya commitments. The roots of the samaya are devotion, and effort. And the root of these two is **prayer**; to pray to your spiritual master, and to your yidam deity. Someone who is diligent and puts this into practice can attain the supreme attainment of mahamudra in this very lifetime.

To Yeshé Tsogyal, he said:

If anyone who has faith, devotion and a connection with me prays with yearning and real fervour, then the force of our aspirations and the interdependence of cause and effect will ensure that my compassion comes to his or her help more quickly than that of any other buddha. So pray Tsogyal, continuously, and with devotion.

"If you pray to Guru Rinpoche fervently," says Nyoshul Khen Rinpoche, "there is no doubt that he will actually appear to you. For there is no other buddha who has manifested in visions to practitioners as often as has Guru Rinpoche. Some of the great tertöns, Ratna Lingpa for example, had as many as twenty-five visions of Guru Rinpoche. Other major tertöns had twenty, others ten, some six, and all the thousand minor tertöns had at least three visions each, making many thousands of visions in all. The details of these visions are very precisely recorded, for example: the date, the place and the manner in which they occurred, and the teachings and prophecies that Padmasambhava gave. These teachings have subsequently been written down very clearly, and practised later by others, many of whom have attained the rainbow
body through their authentic power. This all demonstrates just how powerful Guru Rinpoche is, and how quick he is to act. If you practise him, success on the path will come more swiftly. No buddha or master has appeared as many times as Guru Rinpoche; he seems to be the most active of them all”.

These were the Precious Master’s parting words to Yeshé Tsogyal as he left Tibet:

I am never far from those with faith,
Or even from those without it,
Though they do not see me.
My children will always,
Always,
Be protected by my compassion.

Sogyal Rinpoche wrote: “Today in a world full of conflict and pain, where our very survival is threatened, the promise of Padmasambhava takes on an even deeper and more far-reaching significance. We live now at a time when, just as Padmasambhava foretold, his teachings have spread and taken root throughout the entire world, where they have proved themselves with their power and clarity so fitting for this time, and where they have already brought incalculable benefit. The blessings, attainments and wonderful qualities of experience and realization they have brought too are quite extraordinary. From Tibet, through Padmasambhava, these teachings have now touched and transformed people the whole world over. So we should never forget his kindness, just as we should never forget the suffering of the Tibetan
people and the struggle and hardships they have gone through to
guard these precious teachings, and so hand them on to all
humanity.
Notes

2 Sogyal Rinpoche, Diogenes and Padmasambhava, pp. 27-8.
3 From Dilgo Khyentse Rinpoche's foreword to The Lotus Born, p. 1.
4 In Sokdokpa Lodrö Gyaltse's rNam ther Yi Jhi Men sel, Sikkim, p. 81a/4. See Tulku Thondup Rinpoche, Masters of Meditation and Miracles, p. 76.
5 Dudjom Rinpoche in The Nyingma School of Tibetan Buddhism, p. 473; in his Collected Works Vol. 1, Delhi, 1996, p. 102. 2-4.
6 Tsele Natsok Rangdrol Clarifying the True Meaning, quoted in The Lotus Born, pp. 22-23; The Complete Works of rTse le rGod, a Padma Legi Crab, Gangtok, 1979, volume 3, pp. 482.1 and 483.4.
7 From Jamgon Kongtrul's Precious Garland of Laps Lazeri, the biographies of the tertons, in volume 1 of the Rin chen gyTer mDzod Chen mo, Delhi, 1976, p. 304.3, translated by Erik Pema Kunsang as A Short Biography of Padmasambhava, in Dakini Teachings, p. xvi.
8 From Tsele Natsok Rangdrol Clarifying the True Meaning, p. 412.1; The Lotus Born, p. 12.
9 In Shechen Gyaltsab's Pond of White Lotus Flowers, Collected Works, Paro, volume 2, p. 20; quoted in The Lotus Born, p. 213.
10 From a teaching by Nyoshul Khen Rinpoche given at Rigpa, Paris, April 12, 1986.
13 In The White Lotus, p. 280.
14 Discussing the date of Padmasambhava's appearance in this world, Tsele Natsok Rangdrol (op cit., p. 421-2) says, "I find it difficult myself to identify correctly the exact years when the Buddha was born and passed away. There are many discrepancies in the various treatises, but all the histories of the Nyingma school say that Buddha Shakyamuni passed away in the year of the Fire Bird, and that Padmasambhava was born in the year of the Earth Monkey. Between these two events are twelve years, so I consider that to be the correct version." Quoted in The Lotus Born, pp. 12-13. Other sources, such as Sangye Lingpa's revelation, the Lama Gongdu, say that Guru Rinpoche was born in the year of the Wood Monkey. Kyabje Dudjom Rinpoche in The Nyingma School, p. 949, puts his birth in the Wood Monkey year, five years after the parinirvana of Lord Buddha, in the Iron Dragon year.
15 This account follows The Narration of the Precious Revelation of the Terma Treasures, gyTer byung Rin po che's Lo tser, in the Khrodru Yangug, Part 1, p. 38.
16 As explained by Patrul Rinpoche in The Words of My Perfect Teacher, p. 314.
17 As Dudjom Rinpoche explains (Collected Works Vol. 1 p. 97.4; The Nyingma School, p. 471), Saroruha introduced the Hevajra Tantra.
18 Nyoshul Khenpo Jamyang Dorje, in *A Marvellous Garland of Rare Gems*, Thimphu, Bhutan, 1996, pp. 149-151. The references for this are to be found in the Nyingtik Yabshys, Delhi, 1975, in: *The Narration of the Precious Revelation of the Terma Treasures*, op.cit., p. 17a/2 (47-9); *The Narration Composed by Gyalwa Yang Lo rgyan rgyal ba gTung gi mDeud pa*, Khandro Nyingthig, Part II, p. 203b/6 (406-8); and *History of the Khandro Nyingtik*, entitled *Garland of Precious Jewels—mKha’ gyur stNyin thig gi Lo rgyan Rin po Che’i Phreng ba*, Khandro Nyingthig, Part II, p. 243a/3 (485-6).


20 In *The Nyingma School of Tibetan Buddhism*, p. 949. Many believe this took place during the previous sixty year cycle, putting Guru Rinpoche’s arrival and the founding of Samye in 750, and Guru Rinpoche’s departure from Tibet in 804. Others maintain that Samye was founded in 775.

21 These three cycles were hidden by Guru Rinpoche as termas. The *Kagya’ Deshek Dupa* ‘The Gathering of Sugatas of the Kagya’ was revealed by Nyangrol Nyima Özer (1136-1204). The tertön Sangyé Lingpa (1340-1396) discovered the *Lama Gongdu* ‘The Gathering of the Guru’s Intentions’. *Kadhi Chökyi Gyuto* ‘The Ocean of Dharma, the Great Gathering of Transmitted Precepts’ was a treasure of one of the earlier tertöns which was revealed as a *yangter* ‘rediscovered terma’ by Jamyang Khyentsé Wangpo (1820-92).


26 According to the *Padma bKa’i Thang—Chronicles of Padmasambhava*, p. 534-5; *The Life and Liberation of Padmasambhava*, vol. 2, p. 739.

27 In *The Nyingma School of Tibetan Buddhism*, p. 520; *Collected Works*, Vol. 1, p. 166.3


29 They appear in *The Prayer which Removes all Obstacles from the Path*, Barche Lamsel, see below.


31 *The Tibetan Book of Living and Dying*, p. 149.

32 The prayer called “Maturing the Siddhi”, from the Guru Yoga in the Longchen Nyingtik Preliminary Practice.

33 From a teaching given by Kyabjé Dilgo Khyentsé in Paris in August 1986, to bless the Rigpa Sangha’s recitation of one hundred million mantras of Padmasambhava, dedicated to peace in the world.

34 From the narrative part of *The Prayer in Seven Chapters, L’a’i Dumma*, concerning the prayer given to King Trisong Detsen.

35 L’a’i Dumma, concerning the prayer given to Khandro Yeshe Tsogyal.


**Acknowledgements**

Prayers to Guru Rinpoche
The Seven Line Prayer

Accomplishing the Lama through the Seven Line Prayer:

A Special Teaching from the Lama Sangdü

*The Terma Revelation of Guru Chöwang*
"A GREAT TREASURE OF BLESSINGS"
Homage to the yidam deity!

Fortunate men and women of the future,
Sons and daughters of an enlightened family,
When you turn to me, the guru of Orgyen, for refuge,
Take yourself to an isolated place, and
Make deep feelings arise of melancholy at impermanence,
And disgust with samsara—this is vital.

Then rely on me completely, heart and soul.
Reflect how every kind of refuge, all your hopes,
Are all fulfilled and complete within me, the guru
of Orgyen.
Whether in happiness or in sorrow,
Have total trust and confidence in me.
No need to make offerings or praise;
Set aside all accumulating;
Simply let devotion flood your body, speech and mind, and
Pray, pray with these seven lines:
In the north-west of the land of Orgyen,

In the heart of a lotus flower,

Endowed with the most marvellous attainments,

You are renowned as the Lotus-born,

Surrounded by many hosts of dakinis.
KHYÉ KYI JÉ SU DAK DRUP KYI EDURE

Following in your footsteps

CHIN GYI LAP CHIR SHEK SU SOL EDURE

I pray to you: come and bless me with your grace!

GURU PEMA SIDDHI HUNG EDURE
A GREAT TREASURE OF BLESSINGS

ཚེ་བ་བདག་མངོན་ལྡན་པའི་བཟང་
དུས་རབ་ཟོད་ཀྱི་ཤེས་ཁྱེད།
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Pray in this way, over and over again.
Create a feeling of yearning and longing
So intense that tears spring from your eyes.
If the rapture of devotion overwhelms you,
Breathe out strongly, and then leave everything as it is.

Clear and awake, focused and undistracted, look within.

For children of mine who pray like this,
It goes without saying that they will have my protection,
For they will be the sons and daughters of the buddhas of past, present and future.
They will receive complete empowerment into the awareness of their own enlightened mind.
Their samadhi will be so powerful and stable, that wisdom will naturally blossom and expand.

This great blessing, which arises of its own accord,
Will dispel all the suffering that will ripen on you, or be experienced by others.
When your mind is transformed, others’ perceptions will simultaneously change,
You will accomplish enlightened activity,
And all noble qualities will be complete within you.
སྐྱེས་རབ་་བཀོད་པ་རིམ་པའི་ཐེག་ཆེན་པོ་
སུ་བབོ་བསྡེ་བ་བསོད་ནམས་
སངས་རྒྱས་ཐོབ་པ་གྱི་བསྡུའི་སྤྱི་རིང་
སུ་བབོ་བསྡེ་བ་བསོད་ནམས་
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སུ་བབོ་བསྡེ་བ་བསོད་ནམས་
May the sons and daughters of my heart meet with this extraordinary skilful means, one which ripens and liberates into the dharmakaya realization of my enlightened being.

A practice with a uniquely powerful blessing, the seven line prayer is exceptionally profound; so let this instruction be an extremely secret treasure of my enlightened mind. May it meet with one who possesses a mind of wisdom, and is endowed with great compassion, called Chökyi Wangchuk.
Le’u Dünma

The Prayer in Seven Chapters
“Homage to the Guru!”

The General Visualization for
Prayers to Guru Rinpoche

by Jamyang Khyentsé Wangpo
1. Taking Refuge

NAMO LAMA DÉSHEK DÜPÉ KU

Namo! Lama, in your perfect form, you embody all the sugatas;

KÖNHOK SUM GYI RANG SHYIN LA

Your very nature is that of the Three Jewels: Buddha, Dharma and Sangha.

DAK DANG DRO DRUK SEM CHEN NAM

Until enlightenment is fully realized,

CHANG CHUB BAR DU KYAB SU CHI

We and all beings of the six realms take refuge in you.

(three times)
2. **AROUSING THE AWAKENED MIND OF BODHICHITTA**

**SEM KYÉ DROWA KUN DON DU**

We arouse the bodhichitta, the heart of the awakened mind, and, for the sake of all living beings,

**LAMA SANGYÉ DRUB NÉ NI**

When we have accomplished the enlightened state of the master,

**GANG LA GANG DÜL TRINLÉ KYI**

We vow to liberate them all, through the enlightened actions

**DROWA DRALWAR DAM CHA'O**

Of teaching each and every one according to their needs.

*(three times)*
3. The Seven Branch Offering

LAMA YIDAM KHANDRO SHEK 8

Approach now, gurus, devas, and dakinis:

NYI DA PEMÉ DEN LA SHYUK 8

Take your seats on these cushions of lotus, sun and moon.

LÜ NGAK YI SUM GÜ CHAK TSAL 8

We offer homage, while devotion fills our body, speech and mind.

CHI NANG SANG WÉ CHÖ PA BUL 8

We make offerings, outer, inner and secret.
We confess all impairments and breakages of vows, all our harmful actions and obscurations.

We rejoice that the secret mantrayana is being accomplished in practice.

We request you to turn the wheel of the secret mantra teachings, which ripen and liberate.

Remain with us without passing into nirvana, we pray.

We dedicate all merit so that sentient beings attain the essence of enlightenment.
May we all realize our true vajra nature!

4. The Main Visualization

Before us in the sky, in a shimmering sphere of light, white and blue, yellow, red and green,

Floats a throne held aloft by lions, with cushions of lotus, sun and moon.

There you preside, the actual presence of all the buddhas of the three kayas,
Root master, in the form of the Lotus-born Guru.

Your complexion is white, tinged with red, your expression slightly wrathful,

Wearing the lotus hat, gown, and Dharma robes, with

A magnificent dark red cape of shining brocade.

Your right hand holds a five-pointed vajra;
Your left a skull-cup containing the vase of long-life.

A khatvanga cradled in your left arm,

You are seated in the vajra posture.

From the mandalas of your wisdom body, speech and mind

Appear infinite gurus, devas, dakinis and dharmapalas;
All send out and gather back brilliant, dazzling light,

And all become actually present, here.
Visualizing this, recite 'The Prayer in Seven Chapters' and 'The Prayer to Guru Rinpoche that Spontaneously Fulfils All Wishes', 'The Seven Line Prayer', and 'The Prayer which Removes All Obstacles from the Path', along with prayers taken from the earlier and later terma treasures, and prayers of any kind that carry the blessing of the vajra speech of the saints of the past. Recite them with an intense longing and yearning, and an all-consuming devotion.

If you cannot manage this much, then it will be all right simply to recite 'The Prayer to the Three Kaya Guru' and 'The Prayer to Guru Rinpoche that Spontaneously Fulfils All Wishes'. Whatever you do, at the end call out to Guru Rinpoche and invoke his wisdom mind by chanting the Vajra Guru mantra as much as possible.
The Term a of Tulku Zangpo Drakpa

The Prayer in Seven Chapters
to Padmakara,
the Second Buddha

The Term of Tulku Zangpo Drakpa
Chapter One
THE PRAYER TO THE THREE KAYA GURU

Emaho: O wonder!

In the pure realm of the dharmadhatu, of natural simplicity,

Within the intrinsic nature of reality, forever unborn, unceasing throughout the whole of time,
Dwells the embodiment of the sugatas, with the five wisdoms

Of body, speech, mind, qualities, and enlightened action,

Appearing to different beings in all kinds of compassionate forms,

Sambhogakaya lama, to you we pray!

To the Lotus-born Guru of Orgyen, we pray!
Into the pure realm of our ‘Fearless’ world-system,

Out of your great compassion, you have come, to bring benefit to beings,

Skilfully helping them by taming each according to their needs,

Throughout the whole span of past, future, and present,

Nirmanakaya lama, to you we pray!
To the Lotus-born Guru of Orgyen, we pray!

**The Lineage Prayer**

We pray to the dharmakaya, Samantabhadra,

We pray to the sambhogakaya buddhas of the five families,

We pray to the nirmanakaya lords Mañjushri, Avalokiteshvara and Vajrapani,
We pray to their emanation Garab Dorje,

We pray to the master Mañjushrimitra,

We pray to the vidyadhara Shri Singha,

We pray to the great scholar Vimalamitra,

We pray to the bodhisattva Padmasambhava,
We pray to the Dharma-king Trisong Detsen,

We pray to the dakini Yeshé Tsogyal,

We pray to the bhikshu Namkhé Nyingpo,

We pray to Nanam Dorjé Dudjom,

We pray to prince Mutri Tsenpo,
TRULKU ZANGPO DRAKPA LA SOLWA DEP
We pray to tulku Zangpo Drakpa,

RIGDZIN NGÖDRUP GYALTSEN LA SOLWA DEP
We pray to the vidyadhara Ngödrub Gyaltsen,

KUNPANG DÖNYÖ GYALTSEN LA SOLWA DEP
We pray to the renunciate Dönyö Gyaltsen,

GYÜDZIN SÖNAM CHOKZANG LA SOLWA DEP
We pray to the lineage holder Sönam Chokzang,

DRUPCHEN TANGTONG GYALPO LA SOLWA DEP
We pray to the great siddha Tangtong Gyalpo,
We pray to the incomparable Ngödrub Palden,

We pray to the compassionate Kunga Zangpo,

We pray to Mingyur Létron Lingpa,

We pray to Gyalwang Rinchen Phuntsok,

We pray to tulku Namkha Gyajin,
KHÉDRUP DO NGAK TENDZIN LA SOLWA DEP

We pray to the learned siddha Dongak Tendzin,

RIGDZIN TRINLÉ LHUNDRUP LA SOLWA DEP

We pray to the vidyadhara Trinlé Lhundrup,

CHÖGYAL TERDAK LINGPA LA SOLWA DEP

We pray to the king of dharma, Terdak Lingpa,

DÜ SUM TSA GYÜ LAMA LA SOL WA DEP

We pray to all the root and lineage masters of past, present and future,

DRINCHEN TSAWÉ LAMA LA SOLWA DEP

We pray to our root lama, in all his kindness and compassion,
We pray to the yidam deities of the great Kagye sadhanas,

We pray to the throngs of mamos and dakinis,

We pray to the dharma protectors Ekazati, Mahakala, Za and Dorje Lekpa.

Inspire us with your blessings in this life, the next and the bardo state,

Release us from samsara’s ocean of suffering,
Inspire us with your blessings to arrive at our unborn, enlightened nature,

And grant us the siddhis, ordinary and supreme!
Chapter Two

THE PRAYER REQUESTED BY KING TRISONG DETSEN

EMAHO

Emaho: O wonder!

SANGYÉ TENPA MÉJUNG SAMYÉ LA

In the teachings of the buddhas, extraordinary and beyond conception,

KHYÉPAR PAKPÉ TENPA NAM SUM JÖN

The especially sublime teaching will be revealed three times.
Now, here in the realm of the Buddha Shakyamuni

This teaching of the secret mantrayana has come:

To this precious teaching, we pray!

To the Lotus-born Guru of Orgyen, we pray!

In the palace of Akanishtha, spontaneously perfect.
The sugatas of the three times, in their wisdom, saw

How Matram Rudra betrayed their commands,

Tormenting the beings of the six realms with suffering.

To those with wondrous compassion, we pray!

To the Lotus-born Guru of Orgyen, we pray!
In the sacred palace of Alakavati

The tathagatas all consulted and determined,

Through the four enlightened activities—pacifying, increasing, magnetizing and subjugating,

To put an end to the teachings of this perverse and evil demon.

To the sugatas of past, present and future, we pray!
To the Lotus-born Guru of Orgyen, we pray!

On mount Malaya's blazing peak of meteoric iron,

You wrathfully liberated the demon Matram Rutra,

And united with the hordes of rakshasis.

And so the teaching of the secret mantras first came;
DUL CHA KHYÉPAR CHEN LA SOLWA DEP 8

To this special one who had to be subjugated, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP 8

To the Lotus-born Guru of Orgyen, we pray!

WOMIN CHO KYI YING KYI PODRANG DU 8

In the Akanishtha palace of the dharmadhatu,

DÚ SUM KYÉ GAK MEPA CHÓ KYI KU 8

Is the dharma, which neither comes into being nor ceases, in the past, present or future,

CHÓ NAM NAMDAK YÈ NÈ LHUN GYI DRUP 8

Where all dharma are completely pure, and from the beginning spontaneously perfect.
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<tr>
<th><strong>A GREAT TREASURE OF BLESSINGS</strong></th>
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<tr>
<th><strong>SANGYE TAMCHE TUK LE KYE PE YAP</strong></th>
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<td>To the father who generates all buddhas from his wisdom mind:</td>
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<th><strong>CHO KU KUNTU ZANGPO LA SOLWA DEP</strong></th>
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<td>To Samantabhadra, the dharmakaya, we pray!</td>
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<tr>
<th><strong>DECHEN LHUN GYI DRUP PE SHYING KHAM SU</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>In the pure realm of Spontaneously Perfect Great Bliss,</td>
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<table>
<thead>
<tr>
<th><strong>TIMUK NAMDak CHOYING YESHE NGANG</strong></th>
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<tbody>
<tr>
<td>Embodying the wisdom of dharmadhatu, which is bewilderment in its natural purity,</td>
</tr>
</tbody>
</table>
Vairochana presides as the sambhogakaya,

Surrounded by his entourage, the supreme family of the Wisdom Body.

To you—deities of the buddha family, we pray!

To the Lotus-born Guru of Orgyen, we pray!

In the east, in the pure realm of Manifest Joy,
Embodying mirror-like wisdom, which is anger in its natural purity,

Vajrasattva presides as the sambhogakaya,

Surrounded by his entourage, the supreme family of the Wisdom Mind.

To you—deities of the vajra family, we pray!

To the Lotus-born Guru of Orgyen, we pray!
In the south, in the pure realm Beauty in Glory,

Embodying equalizing wisdom, which is pride in its natural purity,

Ratnasambhava presides as the sambhogakaya,

Surrounded by his entourage, the supreme family of Noble Qualities.

To you—deities of the ratna family, we pray!
To the Lotus-born Guru of Orgyen, we pray!

In the west, in the pure realm The Blissful,

Embodying the wisdom of discernment, which is desire in its natural purity,

Amitabha presides as the sambhogakaya,

Surrounded by his entourage, the supreme family of Wisdom Speech.
Péma Rik Kyi Lha Tsok La Solwa Dep
To you—deities of the padma family, we pray!

Orgyen Péma Jungné La Solwa Dep
To the Lotus-born Guru of Orgyen, we pray!

Chang Chok Lérap Dzokpé Shying Kham Su
In the north, in the pure realm Complete and Perfect Action,

Trak Dok NAMDak Cha DRUP Yeshe Ngang
Embodying all-accomplishing wisdom, which is jealousy in its natural purity,

Donyó DRUP Pa Long Chö Dzokpé Ku
Amoghasiddhi presides as the sambhogakaya,
Surrounded by his entourage, the supreme family of Enlightened Activity.

To you—deities of the karma family, we pray!

To the Lotus-born Guru of Orgyen, we pray!

In the measureless mansion of the play of dharmadhatu,

Trampling on the five poisons of the negative emotions,
Rages the sovereign among wrathful deities, Chemchok Heruka,

Surrounded by his retinue of all the sugatas of the five families gathered together:

To you, Samantabhadra Heruka and all your deities, we pray!

To the Lotus-born Guru of Orgyen, we pray!

In the great mansion of the play of compassion,
Trampling the female arrogant demons underfoot,

Is Ngöndzok Gyalpo, the Heruka Great and Sublime, ‘King of Manifest Perfection’,

Surrounded by his retinue of mamos of wisdom and of karma:

To you, Chemchok and your hordes of mamos, we pray!

To the Lotus-born Guru of Orgyen, we pray!
TING NAK DRU SUM BARWÉ SHYAL YÉ NA

In a dark blue three-sided mansion, blazing with fire,

MATRAM RUTRA DZIPE DEN TENG DU

Trampling on Matram Rutra,

TUK KYI DAK NYI BENDZA HERUKA

Is Vajra Heruka, embodiment of the wisdom mind.

TRAK TUNG TRO WO BARWÉ KHIR GYI KOR

Surrounded by his retinue of blazing, raging herukas,

PALCHEN HERUKÉ LHA TSOK LA SOLWA DEP

To you, the great, awesome Heruka and all your deities, we pray!
To the Lotus-born Guru of Orgyen, we pray!

In the wrathful mansion that arises from the dark blue syllable ऐ,

Trampling on Yama, the water-buffalo,

Is Mañjushri in the form of Yamantaka, slayer of the Lord of Death,

Surrounded by his horde of wild and wrathful slaughterers:
To you, Yamantaka and all your deities, we pray!

To the Lotus-born Guru of Orgyen, we pray!

In the dark red triangular mansion of power,

Treading on the dark mara demons, male and female,

Arises Padma Heruka, king of power,
Surrounded by the wrathful deities of the padma family

To you, mighty Hayagriva and all your deities, we pray!

To the Lotus-born Guru of Orgyen, we pray!

In the mansion which blazes like the inferno at the end of a kalpa,

Trampling arrogant male demons,
LE'U DONMA

PALCHEN DORJÉ SHYÖN NU PAWÖI KU Ø
Is the great and glorious Vajrakumara, his form like a warrior’s,

DŪ DUL TRO CHU TRA TAP KHOR GYI KOR Ø
Surrounded by his retinue: the Ten Wrathful Ones, who subjugate maras, with their aides, the Tratap.

DORJÉ PURPÉ LHA TSOK LA SOLWA DEP Ø
To you, Vajrakilaya and all your deities, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP Ø
To the Lotus-born Guru of Orgyen, we pray!

PÉMA WANG GI SHYAL YÉ CHENPO NA Ø
In the great mansion of the Lotus of Power,
Seated on a shining lotus flower of non-attachment,

Presides the enlightened one, the lord of wisdom and longevity, Amitayus,

Surrounded by all the deities of immortality and long life:

To all you deities of indestructible vajra-life, we pray!

To the Lotus-born Guru of Orgyen, we pray!
In the mansion on the charnel-ground Display of Horror,

Trampling on the corpse of the supine demon Tira,

Dances the great wrathful mother, Vajravarahi,

Encircled by her retinue of mamos and dakinis:

To you, Vajrayogini and all your deities, we pray!
To the Lotus-born Guru of Orgyen, we pray!

At the palace of the Vajra seat in India,

Is the one who brings benefit to beings through teaching the truth of cause and effect,

Who raises the victory banner of the teachings of the Tripitaka,

Surrounded by his entourage of shravakas and bodhisattvas:
LE'U DONMA

TRULKU SHAKYA TUP PA LA SOLWA DEP

To you, the nirmanayakaya Shakyamuni, we pray!

ORYEÑ PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!

DHANAKOSHA LU YI PODRANG DU

In the palace of the nagas at Dhanakosha

TUKJÉI TOP KYI DROWE DON LA JÓN

Is the one who, through the power of his compassion, came to benefit beings.

GYALWÉ GONGPÉ DRO DRUK RANG DROL DZÉ

Who, through the wisdom mind of the buddhas, causes beings of the six realms to find self-liberation.
Surrounded by his entourage, the five classes of dakinis:

To you, the nirmanakaya, Garab Dorje, we pray!

To the Lotus-born Guru of Orgyen, we pray!

In the palace of the five-peaked mountain in China,

Is Manjughosha, emanation of the buddhas' wisdom body,
LE'U DONMA

TENG WO CHOK SHYIR KU YI DRO DON DZE

Bringing benefit to beings in the four directions, above and below, through his perfect form,

KU YI CHANG CHUP SEMPE KHOR GYI KOR

Surrounded by his entourage of bodhisattvas of the wisdom body:

PAKPA JAMPAL GYI LHA TSOK LA SOLWA DEP

To you, the noble Manjushri and all your deities, we pray!

ORGYEN PEMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!

NÉ CHEN RI POTALÉ PODRANG DU

At the great power-place, the palace of mount Potala,
SANGYE SUNG GI TRULPA CHENREZI

Is Avalokiteshvara, emanation of the buddhas' wisdom speech,

TENG VO CHOK SHYIR SUNG GI DRO DON DZE

Bringing benefit to beings in the four directions, above and below, with his speech,

SUNG GI CHANG CHUP SEMPÆ KHOR GYI KOR

Surrounded by his entourage of bodhisattvas of wisdom speech:

CHENREZI KYI LHA TSOK LA SOLWA DEP

To you, Avalokitesvara and all your deities, we pray!

ORGYEN PEMA JUNGNÈ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!
At the supreme place of power, the palace of Alakavati,

Is Vajrapani, emanation of the buddhas' wisdom mind,

Benefitting beings in the four directions, above and below, with his mind,

Surrounded by his entourage of bodhisattvas of wisdom mind:

To you, Vajrapani and all your deities, we pray!
To the Lotus-born Guru of Orgyen, we pray!

Above, in the exquisite palace of Complete Victory,

Through the vision of Mañjushri's wisdom mind,

The secret mantra teachings appeared in the realm of Indra, king of the gods,

And one hundred thousand attained true enlightenment:
LE'U DONMA

LHA YI RIGDZIN NAM LA SOLWA DEP
To you, the vidyadharas among the gods, we pray!

ORGYEN PEMA JUNGNÉ LA SOLWA DEP
To the Lotus-born Guru of Orgyen, we pray!

WO CHOK GYATSO CHENPÔI TING RUM DU
Below, in the depths of the great ocean,

CHENREZI WANG TUK KYI GONGPA YI
Through the vision of Lord Avalokiteshvara’s wisdom mind,

LU GYAL JOKPÔI NÉ SU SANG NGAK JÖN
The secret mantra teachings appeared in the realm of Takshaka, king of the nagas,
And one hundred thousand attained true enlightenment:

To you, the vidyadharas among the nagas, we pray!

To the Lotus-born Guru of Orgyen, we pray!

On the summit of the Blazing Fiery Volcano, king of mountains,

Through the vision of Vajrapani’s wisdom mind,
The secret mantra teachings appeared in the realm of King Ja,

And every single individual with the karmic destiny attained enlightenment:

To you, the vidyadhara among humans, we pray!

To the Lotus-born Guru of Orgyen, we pray!

In the powerful palace of Orgyen, in the west,
Is the emanation of the sugatas' body, speech and mind,

Who came to this world of ours to benefit beings.

Surrounded by his entourage of countless vidyadharas and dakinis,

To you, Padmakara and all your deities, we pray!

To the Lotus-born Guru of Orgyen, we pray!
To the dharmakaya, sambhogakaya, nirmanakaya, with your further emanations, and

To all the buddhas, vidyadharas and bodhisattvas throughout the whole of time,

And through all dimensions of space:

With devotion and longing filling our body, speech and mind,

With no trace of hesitation or doubt, to you we pray!
To the Lotus-born Guru of Orgyen, we pray!
Chapter Three

THE PRAYER REQUESTED BY KHANDRO YESHE TSOGYAL

Emaho: O wonder!

Yonder, in the south-west,

To the north-west of the sacred Vajra seat,
NGA YAP LING TREN SA CHÉ SINPÔI YUL

Lies the continent of Ngayab Ling, land of the cannibal rakshasas,

DÜ SUM SANGYÉ NAM KYI CHIN LAP PÉ

Blessed by all the buddhas of past, present and future,

LING CHOK KHYÉPAR CHEN LA SOLWA DEP

To this sublime and special realm, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!

HUNG NGÖN GYI KALPA DANGPO DÈ PÉ DÙ

Hung! At the closing of the first of the aeons of the past,
The eight objects from the liberation of Matram Rudra

Blessed the eight sacred places where the secret mantras would come.

His heart, it fell in the land of Orgyen.

To this special and auspicious circumstance, we pray!

To the Lotus-born Guru of Orgyen, we pray!
A sacred place, blessed by Vajravarahi,

The continent where mamos and dakinis all convene,

Where, by themselves, the symbolic sounds of the secret mantras ring out;

To reach this realm is to attain enlightenment.

To this supreme and sacred place we pray!
To the Lotus-born Guru of Orgyen, we pray!

The Copper-Coloured Mountain of Glory is shaped as a heart,

Its base deep down in the domain of the naga king;

Its slopes, resplendent and majestic, rising into the realm of the dakinis;

Its soaring peak as high as the world of Brahma:
RI GYAL KHYÉPAR CHEN LA SOLWA DEP 
To this special king of mountains, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP 
To the Lotus-born Guru of Orgyen, we pray!

PAL GYI RIWO BARWÉ TSEMO NA 
On the shining crest of this awe inspiring mountain,

SHAR CHOK SHEL LA LHO CHOK BAIĐURYA 
Its eastern side of crystal, the south of lapis lazuli,

NUP CHOK RAGA CHANG CHOK INDRÉ DOK 
The west of ruby, and the north of emerald,
CHI NANG MÉ PAR SALWÉ SHYAL YÉ KHANG $

Stands the celestial mansion, shimmering, and translucent from within and without,

PODRANG KHYÉPAR CHEN LA SOLWA DEP $

To this exquisite palace, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP $

To the Lotus-born Guru of Orgyen, we pray!

SHYAL YÉ CHENPÓI CHOK SHYI TSAM GYÉ DANG $

Every side and face of this great mansion, in each direction,

TENG WO TAMCHÉ RINPOCHÉ LÉ DRUP $

Above and below, is made from jewels and precious substances.
Corridors, corners, and parapets—each shine

With the colours of the four Buddha families and enlightened activities, white, yellow, red and green:

To this spontaneously perfect mansion, we pray!

To the Lotus-born Guru of Orgyen, we pray!

The walls, offering terraces, raised platforms, and hangings,
Pendant fringes, and balconies all gleam with gold, and silver, turquoise, coral and pearl,
The four doors, the steps, the wheel of Dharma, and all the ornaments

Stand out in beauty, set with every kind of gem and priceless material:
To this precious celestial palace, we pray!

To the Lotus-born Guru of Orgyen, we pray!
PAKSAM SHING DANG DÜDTSII CHU MIK DANG

Wish-fulfilling trees, bubbling springs of nectar, with

JA TSÖN NA NGÉ CHI NANG TRIN TAR TIP

Rainbows of blue and white, yellow, red and green,
gathering like clouds inside and all around,

MÉTOK PÉMÉ WÖ KYI BAR NANG KHENG

The atmosphere is bathed in light in the shape of lotus flowers,

NÉ DÉ DRENPA TSAM GYI DÉCHEN TOP

Simply to think of this place brings great bliss:

PÉMA WÖ KYI SHYAL YÉ LA SOLWA DEP

To this heavenly palace of Lotus Light, we pray!
To the Lotus-born Guru of Orgyen, we pray!

Within this measureless mansion,

On an eight-cornered jewel throne, and sun and moon disc seat,

On the shining, blossoming, lotus of non-attachment,

There you preside, Padmakara, you who embody all the sugatas:
RANG JUNG TRULPÉ KU LA SOLWA DEP

To this self-arising nirmanakaya emanation, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!

SHYI GYÉ WANG DRAK DÓN LA GONGPÉ CHIR

So as to benefit beings by pacifying, enriching, magnetizing and subjugating,

KU DOK CHAK TSEN GYEN NAM MA NGÉ KYANG

Your colour, attributes, and ornaments will change,

NYIMA TONG GI WÖ LÉ ZI DANG CHÉ

Yet your brilliance remains, always brighter than a thousand suns,
Your majesty surpassing even Mount Meru.

To the wondrous nirmanakaya emanation, we pray!

To the Lotus-born Guru of Orgyen, we pray!

Emanations of your wisdom mind fan out through the whole world;

Like the sun and moon, your eyes turn and gaze on all.
Your compassionate action is swifter than a flash of lighting in the sky,

Your understanding as deep as the vast expanse of space:

To your extraordinary compassion, we pray!

To the Lotus-born Guru of Orgyen, we pray!

With the skilful means born of your love for beings, you act always for their benefit;
SHYAL DZUM DZÉPÉ DANG DEN YA LA LA
From your smiling mouth, glowing in beauty,

DRUK TONG DIRWÉ SUNG GI DANG DRA CHÉ
The sound of your voice, mightier than the roaring of a thousand dragons,

SANG NGAK ZAPMÖI CHO DRA DI RI RI
Thunders out the sound of the profound secret mantra teachings:

TSANGPÉ SUNG YANG DROK LA SOLWA DEP
To your speech, which has the melodious voice of Brahma, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP
To the Lotus-born Guru of Orgyen, we pray!
In each of the eight directions around this great nirmanakaya Buddha,

Crushing underfoot malicious enemies and obstructing forces,

Rages the assembly of wrathful deities who subjugate negativity,

The sugatas of the five families, of the wisdom body, speech, mind, qualities and activity:

To the deities of the great Kagye sadhanas, we pray!
To the Lotus-born Guru of Orgyen, we pray!

In the east, south, north and west, on four-petalled lotus blossoms,

Arise the gings of the four families, together with the four classes of dakinis;

Every one of them wearing the grisly attributes of the charnel ground,

Along with beautiful ornaments, all assuming the postures of dance:
Yeshé Khando Yap Yum La Solwa Dep
To the dakas and dakinis of wisdom, we pray!

Orgyen Pema Jungné La Solwa Dep
To the Lotus-born Guru of Orgyen, we pray!

Shyal Ye Chenpo! Chok Shyi Bar Khyam Dang
In the four directions within the great celestial mansion,

Dru Che Lo Bur Rigdzin Khandrö Kheng
The courtyards, corners, and gateways are crowded with vidyadharas and dakinis,

Lha Dang Lhamo Mangpo Trin Tar Tip
Countless gods and goddesses gather, swirling like clouds,
Lifting up offerings of every variety, outer, inner and secret:

To the mamos, and dakinis with their throngs of deities, we pray!

To the Lotus-born Guru of Orgyen, we pray!

All along the galleries of this great jewelled mansion,

Offering goddesses gather like clouds of rain,
Filling the whole world with offerings to delight the six senses.

To the sugatas, they make offerings as infinite as Samantabhadra's:

To all these deities, the source of all good qualities, we pray!

To the Lotus-born Guru of Orgyen, we pray!

In the east, south, west and north, at the four gates of the great mansion,
GYALCHEN DÉ SHYI GOWÉ KA NYEN DZÉ

Stand guard the four Great Kings, who carry out the commands entrusted to them,

LHA SIN DÉ GYÉ DREN DANG PO NYAR GYÉ

Despatching the eight classes of gods and demons as their servants and messengers,

DÚ DANG MUTEK DUL TREN SHYIN DU DUL

To grind demons and tirthikas into dust:

CHÓKYONG SUNGMÉ LHA TSOK LA SOLWA DEP

To all of you Dharma protectors and guardians, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!
HUNG
Hung!

SHYENG SHIK PEMA JUNGNE KHANDROI TSOK
Rise up, Padmakara, with your throng of dakinis!

GONG SHIK CHOK CHU DU SUM DESHEK NAM
Care for us, sugatas of all time and all directions!

JETSUN CHENPO PEMA TOTRENG TSAL
Great and noble guide, Padma Tötreng Tsal,

RIGDZIN KHANDROI NE NE SHEK SU SOL
Come now from the realm of vidyadhāras and dakinis!
Your beautiful long tresses swept up and rustling;

Your jewels and ornaments all jingling;

Charnel ground bone ornaments rattling;

Everywhere music and cymbals rumbling;

Yidam deities thundering out the sound of 'Hung!';
KHANDRO DÉ NGA GAR CHÉ SHIK SÉ SHIK ³
Dakinis of the five classes gracefully swirling;

GING CHEN PAWÖI DRO DUNG TRAP SÉ TRAP ³
Great gings in their warrior dance, stomping;

MAMO KHANDRO TRIN TAR TIP SÉ TIP ³
Like clouds, mamos and dakinis swarming;

CHÖKYONG DÉ GYÉ LÉ CHÉ KHYUK SÉ KHYUK ³
The eight classes of Dharma protectors and their agents striking;

SHYUP CHEN TONG GI DRA KÉ SI LI LI ³
One thousand armoured soldiers clattering;
To the right, all the male deities advancing;

To the left, all the female deities advancing;

Space is full of flags and umbrellas fluttering;

Fragrances of the sweetest incense wafting;

The dakinis' secret code language resounding;
GING CHEN PAWOI SHUK LU KYU RU RU

The great gings' warrior hymn whistling;

HUNG GI NANG LU MANGPO DI RI RI

Everywhere, the yogic song of 'Hung' reverberating;

PHAT KYI DA KE DRAKPO SANG SE SANG

Fierce and forceful, the symbolic syllable 'Phat' exploding.

DAK DANG DRO DRUK SEMCHEN TAMCHE LA

Look on us all—sentient beings in the six realms—

TUKJE ZIK LA NE DIR SHEK SU SOL

With your compassion. And come now, to this place!
Now you have embraced us in your compassion, now you have come to this place,

Until we have realized the essence of enlightenment,

Subjugate all obstructing forces, all obstacles and those who lead us astray!

Grant us the siddhis, ordinary and supreme!

And release us from samsara’s ocean of suffering—this we pray!
Chapter Four

The Prayer Requested by Namkhe Nyingpo

EMaho:

O wonder!

The conqueror Samantabhadra, the great bliss of natural simplicity,

The sixth buddha, Vajradhara, embodying the five buddha families,
And the forms of the bodhisattvas, who act only to benefit the beings in the six realms:

To the dharmakaya, sambhogakaya and nirmanakayas

Of this wisdom mind lineage of the buddhas, we pray!

To the Lotus-born Guru of Orgyen, we pray!

From the god Yashasvi Varapala, the yaksha Ulkamukha,
LODRÖ TAPDEN LU GYAL JOKPO DANG

The rakshasa Matyaupayika, the naga king Takshaka,

DRIMÉ DRAKPA LÉ CHEN GYALPO DZA

The human Vimalakirti the Licchavi, and so to the fortunate King Ja,

RIGDZIN LHA WANG GYA JIN LA SOK TÉ

The vidyadhara, divine Indra, and the rest:

RIGDZIN RIGPÉ GYÚPA LA SOLWA DEP

To the rigpa awareness lineage of the vidyadhara, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!
The blessing of the wisdom mind of Samantabhadra, the dharmakaya,

Passed to Vajrasattva and Garab Dorje

And down to Shri Singha:

To the masters of the lineage of Dzogpachenpo,

Of past, future and present, we pray!
To the Lotus-born Guru of Orgyen, we pray!

The blessing of the dharmakaya buddha's wisdom mind

Passed to the sugatas of the five families and to Mañjushri, Avalokiteshvara, and Vajrapani,

Down to Buddhaguhya;

To the masters of the lineage of the Magical Net,
GYU TRUL GYÜPÉ LAMA LA SOLWA DEP

Of past, present and future, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!

JAMPAL YAMANTAKÉ GONGPA YI

The blessing of the wisdom mind of Mañjushri Yamantaka

LOBPÓN CHENPO JAMPAL SHENYEN DANG

Passed to the great master Mañjushrimitra, and

RO LANG DÉWÉ BAR DU CHIN LAP TÉ

Down to the 'zombie' Vetalasukha:
To the masters of the lineage of the wisdom body,

Of past, future and present, we pray!

To the Lotus-born Guru of Orgyen, we pray!

The blessing of the wisdom mind of Padma Heruka

Passed from Indradevi and Nagarjuna,
LE'U ĐØNMA

Down to Padmakara:

SUNG GI GYÜPE LAMA LA SOLWA DEP &
Of past, future and present, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP &
To the Lotus-born Guru of Orgyen, we pray!

BENDZA HERUKA YI GONGPA YI &
The blessing of the wisdom mind of Vajra Heruka
A GREAT TREASURE OF BLESSINGS

GARAP DORJÉ JAMPAL SHENYEN DANG

Passed to Garab Dorjé, Mañushrimitra, and

HUMCHEN KARÉ BAR DU CHIN LAP TÉ

Down to Humchenkara:

DÉ DANG MA JÖN DATA DÜ SUM GYI

To the masters of the lineage of the wisdom mind,

TUK KYI GYUPÉ LAMA LA SOLWA DEP

Of past, future and present, we pray!

_ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!
CHEMCHOK HERUKA YI GONGPA YI

The blessing of the wisdom mind of Chemchok Heruka

TRULPÉ KHANDRO RIGDZIN MANGPO DANG

Passed to countless emanated dakinis and vidyadhāras,

MINGYUR NAMKHÉ BAR DU CHIN LAP TÉ

Down to Mingyur Namkha:

DÉ DANG MA JÓN DATA DÚ SUM GYI

To the masters of the lineage of noble qualities,

YÖNTEN GYÜPÉ LAMA LA SOLWA DEP

Of past, future and present, we pray!

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To the Lotus-born Guru of Orgyen, we pray!

The blessing of the wisdom mind of the great, awesome Vajrakumara

Passed to the vidyadhāras of spontaneous presence and mahamudra,

Down to Dorje Tötreng Tsal:

To the masters of the lineage of enlightened activity,
Of past, future and present, we pray!

To the Lotus-born Guru of Orgyen, we pray!

The blessing of the wisdom mind of the great supreme heruka ‘King of Manifest Perfection’

Passed to the mistress of the mother tantras, Yongkhyu Dèma, ‘Blissful Lady of the Total Embrace’

Down to Dhanasamskrita:
To the masters of the lineage of the mamos who control existence,

Of past, future and present, we pray!

To the Lotus-born Guru of Orgyen, we pray!

The blessing of the wisdom mind of 'The Bhagavan, Tamer of All the Arrogant'

Passed through Rombhu Guhya Chandra
Down to Shakya Sengé:

To the masters of the lineage of 'Offering and Praise of the World',

Of past, future and present, we pray!

To the Lotus-born Guru of Orgyen, we pray!

The blessing of the wisdom mind of the great and awesome black Mahabala
Passed through the master Shantingarbha,

Down to Dorje Drolö Tsal:

To the masters of the lineage of the Fierce Mantras,

Of past, future and present, we pray!

To the Lotus-born Guru of Orgyen, we pray!
The blessing of the wisdom mind of Lord Amitayus

Passed through the devi Chandali,

Down to Padmakara, the deathless:

To the vidyadharas with mastery over life,

Of past, future and present, we pray!
To the Lotus-born Guru of Orgyen, we pray!

The blessing of the wisdom mind of Vajravarahi

Passed through the dakini Singhamukha,

Down to Dorje Drakpo Tsal:

To the masters of mother tantras of the secret mantrayana,
SANG NGAK MA GYÜ KYI LAMA LA SOLWA DEP

In the past, future and present, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!

DORJÉ TRAK TUNG TUK KYI GONGPA YI

The blessing of the wisdom mind of the Vajra Heruka

TRULKU PÉMA JUNGNÉ TUK GYÜ NÉ

Passed through the nirmanakaya Padmakara,

DZAM LING PÖ KYI LÉ CHEN CHIN LAP TÉ

Down to the fortunate ones of this world of Jambudvipa, and Tibet:
To the masters of this lineage which brings together the whole secret mantrayana,

In the past, future and present, we pray!

To the Lotus-born Guru of Orgyen, we pray!

The blessing of the wisdom mind of the buddhas of the past

Passed through the buddha Shakyamuni,
Down to khenpo Bodhisattva:

To the masters who teach the truth of cause and effect,

In the past, future and present, we pray!

To the Lotus-born Guru of Orgyen, we pray!

The blessing of the wisdom mind of vidyadharas and bodhisattvas
GANG ZAK LÉ CHEN NAM LA CHIN LAP TÉ

Passes to those beings with favourable karma,

DÛ TSÖ DI NÉ NGA GYA TA MÉ BAR

And from that moment on, till the last of the five hundred year periods,

SANG NGAK KA SHYIN DRUP PÉ DAM TSIK CHEN

They keep the samaya of practising the secret mantras exactly according to the instructions:

GANG ZAK NYEN KHUNG GYŪPA LA SOLWA DEP

To you, we pray, who hold this oral lineage passed from mouth to ear by realized beings!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!
Do this towards all you see:

Outside, inside, environment and beings, all things—

Whilst seeing them, without grasping, remain.

This freedom from the trap of duality, subject-object clinging, is the very form of the deity—luminous and empty.

To this lama, the very self-liberation of desire and attachment, we pray!
A GREAT TREASURE OF BLESSINGS

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!

DI TAR NAWÉ YUL DU DRAKPA YI

Do this towards all that you hear:

NYEN DANG MI NYEN DZINPÉ DRA NAM KUN

All sounds, grasped as sweet or harsh,

DRAK TONG SAM NO DRALWÉ NGANG LA SHYOK

Whilst hearing them, empty, without after-thought, remain.

DRAK TONG KYÉ GAK MÉPA GYALWÉ SUNG

This empty sound, with no beginning and no end, is the speech of the victorious ones.
DRAK TONG GYALWÉ SUNG LA SOLWA DEP

To this empty sound, the speech of all the buddhas, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!

DI TAR YI KYI YUL DU GYUWA YI

Do this towards all that stirs in the mind:

NYÖN MONG DUK NGÉ TOKPA CHI SHAR YANG

Whatever thoughts and emotions of the five poisons arise,

NGÖN SU JÉ CHÖ LO YI CHÖ MI SHYUK

Don’t invite them, don’t chase after them, don’t let mind fabricate or contrive:
Simply allowing them to settle in the face of their own arising, is liberation into the dharmakaya.

To this lama, rigpa's self-liberation, we pray!

To the Lotus-born Guru of Orgyen, we pray!

Thus, outwardly purify appearances of their allure;

Inwardly, free mind from grasping;

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And, by the self-recognition of luminosity,

May the compassion of all the sugatas of past, present and future

Inspire and bless beings like us with self liberation!
Chapter Five
THE PRAYER REQUESTED BY NANAM DORJE DUDJOM

Emaho: O wonder!

To the south-west, in the continent of Ngayab, land of rakshasas,

Lies the ocean of Sindhu, where, on an island
Above the palace of Takshaka, king of nagas,

You were born, upon the heart of a shimmering lotus blossom.

To you, wondrous and self-arising, we pray!

To the Lotus-born Guru of Orgyen, we pray!

With no father, no mother, you manifested as a child,
Awe-inspiring guide for sentient beings led astray by ignorance.

Emanation of the body, speech and mind of all the sugatas,

To the nirmanakaya Tsokyé Dorjé, ‘The Lake-born Vajra’, we pray!

To the Lotus-born Guru of Orgyen, we pray!
Because of his karmic destiny, the fortunate king
Indrabodhi

Came to find you on that island in the vast ocean.

Out of his devotion he invited you, and enthroned
you as king.

And with the law of Dharma you established the whole
kingdom in happiness:

To the sovereign Torchokchen, the 'Turbaned King',
we pray!
To the Lotus-born Guru of Orgyen, we pray!

In the southern charnel-ground the `Chilly Grove',
Sitavana,

Once you had renounced the kingdom, you practised yogic discipline,

And with the realization gained from the practice of union and liberation,

You brought all the mamos and dakinis under your power.
LEU DONMA

SHANTARAKSHITA LA SOLWA DEP

To Shantarakshita, ‘Guardian of Peace’, we pray!

ORGYEN PEMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!

CHOK SHYI DURTRŐ KUNTU CHÉPA DZÉ

East, south, west and north—in every charnel-ground you practised,

YESHÉ KHANDRO NAM KYI CHIN GYI LAP

Where the wisdom dakinis infused you with their blessing.

DORJÉ PAKMÖI SHYAL TONG NGÖDRUP TOP

Vajravarahi appeared to you, face to face, and you obtained the siddhis,
Making all the great planetary forces in space your servants:

To Dorje Drakpo Tsal, ‘Powerful Vajra Wrath’, we pray!

To the Lotus-born Guru of Orgyen, we pray!

In the red rock cave Garuda Grove,

You met the master Prabhahasti,
And trained in the teachings of Yoga Tantra,

Till the whole assembly of Yoga deities appeared before your eyes:

To the perfect form of Shakya Sengé, 'Lion of the Shakyas', we pray!

To the Lotus-born Guru of Orgyen, we pray!

In India's great places of power, in the east and south and west and north,
RIGDZIN DRUPTOP MANGPOI CHEN NGARJON

You studied with countless vidyadharas and siddhas,

YOGA NAM SUM CHÖ LA JANGPA DZÉ

And trained in the teachings of the three inner yogas,

TSEN NYI GYU YI CHÖ KYI DRO DOK CHÉ

Cutting all doubts about the causal Dharma of characteristics:

KHÉPA LODEN CHOKSÉ LA SOLWA DEP

To the learned Loden Choksé, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!
In the rock cave of Maratika,

Where you accomplished the stage of vidyadhara of immortal life,

Lord Amitayus granted you his blessing, and

You attained the indestructible vajra body, free from birth and death:

To Padmakara the deathless, we pray!
To the Lotus-born Guru of Orgyen, we pray!

When you went to tame the kingdom of Zahor,

To bring to the Dharma sentient beings deluded by ignorance,

The miracle you performed was wondrous and amazing,

And filled the entire kingdom with the Buddhadharma.
To Padmasambhava, 'the Lotus-born', we pray!

To the Lotus-born Guru of Orgyen, we pray!

When you went to tame the kingdom of Orgyen,

And executioners sought to burn you on a pyre,

You displayed the miracle of transforming the inferno into a lake,
And set King Indrabodhi on the path to enlightenment:

To the supreme prince Padma Gyalpo, ‘Lotus King’, we pray!

To the Lotus-born Guru of Orgyen, we pray!

In the realm of Akanishtha, and the charnel grounds ‘Great Bliss’,

‘Spontaneous Mound’, ‘Lotus Mound’ and the others’—
When you stayed in these naturally arising sacred places,

Mamos, dakinis and Dharma protectors thronged around you:

To Guru Nyima Özer, 'Rays of the Sun', we pray!

To the Lotus-born Guru of Orgyen, we pray!

When you went to the south, in the land of India,
You were blessed by the dakini 'The Mistress who Subjugates Negativity’, Khandro Düdul Ma;

You defeated five hundred tirthika teachers in debate,

And brought down lightning to liberate their masters of sorcery:

To the noble Sengé Dradok, ‘Lion’s Roar’, we pray!

To the Lotus-born Guru of Orgyen, we pray!
In the rock cave of Yanglesho in Nepal,

You accomplished the practice of Yangdak, 'Essence of Great Bliss';

Liberating all obstacles and obstructors through Vajrakilaya;

And, in this sacred place, you attained the siddhi of mahamudra:

To Dorje Tötreng Tsal, we pray!
ORGYEN PÉMA JUNGNÉ LA SOLWA DEP
To the Lotus-born Guru of Orgyen, we pray!

CHANG CHOK GYALPÔI DÔN LA JÔNPÈ TSÉ
When you travelled north to help the king,

BÔ KYI NÔ JIN TAMCHÉ DAM LA TAK
You bound all the harmful forces of Tibet under oath;

SAMYÉ NGA SOL GYALPÔI GONGPA DRUP
Consecrating Samyé, you fulfilled the vision of the king,

BÔ YUL TAMCHÉ CHÔ KYI GANGWAR DZÉ
Filling every corner of Tibet with the Dharma:
To the nirmanakaya, Padmakara, we pray!

To the Lotus-born Guru of Orgyen, we pray!

In the Red Rock Cave of Samye Chimphu,

You matured those fortunate ones, the king and subjects,

Empowering them into the mandala of the secret mantrayana, the great sadhanas of Kagyé.
You made the resultant vehicle of the secret mantras spread far and wide:

To you, whose kindness is beyond all imagining, we pray!

To the Lotus-born Guru of Orgyen, we pray!

You subjugated malicious tirthikas, maras and damsi demons;
In power-places, amid snow and rock, you hid the great termas,

Gazing in compassion on sentient beings still to come in this degenerate age:

To Dorje Drolö Tsal, we pray!

To the Lotus-born Guru of Orgyen, we pray!

On the four great snow mountains of Tibet, you made your hermitages,
DRAKPÉ TSO CHEN SHYI LA CHAK JÉ SHYAK

At the four famous lakes, you left your hand-print:

DRO DRUK DRIP JONG DZÉ LA SOLWA DEP

To you who purify the obscurations of beings in the six realms, we pray!

ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!
Le'u Donma

Lho Chok Mön Khé Drak La Ku Jé Shyak

To the south, in Bhutan, you left the imprint of your body in the solid rock.

Ku Tsap Ter Nga Bö Kyi Don La Shyak

To benefit Tibet, you left the five terma statues to be your representatives.

Sangye Tenpa Ta Ru Gyépar Dzé

You made the buddhas’ teaching spread to the ends of the land.

Bö Kyi Lha Chik Drowa Yong Kyi Pal

Sole deity of Tibet, glorious inspiration of all beings:

Tukjé Khyépar Chen La Solwa Dep

To you whose compassion is unique, we pray!
To the Lotus-born Guru of Orgyen, we pray!

South-west of here, in Ngayab Ling, on the peak of the Mountain of Glory,

You rule as sovereign among countless vidyadharas and dakinis,

Binding all the cannibal rakshasas under oath,

Ceaselessly you turn your compassionate gaze on Tibet and on the world:
To you, the nirmanakaya, and to your kindness, we pray!

To the Lotus-born Guru of Orgyen, we pray!

During this final era of five hundred parts, wherever we sentient beings, whether in Tibet or anywhere in the world,

Suffer with no relief, oppressed by our negative karma--

When we remember your life, when we pray to you,
Chapter Six

THE PRAYER REQUESTED BY PRINCE MUTRI TSENPO

Emaho: O wonder!

NUP CHOK DÉWACHEN GYI SHYING KHAM SU

In Dewachen, 'Blissful' pure realm in the west,

GÖNPO TSÉPAKMÉ KYI TUKJÉ YI

Lord Amitayus, with all of his compassion,
Directed his wisdom mind towards benefiting beings in this world of Jambudvipa;

Then all the Buddhas of the ten directions granted their blessing:

To you, the sugatas of past, present and future, we pray!

To the Lotus-born Guru of Orgyen, we pray!

On an island in the Sindhu sea,
On a shimmering lotus flower,

With no father, no mother, naturally arising,

With no cause, no conditions, you came to bring benefit to beings:

To you, wondrous and self-arising, we pray!

To the Lotus-born Guru of Orgyen, we pray!
As the emanation of the wisdom body of all buddhas,

You came, appearing of your own accord, possessing all the major and minor marks,

Your splendour more dazzling than the light of a thousand suns.

Your emanations stream out to fill the entire world:

To you, the wonderful nirmanakaya manifestation, we pray!
To the Lotus-born Guru of Orgyen, we pray!

As the emanation of the wisdom speech of all buddhas,

You were born on the lotus of non-attachment;

Your speech is mightier than the roar of a thousand great dragons,

Proclaiming the sound of the Mahayana teachings, to benefit all beings;
To the dragon-like sound of your speech, we pray!

To the Lotus-born Guru of Orgyen, we pray!

As the emanation of the wisdom mind of all buddhas,

You were born from the fathomless, endless ocean,

Your compassionate actions are swifter than lightning striking through the sky,
Your vision as deep as the infinite expanse of space:

To your wisdom mind, where everything arises in vivid clarity, we pray!

To the Lotus-born Guru of Orgyen, we pray!

Your perfect form is a wish-granting gem for helping beings,

Simply hearing your name dispels all suffering;
Like the colours of a rainbow, your noble qualities each shine out distinctly;

To think of them, for even an instant, is to be led down the path to enlightenment:

To you who are the source of every noble quality, we pray!

To the Lotus-born Guru of Orgyen, we pray!

The power of your compassionate actions brings benefit everywhere;
Pacifying, increasing, magnetizing and subjugating,

You skilfully train sentient beings, with their turbulent emotions so difficult to tame.

Like the stars in the night sky, your enlightened actions are vast beyond conception:

To you whose activity rises as a great wave in the ocean, we pray!

To the Lotus-born Guru of Orgyen, we pray!
Above, below and in the four directions, you act to benefit beings,

So turn your compassionate gaze now on the world and on Tibet, the land of snows!

Inspire our rulers, and the rulers of Tibet and all their subjects!

Grant them your blessing, throughout the past, the present and into the future, without any break!

Release us all from samsara’s ocean of suffering—this we pray!
CONCLUSION

NGA YI JÉ JUK KHORWA PANG DÓ NAM ง
You followers of mine, you who wish to leave samsara behind,

DÉ GÜ MÖPÉ GYÜN DU SOLWA TOP ง
Pray unswervingly, with devotion, with longing and with faith,

TSÉ CHIK DUNGWÉ YANG NI DI TA TÉ ง
Pray with a melody of one-pointed yearning, like this,

KHYÉU PA MAR BÖ DRÉ DUNG YANG LA ง
A tune of longing, poignant as an infant calling to its parents,
A sound as sweet as a guitar or flute—

Pray six times like this during day and night!

The following verses were added by an emanation of King Trisong Detsen, the glorious Tashi Topgyal:

Just as you promised long ago with these words of yours,

These, your children, are praying now with yearning and devotion:
<table>
<thead>
<tr>
<th>LE'U DÖNMA</th>
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<tbody>
<tr>
<td>KYEMA TUKJÉ ZIK SHIK MAHA GURU</td>
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</table>
| Kyema! Look on us with your compassion:  
  O great guru, |
| CHIN GYI LOP SHIK JETSÜN TÖTRENG TSAL |
| Inspire us with your blessing: Jetsün Tötreng Tsal! |
| BARCHÉ KUN SEL DÜDUL DRAKPO TSAL |
| Dispel all our obstacles, Düdul Dragpo Tsal! |
| NGÖDRUP CHOK TSOL ORGYEN RINPOCHÉ |
| Grant us the supreme siddhi, Orgyen Rinpoche! |
| DATA TSÖ DÜ NGA GYÉ NYIK DÜ DIR |
| Now, in this age of strife, the degenerate age among the five hundred part periods, |
When our minds are deranged by jungpo demons and we cause only harm and wrongdoing,

Pacify warfare and sickness, violence, famine and the like—

Pacify disasters and and evil omens, and every kind of harm!

Let the holders of the buddhas’ teaching, and especially of the tradition of the nine yanas,

Develop, mature and increase!
When the place was the spontaneously perfect palace of Samye, the sublime,

The teacher was Padmasambhava, revealing the teachings of the profound path,

The teachings possessed the seven precious qualities of the dominion of the Mahayana,

The disciples were those five pure ones, those with fortunate karma,

And the time was when auspiciousness overflowed, like the victorious white light of the full moon rising:
So, now—here too—may all be auspicious for our wishes to be spontaneously fulfilled!
Emaho: O wonder!

In Dewachen, ‘Blissful’ pure realm of the west,

Amitabha’s compassionate blessing was aroused;
And he blessed his emanation, Padmasambhava,

To come into this world to bring benefit to all beings.

Compassionate one, you never cease to bring us help and well-being:

To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!
All the Dharma-kings, from Trisong Detsen,

Down to the very end of the royal line,

Throughout past, present, and future, know your constant blessing.

You are the only protection for rulers who follow the Dharma, as in Tibet,

Compassionate one, you safeguard the lands that practise Dharma:
To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!

While your wisdom body subjugates the rakshasas in the south-west,

You look on sentient beings everywhere with compassion,

Magnificent guide for sentient beings led astray by ignorance,
Skilfully you teach them, with their emotions so difficult to tame.

Compassionate one, your love is constant in its kindness and care:

To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!

Now, when this degenerate dark age reaches its final depths,
At dawn and at dusk you come, for those who have devotion,

Riding on the rays of the rising and the setting sun,

And on the tenth day of the waxing moon, you come in person.

Compassionate one, you act with vast power to help all beings:

To the Lotus-born Guru of Orgyen, we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

Now in this dark age, the age of conflict, the final era of five-hundred parts,

The five poisons of the negative emotions grow ever more violent in all sentient beings—

Recklessly we indulge in destructive emotions, and let the poisons dominate our minds.

At a time like this, let your compassion be our refuge and protection.
Compassionate one, you lead those with devotion to the higher realms:

To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!

When terrifying armies of oppression encircle us,

Menacing the great centres of the Dharma with destruction,
With no trace of doubt or hesitation we pray:

O Guru Rinpoche, with your retinue of eight classes of gods and demons,

You will repel aggressors and their armies—of this we have no doubt!

To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!
When sickness strikes, to destroy the fragile bodies of sentient beings,

When diseases plunge us into unbearable suffering and agony,

With no trace of doubt or hesitation we pray:

O Guru Rinpoche, embodiment of the Buddha of Medicine,

You will remove the obstacles, that bring untimely death.
To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!

When nature turns against us, and earth’s resources fail;

When sentient beings are tormented by the plague of famine,

With no trace of doubt or hesitation we pray:
O Guru Rinpoche, with all your dakinis and deities of prosperity,

You will dispel all deprivation, all hunger and thirst—of this we have no doubt.

To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!

When the destined revealers retrieve hidden treasures for the benefit of beings,
Courageous and confident of our pure, unbroken samaya,

With no trace of doubt or hesitation we pray:

O Guru Rinpoche, inseparable from our yidam deity,

You will ensure the true heirs receive their father’s treasure—of this we have no doubt.

To the Lotus-born Guru of Orgyen, we pray!
You will lead us practitioners to the right path—of this we have no doubt.

To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!

When vicious wild animals menace us—tigers, leopards, bears and poisonous snakes,

On our way through terrifying, wild and desolate places,
With no trace of doubt or hesitation we pray:

O Guru Rinpoche, along with your ging warriors and protectors,

You will drive off these ferocious creatures—of this we have no doubt.

To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!
When obstacles arise in earth, water, fire and air.

To threaten these illusory bodies of ours with destruction,

With no trace of doubt or hesitation we pray:

O Guru Rinpoche, with the goddesses of the four elements,

You will harmonize the elements into their natural state—of this we have no doubt.
ORGYEN PÉMA JUNGNÉ LA SOLWA DEP

To the Lotus-born Guru of Orgyen, we pray!

SAMPA LHUN GYI DRUP PAR CHIN GYI LOP

Grant your blessing, so all our wishes be spontaneously fulfilled!

LAM SANG JIKPÉ TRANG LA DRIMPÉ TSÉ

When travelling on dangerous routes,

SÉ KHYER JAKPA CHOMPÖ NYENPA NA

If murderous bandits and robbers attack us,

YI NYI TÉ TSOM MÉPAR SOLWA DEP

With no trace of doubt or hesitation we pray:
Orgyen Chak Gya Shyi Yi Gongpar Den

O Guru Rinpoche, through your realization of the four mudras,

TsaU Ra Mi Gô Ngam Sem Lakpar Chê

You will dispel the terror of all brutality and greed.

Orgyen Péma Jungné La Solwa Dep

To the Lotus-born Guru of Orgyen, we pray!

Sampa Lhun Gyi Drup Par Chin Gyi Lop

Grant your blessing, so all our wishes be spontaneously fulfilled!

Gang Shyik Shémé Mak Gi Ta Kor Nê

When faced by killers on all sides,
Who threaten us with lethal weapons,

With no trace of doubt or hesitation we pray:

O Guru Rinpoche, the protection of your vajra-tent

Will cause killers to panic and weapons to be scattered.

To the Lotus-born Guru of Orgyen, we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When this life-span is exhausted, and we come to die,

If we are racked by the intense anguish and pain of dying,

With no trace of doubt or hesitation we pray:

O Guru Rinpoche, as you are the emanation of Buddha Amitabha,
It is certain we will be born in ‘The Blissful’ pure realm of Dewachen:

To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!

Once this borrowed and illusory body is destroyed, in the bardo realm

When our deluded experiences, and our further delusions, arise to make us suffer,
With no trace of doubt or hesitation we pray:

O Guru Rinpoche, you who know past, present and future, through your compassion,

You will let all delusion be self-liberated—of this we have no doubt.

To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!
To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!

When beings of all six realms are tormented by immense pain,

And especially when our leaders and people are engulfed in suffering.

With intense longing and devotion, from the depths of our hearts,
With no trace of doubt or hesitation we pray:

O Guru Rinpoche, with your unchanging, unwavering compassion—watch over us!

To the Lotus-born Guru of Orgyen, we pray!

Grant your blessing, so all our wishes be spontaneously fulfilled!
When a disciple calls upon me with devotion
And the yearning song of ‘The Seven Line Prayer’,
I shall come at once from Zangdokpalri,
Like a mother who cannot resist the call of her child.

Padmasambhava
Conclusion of the General Visualization for Prayers to Guru Rinpoche
5. EMPOWERMENT AND DISSOLUTION

From the three syllables OM AH HUNG at the three centres of the master,

Rays of light burst out, one after another, and then all together.

Streaming into our three centres, where they dissolve,

Granting us the four empowerments, purifying our four obscurations, and
LAM SHYI GOM PÉ NÖ DU GYUR ³

Making us a suitable vessel to practise the four paths.

TAR NI RANG TIM YER MÉ NGANG ³

Finally, the master dissolves into us, merging inseparably.
And in that state,

LO DÉ CHÖ KÜI RANG SHYAL TA ³

We gaze into our original face: the dharmakaya,
beyond the ordinary mind.

6. DEDICATION OF MERIT

GEWA DI YI NYUR DU DAK

Through the positivity and merit of this, may I swiftly
Accomplish the realization of the master of Orgyen, and so

May I bring each and every single living being

To that perfect state as well!
So, seal the practice with prayers of dedication.

To fit the exact requirements in the request made by the great incarnate treasure revealer Chokgyur Dechen Lingpa, this was composed by the favourite servant of the Lake-born Guru, Khyentsé Wangpo Pema Ösel Dongak Lingpa. 

May all things be well!
Prince Mutri Tsenpo’s instruction on when to recite ‘The Prayer in Seven Chapters’:

“Recite ‘The Prayer to the Three Kaya Guru’ whenever you recall the master, your refuge. Recite the prayer given to King Trisong Detsen, my father, in the evening, the time of wrath. Recite the prayer given to Lady Tsogyal in the morning, the time of increase. Recite the prayer given to gelong Namkhe Nyingpo at dawn, the time for pacifying. Recite the prayer given to Nanam Dorje Dudjom in the afternoon, the time for magnetizing and power. Recite the prayer given to Prince Mutri Tsenpo at midnight, in darkness. Recite the Sampa Lhundrupma, the prayer given to the King of Gungthang, at midday, during rest. In general, recite these prayers whenever you feel threatened by suffering.”
NOTES

1 This translation of the Le'u Dünma principally follows the manuscript of the prayer written by Drungydk Tsering. Jamyang Khyentsé Chökyi Lodrö's calligrapher. In the lineage prayer, Kyabje Dudjom Rinpoche includes here: "We pray to the great translator Chöjpal Gyatso, We pray to the bodhisattva Rinchen Namgyal, We pray to the supreme siddha Pema Tendzin, We pray to Gyurme Trulé Namgyal, We pray to Lhundrup Déchen Dorjé, We pray to Kunzang Rigdzin Dorjé, We pray to Ngédon Chökyi Nyima, We pray to Orgyen Namdrol Gyatso."

2 On Mount Malaya, Vajrapani revealed the tantras to the Five Excellent Beings: the god Dragden Chok Kyong, the naga Jogpo, the yaksha Kada Dong (head of a comet), the raksha Lodrö Tapden, and the human being, the Licdzup Drimé Drakpa.

3 The Eight Great Charnel Grounds are; Stravana, the Chilly Grove, in the east; Perfected in Body, in the south; Lotus Mound in the west; Lanka Mound in the north; Spontaneous Mound in the south-east; Display of Great Mystery in the south-west; All-pervading Utter Joy in the north-west and Mound of the World in the north-east.

4 Enticing, captivating, binding and paralyzing.
Barché Lamsel

The Prayer which Removes All Obstacles from the Path

*The Terma Revealed by Orgyen Chokgyur Dechen Lingpa*
Dharmakaya Amitabha, to you we pray!

Sambhogakaya Great Compassionate One, to you we pray!

Nirmanakaya Padmakara, to you we pray!

Wondrous nirmanakaya, master of mine,
In the land of India, you were born, you studied and contemplated;

You came in person to Tibet, and tamed the arrogant demonic forces;

Now you dwell in the land of Orgyen, accomplishing the benefit of beings:

With your compassion, inspire us with your blessing!

With your love, guide us and others along the path!
With your realization, grant us siddhis!

With your power, dispel the obstacles facing us all!

Outer obstacles—dispel them externally,

Inner obstacles—dispel them internally,

Secret obstacles—dispel them into space!
<table>
<thead>
<tr>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>With gaping mouth, fangs bared, and gazing upwards,</td>
</tr>
<tr>
<td>GYALWE DUNG DZIN DROWÉ GÓN</td>
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<tr>
<td>O Gyalwe Dungdzin, Protector of Beings:</td>
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<tr>
<td>With your compassion, inspire us with your blessing!</td>
</tr>
<tr>
<td>TSÉWÉ DAK SOK LAM NA DRONG</td>
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<tr>
<td>With your love, guide us and others along the path!</td>
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<tr>
<td>GONGPÉ DAK LA NGÖDRUP TSOL</td>
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<tr>
<td>With your realization, grant us siddhis!</td>
</tr>
</tbody>
</table>

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NÜPÉ DAK SOK BARCHÉ SOL LOBAL

With your power, dispel the obstacles facing us all!

CHI YI BARCHÉ CHI RU SOL LOBAL

Outer obstacles—dispel them externally,

NANG GI BARCHÉ NANG DU SOL LOBAL

Inner obstacles—dispel them internally,

SANGWÉ BARCHÉ YING SU SOL LOBAL

Secret obstacles—dispel them into space!

GÚPÉ CHAK TSAL KYAP SU CHI LOBAL

In devotion, I pay homage and take refuge in you!
When receiving the precious, sacred teachings,

Your body shines with a dazzling radiance of light;

Your right hand holds the scriptures of the tripitaka.

Your left, the volumes of Kilaya.
All the profound teachings have infused your wisdom mind,

With your compassion, inspire us with your blessing!

With your love, guide us and others along the path!

With your realization, grant us siddhis!
With your power, dispel the obstacles facing us all!

Outer obstacles—dispel them externally,

Inner obstacles—dispel them internally,

Secret obstacles—dispel them into space!

In devotion, I pay homage and take refuge in you!
When binding under oath the protector who abides by his vows,

In that immaculate, ravishing, supreme place of power,

On the very border of India and Tibet,

You bestowed your blessing as soon as you came.
On that mountain, fragrant with sweet scented air,

Even in winter lotus flowers blossom,

And a spring with the nectar of bodhichitta flows;

In this supreme and sacred place, full of bliss,

O Kyéchok Tsul Zang, wearing the robes of the Dharma,
CHAK YÉ DORJÉ TSE GU NAM

Your right hand holding a nine-spoked vajra

YÖNPÉ RINCHEN ZA MA TOK

Your left, a jewelled casket

RAKTA DÜDTSI NANG DU TAM

Filled full of the nectar of rakta.

KHANDRO DAMCHEN DAM LA TAK

You bound under oath the dakinis and guardians who hold the vows,

YIDAM SHYAL ZIK NGÖDRUP NYÉ

You saw the yidam face to face, and accomplished the siddhis:
With your compassion, inspire us with your blessing!

With your love, guide us and others along the path!

With your realization, grant us siddhis!

With your power, dispel the obstacles facing us all!

Outer obstacles—dispel them externally,
Inner obstacles—dispel them internally,

Secret obstacles—dispel them into space!

In devotion, I pay homage and take refuge in you!

When you established the teaching of the buddhas,
You performed your sadhana in the Slate Mountain forest,

And the phurba of recitation rose into the wide open sky.

With the vajra mudra, you caught and rolled it,

As you wielded it, you flung it into the sandalwood forest,

Which burst into flames, and dried up its lake.
In an instant, you burned away the whole land of the tirthikas,

You crushed the dark yakshas into dust:

O matchless Dükyi Shéchen:

With your compassion, inspire us with your blessing!

With your love, guide us and others along the path!
With your realization, grant us siddhis!

With your power, dispel the obstacles facing us all!

Outer obstacles—dispel them externally,

Inner obstacles—dispel them internally,

Secret obstacles—dispel them into space!
In devotion, I pay homage and take refuge in you!

When you performed the subjugation of the rakshasas,

A young boy in nirmanakaya attire,

Your form a wonder of beauty, its colouring magnificent,
With perfect teeth and golden hair, gorgeous

Like a youth of sixteen years,

Wearing all kinds of jewel ornaments.

Your right hand grips a phurba of bronze,

Subjugating maras and raskhasas.
Your left hand holds a phurba of teak,

Granting protection to your devoted sons and daughters,

Around your neck you wear a phurba of iron—

You are indivisible from the yidam deity,

O Dzam Ling Gyen Chok, manifestation of non-duality:
With your compassion, inspire us with your blessing!

With your love, guide us and others along the path!

With your realization, grant us siddhis!

With your power, dispel the obstacles facing us all!

Outer obstacles—dispel them externally,
Inner obstacles—dispel them internally,

Secret obstacles—dispel them into space!

In devotion, I pay homage and take refuge in you!

When you decided to go to Dréyul, land of phantoms,
A fiery inferno raised upon the valley’s earth

Became a lake the width of an arrow shot,

Where on a lotus blossom, you appeared, cool and sparkling.

Within the lotus, you displayed your realization

And won the name of Padmasambhava, ‘Lotus-born’.
You came in person as a completely realized buddha:

O wondrous nirmanakaya, such as this,

With your compassion, inspire us with your blessing!

With your love, guide us and others along the path!

With your realization, grant us siddhis!
With your power, dispel the obstacles facing us all!

Outer obstacles—dispel them externally,

Inner obstacles—dispel them internally,

Secret obstacles—dispel them into space!

In devotion, I pay homage and take refuge in you!
When you shone as the sun of Tibet,

Awe-inspiring guide for all whose hearts are filled with devotion,

You displayed whatever forms each being needed to be tamed.

High up on the mountain pass of Tsang Khala,
You bound the genyen of the dralhas under oath.

In the valley of Tsawé Tsashö,

It was the arrogant genyen of the gods,

Twenty-one of them, you bound under oath.

In Mangyul, at Jamtrin,
You granted siddhis to the four bhikshus.

O supreme Khyépar Pakpé Rigdzin,

With your compassion, inspire us with your blessing!

With your love, guide us and others along the path!

With your realization, grant us siddhis!
With your power, dispel the obstacles facing us all!

Outer obstacles—dispel them externally,

Inner obstacles—dispel them internally,

Secret obstacles—dispel them into space!

In devotion, I pay homage and take refuge in you!
On Palmotang’s plain of glory

You bound the twelve Tenma goddesses under oath.

Up on the Khala pass of Central Tibet,

You bound ‘Fleshless White Glacier’ under oath.
Before Damshö Lhabüi Nying,

You bound Thanglha Yarshyü under oath.

On the very summit of Hépori,

You bound all the devas and rakshasas under oath:

Of all these great gods and demons,
Some offered the core of their lifeforce,

Some undertook to guard the teachings,

Some took the pledge to be your servants.

O mighty Dzutrul Tuchen,

With your compassion, inspire us with your blessing!
With your love, guide us and others along the path!

With your realization, grant us siddhis!

With your power, dispel the obstacles facing us all!

Outer obstacles—dispel them externally,

Inner obstacles—dispel them internally,
Secret obstacles—dispel them into space!

In devotion, I pay homage and take refuge in you!

When you established the teaching of the sacred Dharma

Like hoisting a banner of victory,
Spontaneous and complete, Samyé was there, without any need to be raised,

And the vision of the king, in its entirety, was fulfilled.

Then you bore the names of three great beings—

One was Padmakara, ‘Lotus-born’,

One was Padmasambhava,
And one was Tsokyé Dorjé, the 'Lake-born Vajra'.

O Dorjé Drakpo Tsal, now we invoke you by your secret name:

With your compassion, inspire us with your blessing!

With your love, guide us and others along the path!

With your realization, grant us siddhis!
With your power, dispel the obstacles facing us all!

Outer obstacles—dispel them externally,

Inner obstacles—dispel them internally,

Secret obstacles—dispel them into space!

In devotion, I pay homage and take refuge in you!
When you accomplished the practice at Samye Chimpu,

You repelled all harmful circumstances, and granted

You set the king and ministers on the path to liberation,

And destroyed the teaching of the Bönpos who gave negativity form.
CHÖ KU DRIMÉ RINCHEN TEN

You showed the precious, the immaculate dharmakaya,

KALDEN SANGYÉ SA LA KÖ

O Kalden Drendzé, who takes the fortunate ones
to buddhahood:

TUJKÉ DAK LA CHIN GYI LOP

With your compassion, inspire us with your blessing!

TSÉWÉ DAK SOK LAM NA DRONG

With your love, guide us and others along the path!

GONGPÉ DAK LA NGÖDRUP TSOL

With your realization, grant us siddhis!
With your power, dispel the obstacles facing us all!

Outer obstacles—dispel them externally,

Inner obstacles—dispel them internally,

Secret obstacles—dispel them into space!

In devotion, I pay homage and take refuge in you!
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

DÉ NÉ ORGYEN YUL DU JÖN

Then you left, and for the land of Orgyen:

DATA SINPÖI KHA NÖN DZÉ

Now you subjugate the rakshasa demons;

MI LÉ LHAK GYUR YA TSEN CHÉ

Great wonder—surpassing any human being,

CHÖPA MÉJUNG NGO TSAR CHÉ

Great marvel—your amazing actions,
TU DANG DZUTRUL TOBPO CHÉ 8
Great might—your power and skill in transformation:*

TUKJÉ DAK LA CHIN GYI LOP 8
With your compassion, inspire us with your blessing!

TSÉWÉ DAK SOK LAM NA DRONG 8
With your love, guide us and others along the path!

GONGPÉ DAK LA NGÖDRUP TSOL 8
With your realization, grant us siddhis!

NÚPÉ DAK SOK BARCHÉ SOL 8
With your power, dispel the obstacles facing us all!
Outer obstacles—dispel them externally,

Inner obstacles—dispel them internally,

Secret obstacles—dispel them into space!

In devotion, I pay homage and take refuge in you!

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG
KU SUNG TUK DEN DROWA DRENPÉ PAL
Possessing enlightened body, speech and mind, you are our glorious guide,

DRIP PA KUN PANG KHAM SUM SA LER KHYEN
With all obscurations abandoned, vividly and distinctly you know the three realms,

NGÖDRUP CHOK NYÉ DÉCHEN CHOK GI KU
Having attained the supreme siddhi, yours is the supreme body of great bliss,

CHANG CHUB DRUBPÉ BARCHÉ NGEPAR SEL
All the obstacles to our attaining enlightenment, you will utterly eliminate.

TUKJÉ DAK LA CHIN GYI LOP
With your compassion, inspire us with your blessing!
TSÉWÉ DAK SOK LAM NA DRONG
With your love, guide us and others along the path!

GONGPÉ DAK LA NGÖDRUP TSOL
With your realization, grant us siddhis!

NÚPÉ DAK SOK BARCHÉ SOL
With your power, dispel the obstacles facing us all!

CHI YI BARCHÉ CHI RU SOL
Outer obstacles—dispel them externally,

NANG GI BARCHÉ NANG DU SOL
Inner obstacles—dispel them internally,
BARCHE LAMSAL

སོང་བིི་ཐེ་དངུལ་མཛུལ་ཐོབས་མཐོང།
SANGWE BARCHÉ YING SU SOL &
Secret obstacles—dispel them into space!

བུད་མཛུལ་བ་རྒྱུས་སུ་མི་མི་
GÜPÉ CHAK TSAL KYAP SU CHI &
In devotion, I pay homage and take refuge in you!

ཐེ་ཐོ་ནུད་ཐོ་ཐོ་ཏུའི་ཐོ་
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG &

ཐེ་ཐོ་ནུད་ཐོ་ཐོ་ཏུའི་ཐོ་ཐོ་ཧེ་ཧེསིུ་
OM AH HUNG VAJRA GURU PADMA TÖTRENG
TSAL VAJRA SAMAYA DZA SIDDHI PHALA HUNG AH &
This is the outer practice of prayer that comes from the ‘Commentary on the Essence Manual of Instructions: the Wish-fulfilling Jewel’ in ‘The Heart Practice of the Master: Dispelling All Obstacles’—Lamé Tukdrup Barčé Kunsül—the revelation discovered from below the foot of the Great Awesome One at the Danyin Khala Rongo rock by the great treasure revealer Orgyen Chokgyur Dechen Lingpa, who manifested for this time.

May this prayer become the cause for pacifying completely all the obstacles and degeneration for the teachings and beings, and accomplishing all the aims of virtue and goodness!

NOTES

1 In the practice associated with this prayer, Guru Rinpoche appears as Orgyen Tötreng Tsal, surrounded by his twelve emanations: Gyalwa Dungdzin, Mawe Sengl, Kyechok Tsulzang, Dukyi Shéchen, Dzamling Gyenchok, Pemaşangné, Khyépar Pakpé Rgudzim, Dzurul Tuchen, Doné Drakpo Tsal, Kalden Drendzé, Raksha Tötreng, and Dechen Gyalpo.

2 Damchen Doné Lekpa

3 The form of Guru Rinpoche known as Raksha Tötreng.

4 The form of Guru Rinpoche called Dechen Gyalpo: King of Great Bliss.
Sampa Nyur Drupma

The Prayer that Swiftly Fulfills All Wishes

By the Omniscient Longchenpa and Rigdzin Jikmé Lingpa
EMAHO

Emaho: O wonder!

In the heart of a blossoming lotus, upon the waters of the lake,

You are the deity who is the spontaneous presence of the five kayas and wisdoms,

O great, naturally arisen Pema Yabyum

Surrounded by clouds of dakinis—to you we pray:
Grant your blessing so that all our wishes be quickly fulfilled!

As a result of our negative karma, whenever we suffer

Then remember your promise that even simply to think of you will immediately dissolve all such suffering—

O Lord of Orgyen, we implore you, from the depths of our hearts,
Grant your blessing, so that all our wishes be quickly fulfilled!

To practise devotion, discipline and generosity,

To free the mind through hearing the Dharma, and to possess dignity, self-control

And discriminating awareness—make these seven noble human qualities

Fill the hearts and minds of all sentient beings
And so bring peace and happiness to the world.

Grant your blessing, so that all our wishes be quickly fulfilled!

When oppressed by illness, suffering and unwanted circumstances,

Falling prey to harm and obstruction from negativity and demonic forces—jungpo and gyalpo,

Threatened by fire, water and journeys of great danger,
TSÉ YI PA TAR TUK PÉ NÉ KAB KUN
When this life is spent and death arrives—at these times

KYAP DANG RÉ SA SHYEN DU MA CHI PÉ
We have nowhere to turn to except to you!

TUKJÉ ZUNG SHIK GURU ORGYEN JÉ
Care for us with your great compassion, O great Orgyen Guru:

SAMPA NYUR DU DRUP PAR CHIN GYI LOP
Grant your blessing, so that all our wishes be quickly fulfilled!
This prayer should be kept in the hearts of all those with faith, who wish to benefit the land of Tibet, pacify illness, prevent famine and border invasions, and contribute to the welfare of the teachings and beings.

The first stanza is taken from the verses of praise in The Infinite Cloud Banks of Profound Meaning (Zabdön Gyatso’s Trinpung), the ‘background teachings’ to the omniscient Longchenpa’s Khandro Yangtik, and the later verses are the blessed vajra words of the second omniscient one, Rigdzin Jikmé Lingpa.
The Prayer to Guru Rinpoche for Removing Obstacles and Fulfilling Wishes

The Terma of Chokgyur Dechen Lingpa
Guru Rinpoche, the Buddha of past, present and future,

‘Dewa Chenpo’—Guru of Great Bliss—the source of all siddhis,

‘Düd Dul Drakpo Tsal’—Wrathful One that Subdues Negativity—who removes all obstacles,

Through them, may all obstacles—outer, inner and secret—
Be quelled, and may all our aspirations be fulfilled.

Discoverd by the great terma-revealer Chokgyur Dechen Lingpa, from the right hand side of the Sengchen Namdrak rock on Mount Rinchen Tseka, "The Pile of Jewels". Because the blessing of this prayer, one intended for this present time, is so immense, it should be treasured by all as their daily practice.
The Prayer to Guru Rinpoche for Attainments

By the First Dodrupchen Rinpoche, Jikmé Trinlé Özer
PRAYERS TO GURU RINPOCHE

To Orgyen Rinpoche we pray,

Grant us—without impediment or obstacles arising—

Favourable circumstances, the fulfilment of our aspirations,

And attainments, ordinary and supreme.

The precious master Guru Rinpoche appeared in a vision to Dodrupchen Rinpoche Jikmé Trinlé Özer while he was visiting Khachö Palgyi Tsaridra. Immediately, he spoke the words of this prayer; such is its blessing. Mangalam.
The Heart of Blessings

A brief anthology of prayers to Guru Rinpoche
and the twenty-five disciples,
the king and subjects.

Homage to the Guru!

Those who wish to pray in a concise way to the Precious Master of Orgyen and his emanations, the five Tötreng families and Eight Manifestations, along with the twenty-five disciples, the king and subjects, should do so as follows.
Taking Refuge and Arousing the Awakened Mind of Bodhichitta

From now until enlightenment, I and all sentient beings take refuge in the Buddha, Dharma and Sangha, and in the gurus, devas and dakinis.

In order to attain perfect buddhahood for the sake of others, I arouse the heart of the awakened mind—bodhichitta, in aspiration and action!

(three times)
THE VISUALIZATION

Before me in the sky, amidst a cloud of exquisite offerings,

On a jewelled lion throne, lotus, sun and moon disc seat

Presides my root master Orgyen Rinpoche,

His complexion white, tinged with red, he is youthful, majestic and radiant,
In his right hand a vajra, in his left a skull cup with vase,

Embracing the supreme secret consort, concealed as a khatvanga.

He wears inner gown, Dharma robes and brocade cape,

On his head the beautiful hat that liberates upon seeing;

He sits upright, his feet crossed in the vajra posture.
From his secret body, speech and mind, amidst a mass of light and rainbow rays,

The five classes of Tötreng, the Eight Manifestations,

His twenty-five heart-disciples, the king and subjects,

And an infinite cloud of vidyadhara gurus, all stream out.

Their three centres are marked by the three syllables OM AH HUNG, from which light beams out
To summon the wisdom beings, who merge inseparably one with them.

Visualize in this way.

INVOCATION

Hung! Rise up, Padmakara, with your dakini throng.

Care for us, sugatas of all time and all directions,
THE HEART OF BLESSINGS

JETSUN CHENPO PEMA TÖTRENG TSAL

Great and noble guide, Pema Tötreng Tsal,

RIGDZIN KHANDROI NÉ NÉ SHEK SU SOL

Come now, we pray, from the sacred places of vidyadharas and dakinis.

The wisdom beings are invoked, and dissolve into the visualization.

THE SEVEN BRANCH OFFERING

SENG TRI PEMA NYI DÉI DEN LA SHYUK

Remain upon your lion thrones, your lotus, sun and moon disc seats.
With devotion filling body, speech and mind, I prostrate and take refuge in you.

I offer a cloud of offerings, outer, inner, secret and unsurpassed,

I confess and purify all harmful actions and obscurations of past, present and future,

I rejoice in the virtuous actions of both sublime and ordinary beings,

I implore you to turn the wheel of the teachings, profound and vast,
I pray that you do not pass into nirvana, but remain forever,

And I dedicate all true merit to the complete enlightenment of all.

In this way, gather the accumulations.
Prayer to Guru Rinpoche,
his Manifestations
and the Twenty-five Disciples

by Jamyang Khyentsé Wangpo

You are the embodiment of all the conquerors, past, present
and future—the lord of one hundred buddha families,

You rule over the four enlightened activities,

You possess the power to magnetize everything that
appears and exists,
Padmakara, at your feet we pray!

Vajra, Ratna, Padma, Karma

And Buddha—the five supreme families of Tôtreng;

The immortal Padmakara, Padmasambhava,

Loden Chokse, Pema Gyalpo,
SHAKYA SENGÉ NYIMA ÖZER DANG
Shakya Sengé, Nyima Özer,

SENGE DRADOK DORJÉ DROLÖ SOK
Sengé Dradok, Dorjé Drolö and the like,

GANG DÜL GYU TRUL DRAWÉ TSUL CHANG WA
Assuming every kind of miraculous manifestation needed to tame beings, and

KYAP NÉ KUN DÜ CHOK LA SOLWA DEP
Embodying every source of refuge: to you we pray!

SANGYÉ YESHÉ GYALWA CHOK YANG DÉ
Sangyé Yeshé, Gyalwa Chokyang,
THE HEART OF BLESSINGS

NAM KHÉ NYING PO JNANA KUMARA
Namkhé Nyingpo, Jñanakumara,

YESHÉ TSOGYAL PAL GYI YESHÉ SHYAP
Yeshé Tsogyal, Palgyi Yeshé and

PAL GYI SENGÉ NAM LA SOLWA DEP
Palgyi Sengé, to you we pray!

BAIRO TSANA CHÖ GYAL TRI SONG SHYAP
Vairochana, King Trisong Detsen,

YUDRA NYINGPO DÖRJE DÜDJOM TSAL
Yudra Nyingpo, Dorjé Dudjom,
Yeshé Yang, Sokpo Lhapal and

Nanam Yeshé, to you we pray!

Palgyi Wangchuk, Denma Tsemang,

Kawa Paltsek, Shübu Palgyi Sengé,

Gyalwé Lodrö, Drokben Lotsawa and
Drenpa Namkha, to you we pray!

Odren Wangchuk, Ma Rinchen Chok,

Palgyi Dorjé, Langdro Kônchok Jungné and

Gyalwa Changchub—you who actualized the wisdom mind of the buddhas—

Vidyadharas and heart-disciples, to you we pray!
A GREAT TREASURE OF BLESSINGS

SOLWA DEP SO ORGYEN RINPOCHE

To you we pray, Orgyen Rinpoche,

CHIN GYI LOB SHIK RIGDZIN TRUL PÈ TSOK

Inspire us with your blessings, assembly of vidyadhara emanations,

CHI NANG SANGWÉ BAR CHÉ SHYI WA DANG

Pacify our obstacles, inner, outer and secret,

SAMPA LHUN GYI DRUP PAR DZÉ DU SOL

Make all our aspirations be spontaneously fulfilled,

LÙ NGAK YI LA DORJÉI WANG SHYI KUR

Bestow on our body, speech and mind the four vajra empowerments,
Dispel illness, dōns, harmful actions, obscurations and obstacles into space,

Grant us the siddhis of enlightened body, speech, mind, qualities and activities,

Inspire us with your blessings, to obtain the four kayas of complete enlightenment!

Pray like this with piercing intensity.

In accord with the prayer of one with devotion, by the name of Natha, this was written by Khyentse Wangpo, the favourite servant of the Lake-born Guru.

Siddhirastu!
If you wish, at this point, you can recite The Prayer in Seven Chapters, The Spontaneous Accomplishment of Wishes, The Dispelling of Obstacles from the Path, or any other prayers you choose.
Recollecting the Deeds of the Tenth Days

by Mipham Rinpoche

Emaho: O wonder!

Guru Padma, in you all buddhas are embodied,

To you I bow in devotion, remembering your deeds on the tenth days:

On the Dhanakosha lake, you were born in the heart of a lotus blossom,
As crown prince of Oddiyana, you ruled the kingdom,

Relinquishing the kingdom, you practised yogic discipline in the charnel grounds,

Ordained into the teaching, you mastered all objects of knowledge of both sutras and tantras,

You established the Dharma in the kingdom of Zahor, taking the princess Mandarava as your consort,

You set the land of Oddiyana on the path to enlightenment,
Destroying the tirthikas, you raised the victory banner of the teachings,

When non-buddhists harmed you, you subdued them with the greatness of your miracles,

Transforming deadly poison into medicine, you brought the tirthikas into the Dharma,

Overcoming obstructive spirits in Nepal, you attained the siddhis of Yangdak and Vajrakilaya,

Subjugating the earth of Tibet, you lit the lamp of the sacred Dharma,
In the centre and on the borders of Tibet you concealed countless termas.

"On the tenth day of each of the twelve months of the year I have displayed one of my twelve great deeds; have faith in them, and I will grant you the twelve siddhis." As this was your promise,

Guru Rinpoche, to you I pray:
The Abbreviated ‘Prayer in Seven Chapters’

* A Terma Revealed by Nyangrel Nyima Özer

Emaho: O wonder!

The primordial buddha, the dharmakaya Samantabhadra,

The infinite buddhas in the mandalas of the sambhogakaya,

Nirmanakaya manifestations, who appear in every kind of form, to tame each in their own way:
Orgyen Rinpoche, you are the three kayas, in one—

To you we pray! Look on us with compassionate eyes!

Inspire us with your blessing! Guide us on the path to liberation!

Amitabha, buddha of boundless light,

Avalokiteshvara, lord of the world and lord of love,
Wrathful heruka, who is chief of the mandala:

Orgyen Rinpoche, you embody them all–

To you we pray! Look on us with compassionate eyes!

Inspire us with your blessing! Guide us on the path to liberation!

Born in the lotus blossom on Dhanakosha lake,
You ruled the realm of the Dharma-king of Orgyen.

Unstained by ordinary birth, immaculate nirmanakaya:

Orgyen Rinpoche, without equal in all three worlds of existence—

To you we pray! Look on us with compassionate eyes!

Inspire us with your blessing! Guide us on the path to liberation!
Completing your studies, you were supreme among the learned of the world;

Completing your yogic practice, you made the mamos your servants;

Completing your sadhana practice, you brought all appearance and existence under your control:

Orgyen Rinpoche, omniscient one—

To you we pray! Look on us with compassionate eyes!
Inspire us with your blessing! Guide us on the path to liberation!

In central Tibet, you bound gods and spirits under oath,

You fulfilled all the intentions of the King.

Every single one of the fortunate disciples, you set upon the levels of vidyadharas:

Orgyen Rinpoche, supreme guide for living beings—
A GREAT TREASURE OF BLESSINGS

SOLWA DEPSO TUKJÉ CHEN GYI ZIK ∙

To you we pray! Look on us with compassionate eyes!

CHIN GYI LOP SHIK TARpé LAM NA DRONG ∙

Inspire us with your blessing! Guide us on the path to liberation!

LÉCHEN DÖN DU ZAP TER BUM TRAK BÉ ∙

For those with the karmic connection, you concealed a hundred thousand profound termas;

NGÖN SUM JI SHYIN CHI RAP LUNG TEN DZÉ ∙

You made prophecies about future generations, as clear as if they were happening today;

DRAL MÉ TUKJÉ KYONGWAR SHYAL GYI SHYÉ ∙

You promised to care for us with your compassion, and without ever parting:
Orgyen Rinpoche, you who know past, present and future—

To you we pray! Look on us with compassionate eyes!

Inspire us with your blessing! Guide us on the path to liberation!

“From here I shall go to Ngayab Pemé Ling,

But when every tenth day comes”, you said, “I shall return.”
With your love for sentient beings of this degenerate age, who look to you with devotion and yearning,

Orgyen Rinpoche, protector and refuge of all living beings—

To you we pray! Look on us with compassionate eyes!

Inspire us with your blessing! Guide us on the path to liberation!

You have attained the vajra-like state of immortality,
You subjugate the ferocious rakshasas in the south-west,

Your compassion more amazing than any other buddha:

Orgyen Rinpoche, sole refuge of all living beings—

To you we pray! Look on us with compassionate eyes!

Inspire us with your blessing! Guide us on the path to liberation!
From now, till we have attained liberation,

We have no other hope, no other source of refuge,
but you.

Don’t ever turn away, but look on us with your eyes
full of compassion,

Grant us attainments, ordinary and supreme,

Bless us to realize the primordial purity, the essence
of rigpa,
And then become, swiftly, just like you!

This brief ‘Prayer in Seven Chapters’ was concealed by Guru Rinpoche in the ‘Kham Sum Zang Khang Ling’ at the summit of the temple in Samye. Later it was discovered as a terma by the Lord Nyag Ralpachen.
‘The Lightning Bolt of Compassion’,
a Short Sampa Lhundrupma—
‘Prayer that Spontaneously Fulfils All Wishes’

by Do Khyentsé Yeshé Dorjé

Emaho: O wonder!

O Guru Rinpoche, in your glory you embody Buddha, Dharma and Sangha; lama, yidam and khandro; and all the sugatas,

The sole refuge of beings, who are without protection in this dark age.
Your compassion is as swift as lightning, Tötreng Tsal.

Maha Guru—wrathful Pema Heruka,

Avert enemies, döns, obstructing forces, obstacle-makers, curses and spells.

Bring all negative forces, gyalpo, senmo and jungpo demons, under your subjugation,
A GREAT TREASURE OF BLESSINGS

Sampa lhun gyi drup par chin gyi lop

Grant your blessings so that all our wishes be spontaneously fulfilled!

When the signs of the times became apparent, at the request of the noble consort and son, Jala Dorje uttered this, as a treasure from his wisdom mind.
THE HEART OF BLESSINGS

A Brief Prayer for the Spontaneous Fulfilment of Aspirations
by Mipham Rinpoche

SANGYÉ KUN DŪ GURU RINPOCHE

Embodiment of all buddhas, precious master,

ORGYEN PEMAJUNG NE LA SOLWA DEP

To you, Lotus-born Guru of Orgyen, we pray:

MI TUN GAL KYEN BARCHÉ SHYI WA DANG

Grant us your blessing, to pacify disharmony, conflicting circumstances and obstacles,

SAMPA LHUN GYI DRUB PAR CHIN GYI LOP

And spontaneously fulfil all our aspirations!
A Very Brief Barché Lamsel—
The Prayer for Clearing Obstacles from the Path
by Do Khyentsé Yeshe Dorjé

OM AH HUNG

CHÖ KU NANG TA LONGKU CHENRÉZIK

Dharmakaya Amitabha, sambhogakaya Avalokiteshvara,

TULKU PEMA JUNGNÉ DRAKPO TSAL

Nirmanakaya Padmasambhava—the wrathful Drakpo Tsal,

SOLWA DEPSO TUKJÉI SHUK CHUNG LA

We pray to you; with the force of your compassion
Dissolve all obstacles, outer, inner and secret, into space!

When beings suffer in this decadent dark age,

We have no other hope but you! From the depth of our hearts

With fervent devotion and longing, urgently we pray:

Avert bad circumstances, outer, inner and secret obstacles,
LET OUR LIFE-SPAN AND MERIT INCREASE, AND OUR LUNGTA STRENGTHEN AND GROW!

By the one who holds the name of tertön—Jalū Dorjé.
A Brief Prayer to
the Precious Master Padmakara
for Swiftly Fulfilling Wishes
and Dispelling Obstacles

by Jamyang Khyentse Wangpo

Embodiment of all sources of refuge, Orgyen Rinpoche,

To you we pray, with a yearning so strong it is hard
to bear.
Dispel all obstacles, outer, inner and secret, into space

And grant your blessing so all our aims and wishes are fulfilled, according to the Dharma.

With single-minded devotion, Jamyang Khyentse Wangpo made this prayer, which arose quite spontaneously, on its own. Virtue!
‘Turning Back Obstacles and Adverse Circumstances’:
A Prayer to Orgyen Rinpoche, Embodiment of All Sources of Refuge

by Jamyang Khyentsé Wangpo

In the palace of the essence, of primordial purity,

Samantabhadra, the dharmakaya Padmakara,
A GREAT TREASURE OF BLESSINGS

SÉ CHÉ GYALWA YESHÉ YING

With buddhas and bodhisattvas, amid the space of wisdom,

SOLWA DEPSO CHIN GYI LOP

To you we pray, inspire us with your blessings!

JUNG SHYI TRUKPA CHI YI DRA

Outer enemies: turmoil in the four elements,

LŪ KYI NATSA NANG GI GEK

Inner obstacles: physical sickness,

SEM KYI BAR CHÉ SANG WÉ DÔN

Secret döns: the obstacles of the mind,
Dispel them all into the dharmadhatu!

From the palace of the nature, of spontaneous presence,

The five families, the sambhogakaya Tötreng Tsal,

Arise as ocean-like infinite mandalas,
To you we pray, inspire us with your blessings!

Outer enemies: turmoil in the four elements,

Inner obstacles: physical sickness,

Secret dons: the obstacles of the mind,

Dispel them all into the dharmadhatu!
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

TUK JE KUN KHYAP PODRANG NE

From the palace of compassion, all-pervading,

GANG DUL TRULKU TSEN CHOK GYE

The Eight nirmanakaya Manifestations, taming each in their own way,

SAMYE GYU TRUL DRA WE DAK

Masters of the web of magical illusions, beyond all imagining,

SOLWA DEPSO CHIN GYI LOP

To you we pray, inspire us with your blessings!
### Outer enemies: turmoil in the four elements

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<tr>
<th>JUNG SHYI TRUKPA CHI YI DRA</th>
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### Inner obstacles: physical sickness

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### Secret döns: the obstacles of the mind

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<th>SEM KYI BAR CHÉ SANG WÉ DÒN</th>
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### Dispel them all into the dharmadhatu!

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<tr>
<th>TAM CHÉ CHÖ KYI YING SU DOK</th>
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</table>

### OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG
You are the embodiment of all the root and lineage lamas.

Of mind direct, sign and oral lineages,

Vidyadhara of spontaneous perfection, lake-born lord,

To you we pray, inspire us with your blessings!

Outer enemies: turmoil in the four elements,
Inner obstacles: physical sickness,

Secret dons: the obstacles of the mind,

Dispel them all into the dharmadhaut!

From the magical display of the nine spaces of wisdom,
Emanate clouds of peaceful and wrathful yidams,

Their sovereign lord Padma Drakpo,

To you we pray, inspire us with your blessings!

Outer enemies: turmoil in the four elements,

Inner obstacles: physical sickness,
SECRET DÖNS: THE OBSTACLES OF THE MIND,

DISPEL THEM ALL INTO THE DHARMADHATU!

LORD OF THE ASSEMBLY OF THE DAKINIS OF THE THREE PLACES,

DAKINIS OF THE SACRED REALMS, TANTRIC YOGINIS, AND COEEMERGENT DAKINIS,
Glorious heruka, great acharya,

To you we pray, inspire us with your blessings!

Outer enemies: turmoil in the four elements,

Inner obstacles: physical sickness,

Secret döns: the obstacles of the mind,
Dispel them all into the dharmadhatu!

Your mind is inseparable from the expanse of the wisdom mind.

Of the buddhas of all dimensions of space and time;

Embodiment of all the sugatas, Lotus-born,
To you we pray, inspire us with your blessings!

Outer enemies: turmoil in the four elements,

Inner obstacles: physical sickness,

Secret dons: the obstacles of the mind,

Dispel them all into the dharmadhatu!
A GREAT TREASURE OF BLESSINGS

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

GYÉ TRI SHYI TONG DAM CHÖ KYI
Through the eighty four thousand teachings of Dharma,

DUL JÉI SAMPA TSIM DZÉ SUNG
Your speech satisfies the minds of all those to be trained,

TÖN CHOK PÉMA VAJRA TSAL
Supreme teacher, Padma Vajra Tsal,

SOLWA DEPSO CHIN GYI LOP
To you we pray, inspire us with your blessings!
Outer enemies: turmoil in the four elements,

Inner obstacles: physical sickness,

Secret dons: the obstacles of the mind,

Dispel them all into the dharmadhatu!

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG
TEK SUM GENDÜN DÜ PA YI
Your body presides above the heads

TSUK NA NGÖN PAR TO WÉ KU
Of the sanghas of all three yanas,

KHYAP DAK PÉMA SAMBHA LA
All-encompassing lord Padmasambhava,

SOLWA DEPSO CHIN GYI LOP
To you we pray, inspire us with your blessings!

JUNG SHYI TRUKPA CHI YI DRA
Outer enemies: turmoil in the four elements,
LO KYI NATSA NANG GI GEK

Inner obstacles: physical sickness,

SEM KYI BAR CHÉ SANG WÉ DÖN

Secret döns: the obstacles of the mind,

TAM CHÉ CHÖ KYI YING SU DOK

Dispel them all into the dharmadhatu!

KYAP KUN DУ SHYAL ORGYEN JÉ

Lord of Orgyen, in you are gathered all sources of refuge,
Whenever we think of you, and pray to you, from our hearts,

Shower down a great rain of blessings and siddhis

From your vast wisdom expanse, of knowledge and of love!

Outer enemies: turmoil in the four elements,

Inner obstacles: physical sickness,
SECRET DÖNS: THE OBSTACLES OF THE MIND,

DISPEL THEM ALL INTO THE DHARMA DHATU!

MAY THE RESOURCES OF THE OUTER ENVIRONMENT AND THIS WORLD INCREASE,

MAY ITS INHABITANTS–ALL BEINGS–LIVE ACCORDING TO DHARMA,
May the lives of the holders of the teachings be firm and may the teachings spread,

May all be auspicious so that the benefit of ourselves and others be fulfilled!

So as to benefit everyone, both himself and others, the holy one among the vidyadharas, Khyentsé Wangpo, prayed just whatever came into his mind. Virtue!
Orgyen Rinpoche, to you I pray!

I call out to you with my heart, with a yearning that is hard to bear,

Look on me, with eyes of compassion, from your invisible realm of space.

Now that this final age of the five degenerations has arrived,

When local deities are usurped by jungpo demons,
THE HEART OF BLESSINGS

SHYI DAK NÉ SU KHÖ CHIK PEMAJUNG

Restore them to their rightful place, O Lotus-born.

NAK CHOK MI DANG DRÉ DÜ KHA DAR NA

When evil human beings, spirits and demons are on the rise,

KAR CHOK UK YUNG DZÖ CHIK PEMAJUNG

Encourage the good and urge them onwards, O Lotus-born.

CHÖ KYONG NAM KYI DAM CHA TANG GYUR NA

When the dharmapalas forsake their sacred pledge,

DAMTISK CHAK GYÉ CHING SHIK PEMAJUNG

Bind them with the seal of the samaya, O Lotus-born.
When ghosts of the dead, devoid of samaya, start to make obstacles,

Subdue such untamed spirits; bring them under your control, O Lotus-born.

When the minds of living beings are influenced by forces that cause obstruction,

Separate them, and drive out all the obstacle-makers, O Lotus-born.

When damsi demons, with perverted aspirations, impede the teachings,
Liberate them with fierce and wrathful force, O Lotus-born.

When the gongpo chiefs of the gyaldré spirits wreak destruction on Tibet,

Subjugate them with the might of your power and strength, O Lotus-born.

When the armies of neighbouring lands take up weapons against us,

Turn back the turmoil of war and invasion, O Lotus-born.
When epidemics due to gods, rakshasas and mamos multiply,

Heal them with the medicine of your compassion, O Lotus-born.

When livestock come to grief and farmers suffer bad harvests,

Grant us grain and resources and wealth, O Lotus-born.

When the vital nutrition of the earth is depleted, and the spirit of abundance among living beings fails,
When our View, Meditation and Action go astray,

Make us realize the ultimate as our true nature,
O Lotus-born.

In this life, the next and in the bardo state,

Never leave me, but hold me with your compassion,
O Lotus-born.

When I face suffering or harm of any kind,
Let your compassion protect me always, O Lotus-born.

This prayer to Orgyen Rinpoche, one that invokes him and is appropriate to this day and age, was composed by Pawo Lerab Tsal (Chenpo Rigdzin Chenpo) at Lhundrup Teng in Derge, following the instructions of Kyabgon Rinpoche.
‘The Falling Elixir of Blessing’:
A Prayer to the Great Guru
and his Consorts

by Jamyang Khyentsé Chökyi Lodrö

Homage to the master Padmakara!

Perfectly enlightened Buddha, in your splendour,
lord of all,

Born from a lotus, Padma Gyalpo,
Inspire us with your blessing, Orgyen Rinpoche!

Grant us siddhis, care for us, dakinis of wisdom!

In this whole world, and especially in Tibet,

You are our sole refuge, your kindness without end,

Padmakara, at your feet we pray:
CHIN GYI LOP SHIK ORGYEN RIN PO CHÉ

Inspire us with your blessing, Orgyen Rinpoche!

NGO DRUP TSOL CHIK YESHE DAKI KHYEN

Grant us siddhis, care for us, dakinis of wisdom!

NYIKMA NGA DOI DRO LA LHAKPAR TSÉ

Beings of this degenerate age are for you especially dear,

NANG RÉ GONG RÉ PO KYI DÖN LA JÖN

In the morning and in the evening you come, for the sake of Tibet—

GURU TUKJE CHEN LA SOLWA DEP

Guru, so compassionate, to you we pray:
CHIN GYI LOP SHIK ORGYEN RIN PO CHÉ

Inspire us with your blessing, Orgyen Rinpoche!

NGO DRUP TSOL CHIK YÉSHÉ DAKI KHYEN

Grant us siddhis, care for us, dakinis of wisdom!

NAK CHOK DÙ DÉI TRUMA NGOM PA NA

When the armies of evil and negativity deploy their forces,

KHYÉ KYI TUK KYÉ LOK TAR RAB NYUR SHYING

Then think of us and strike as swift as lightning!

DORJÉ DRAKPO TSAL LA SOLWA DEP

Dorjé Drakpo Tsal, to you we pray:
Inspire us with your blessing, Orgyen Rinpoche!

Grant us siddhis, care for us, dakinis of wisdom!

Like a wish-fulfilling jewel, you are the source of all our needs and wishes,

Just to think of you dispels the misery of samsara and nirvana,

Guru of Great Bliss, to you we pray:
CHIN GYI LOP SHIK ORGYEN RIN PO CHÉ

Inspire us with your blessing, Orgyen Rinpoche!

NGÖ DRUP TSOL CHIK YESHE DAKI KHYEN

Grant us siddhis, care for us, dakinis of wisdom!

DAK SOK KHYÉ KYÉ JUK PU NAM LA

To your followers like us, your sons and daughters,

KHYEN TSÉ NÛPE TSAL SHUK RAB KYÉ DÉ

Direct all the power and force of your knowledge, love and strength!

CHIN LAP WANG CHEN DATA NYI DU KUR

Instantly bestow on us the great empowerment of your blessing!
Here and now, grant us siddhis, ordinary and supreme!

And then in all our lives to come, Padmakara, with your consorts,

Keep us close to your heart, the children of your wisdom mind,

Empower us with the treasury of an ocean of secrets,

Let us master the splendour of the four enlightened activities
And so fulfil your vision and your wishes,
Guru yabyum!

With this our prayer, may all be fulfilled as we aspire:

May the teaching of Buddha flourish and this world be rich in peace and happiness,

With all those harmful to the teachings driven far away,

Let everything be auspicious for the Sangha to increase in number, in harmony and with pure discipline,
And for the teaching of Buddha to spread in the ten directions!

When Sonam Gyalsen (Sogyal Rinpoche) of the Lakar family, great benefactors of the Buddhadharma, along with his tutor Lama Gyurdrak, offered silver coins and a white scarf and requested this, Jamyang Lodrö Gyatso (Jamyang Khyentse Chökyi Lodrö) wrote it, at Drub Tso Pema Ling, on the twenty-first day of the monkey month of the monkey year (1956). May virtue abound!
Emaho: O wonder!

O Guru Rinpoche! You are the compassion of all the buddhas in one,

Our only unfailing and constant refuge!
SOL DEP BU LA TSÉWÉ NYUR GONG TÉ

Quickly turn your love and attention to your sons and daughters and their prayers,

CHIN LAP WANG DANG NGØ DRUP DÙ DIR TSOL

Inspire us with your blessings, empowerments and siddhis—here and now!

KHYÉ KYI NAM TAR YÖNTEN KADRIN TSÉ

Although we know the example of your life, your qualities and kindness

SANGYÉ SHYEN LÉ LHAK PÉ SHÉ MÖ KYANG

Surpass those of any other buddha,

KYI PÉ KAP SU GURU KHYÉ MA DREN

Yet in happy times, Guru, we do not remember you,
And our prayers are nothing more than so many meaningless words.

Now when the dark age's intensifying decay oppresses us,

And unwanted suffering strikes us without warning,

Then we remember you, our protector, deep within our hearts.

Turn your loving attention to this anguished plea of ours, our cry for help:
Earthquakes, infernoes, hurricanes, drought, flood, and such—

Remove these outer obstacles, nature's disruptions, externally!

All kinds of illness—of heat and cold, wind, bile and phlegm—

Remove these inner obstacles, physical disorders, internally!

The five poisons within our own minds: attachment and aggression, hope and fear—demonic forces,
SEM TRUK SANGWÉ BARCHÉ YING SU SOL
Dissolve these secret obstacles, mental disturbances, into all-pervading space!

DZAM LING KYÉ DRO DUK NGAL TSO DOL TSÉ
When immense suffering engulfs the world and beings,

SHYI DER UK YUNG DZO CHIK PEMA JUNG
Turn it into happiness and peace, O Guru Rinpoche!

TA Ü MAK GI TSÖN KHA DANGWA NA
When weapons of war threaten the whole face of the earth,

DÜ TRUK MAK PUNG DOK CHIK PEMA JUNG
Turn back the armies that plunge this age into turmoil, O Guru Rinpoche!
When obscurations, malevolent spirits, diseases and epidemics plague us,

Wipe out all this sickness, O Guru Rinpoche!

When resources fail in the environment and amongst beings, bringing deprivation and suffering,

Reveal abundant food and riches, O Guru Rinpoche!

When the time comes to help beings with a wealth of hidden teachings and sacred objects,
Hand over the father’s treasure to his heirs, O Guru Rinpoche!

When roaming through mountain valleys, deserted places and hidden lands,

Lead us on the right path, O Guru Rinpoche!

When vicious wild animals attack us,

Drive off these ferocious creatures, O Guru Rinpoche!
When the four elements become unbalanced, and threaten us with catastrophe,

Harmonize the elements into their natural state,
O Guru Rinpoche!

When thugs, bandits and robbers assault us,

Dispel the terror of such cruelty and greed,
O Guru Rinpoche!

When armed aggressors and killers torment us,
Enclose us in a vajra-tent, O Guru Rinpoche!

When this life-span is exhausted and death comes,

Lead us to the Realm of Great Bliss, O Guru Rinpoche!

When the illusory experiences of the bardo arise as suffering,

Let the delusion be self-liberated, O Guru Rinpoche!
SIPA LÉ KI KYI KHORLOR KHA CHOL TSÉ
When we stray into the cycle of karmic existence,

TARPÉ LAM TÖN DZÖ CHIK PÉMA JUNG
Show us the path to liberation, O Guru Rinpoche!

DI DANG CHIMA BARDÖ KAP KUN TU
Throughout this life, the next and the bardo state,

RÉ SA KHYÉ LÉ MÉ DO PÉMA JUNG
We have no-one to rely on but you, O Guru Rinpoche!

DOR NA MÖ DEN DAK GI NYING Ü SU
In short—rest your lotus feet in the hearts of us, your devoted followers,
A GREAT TREASURE OF BLESSINGS

Always, without ever separating,

Completely purify the suffering of impurity and delusion,

And inspire us, with your blessing, to reach the stronghold of everlasting happiness and peace!

This prayer is offered by Jikdral Yeshé Dorjé (Kyabje Dudjom Rinpoche) for the peace and happiness of the world, at a time when we are all afflicted both physically and mentally by all kinds of outer and inner circumstances. For anyone who encounters this prayer, may it serve as the cause to eliminate all the outer and inner obstacles they face and accomplish their wishes and aspirations, just as they desire.
The Prayer which is the Source of All True Realization

by Mipham Rinpoche

To the Eight Manifestations of Guru Rinpoche,

The eight great accomplished vidyadharas,

The eight great bodhisattvas,

The eight mandalas of Kagyé with all their deities,
SOLWA DEPSO CHIN GYI LOP

To you we pray—inspire us with your blessings!

CHI NANG SANGWÉ BARCHÉ SOL

Dispel all obstacles outer, inner and secret!

SAMPA YI SHYIN DRUP PA DANG

Fulfil all of our aspirations!

CHOK DANG TUN MONG NGØ DRUP TSOL

Grant us attainments, ordinary and supreme!

This arose from the lake of the mind of Jampal Dorjé at dawn on the first day of the waxing moon of the month of Pleiades in the Fire Bird year (1897).
A GREAT TREASURE OF BLESSINGS

KU SUNG TUK DANG YESHÉ DORJÉ YI

Instilling in me the blessing of enlightened body, speech, mind and indestructible wisdom,

CHIN GYI LAP NÉ WANG SHYI TOB PAR GYUR

So that I receive the four empowerments.

Dissolution

TAR NI TSOK SHYING Ö SHYU RANG LA TIM

Finally, the field of merit melts into light and dissolves into me.

TUK YI CHIK DRÉ GONG PÉ TSAL CHEN DZOG

The lama’s wisdom mind merges, one, with my mind, the great power of realization is perfected,
Khor De Ro Chik Ö Sal Tik Lé Long

With samsara and nirvana one taste, within the all-embracing space of Clear Light,

Don Nyi Dré Bu Min Pé Tra Shib Tsol

Let all be auspicious for the fruition, the benefit of myself and others, to mature.

Receive the empowerments, and adorn the conclusion with prayers of dedication, aspiration and auspiciousness.
See me and you see all the buddhas,

Accomplish me and you accomplish all the buddhas,

For I am the gathering of all the sugatas.

Padmasambhava
Prayers Of Aspiration
Training in the Pure Realms
of the Three Kayas:
an Aspiration and Prayer

by Rigidzin Jikme Lingpa

Kyema Kyihü! O Lotus-born, master of pure awareness,

Sentient beings like me in this degenerate age possess evil karma;

When I yearn for happiness, yet contrive to create only suffering,
<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
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<tbody>
<tr>
<td>NYING RÜ CHIN CHI LOK NAM SU LA RÉ</td>
<td>When my every effort is completely wrong, who can I turn to?</td>
</tr>
<tr>
<td>TUKJÉ ZIK SHIK NGA YAB LINGPA KHYEN</td>
<td>Look on me with compassion, you who live in Ngayab Ling—Care for me, guide me, inspire me, make me one with you.</td>
</tr>
<tr>
<td>DATA NYI DU ZANG DOK PAL RIR DRONG</td>
<td>Lead me, right now, to the Copper-Coloured Mountain of Glory!</td>
</tr>
<tr>
<td>TUKJÉ DEN PÉ GYALWA KHYÉ TABÜ</td>
<td>Even an enlightened being, compassionate as you,</td>
</tr>
<tr>
<td>PÓ BANG POR NÉ NGA YAB LING DU SHEK</td>
<td>Left the Tibetans behind, and departed for Ngayab Ling.</td>
</tr>
</tbody>
</table>
Yet for the children of Tibet, descendants of the monkey,

You are our only refuge, in this life and the next: so who can I turn to?

Look on me with compassion, you who live in Ngayab Ling—
Care for me, guide me, inspire me, make me one with you.

Lead me, right now, to the Copper-Coloured Mountain of Glory!

Life is precarious, like a chick perched on the edge of a cliff.
There's no certainty that death will not come tonight.

Planning to live forever, I am caught by the demon of distraction,

And when the henchmen of the lord of death come by, who will I turn to then?

Look on me with compassion, you who live in Ngayab Ling—
Care for me, guide me, inspire me, make me one with you.

Lead me, right now, to the Copper-Coloured Mountain of Glory!
We sentient beings in samsara are addicted to actions that bring suffering:

Any intention to practise the Dharma fades like the stars at dawn,

And our lives are wasted, squandered in slavery to trivial things.

When death, the greatest foe of all, arrives, who then can I turn to?

Look on me with compassion, you who live in Ngayab Ling—Care for me, guide me, inspire me, make me one with you.
Lead me, right now, to the Copper-Coloured Mountain of Glory!

We ordinary people have the mentality of infants.

The older we get, our study, contemplation and meditation steadily grow more feeble.

And the eyes of the six perfections go blind.

But when the elements dissolve, one by one, who can I turn to then?
TUKJÉ ZIK SHIK NGA YAB LINGPA KHYEN

Look on me with compassion, you who live in Ngayab Ling—
Care for me, guide me, inspire me, make me one with you.

DATA NYI DU ZANG DOK PAL RIR DRONG

Lead me, right now, to the Copper-Coloured Mountain of Glory!

GÉ CHÚ'I LAM LA MÖPÉ SHYUK NA YANG

We might aspire to the path of virtue and devote ourselves to it,

NAMPAR CHE' NA CHÖ GYÉ ZOP DANG DRÉ

And yet if we look, we'll see our practice is a sham, riddled with the eight worldly obsessions.

MI GÉ'I NAM MIN MA TSOR SHUK KYI GO

The results of our harmful acts are ripening, without our even noticing, and because of this,
In the bardo state, our decision is made—we are bound for the hell-realms. Who can I turn to then?

Look on me with compassion, you who live in Ngayab Ling—Care for me, guide me, inspire me, make me one with you.

Lead me, right now, to the Copper-Coloured Mountain of Glory!

Kyéma! When my life force is spent,

The vital glow slips from my body, and breath comes in gasps, one upon the other,
DEK CHÉ LUNG DRÖ NGAR KÉ CHEN GYI RÖ

When the inner supporting air withdraws, and my weak and groaning corpse severs

NYÉ DREL DUNG SEM DREL TAK CHÖPÉ TSÉ

The links between me and loved ones in their grief,

NÉ CHÖ DUKNGAL DRAKPO MI JUNG SHYING

Let me not suffer the fiercest agony, at the final moment of death,

KHANDRÖ SUWÉ NANGWA SHARWAR SHOK

But instead behold the dakinis come to bid me welcome.

KYI HÚ SA CHU MÉ LUNG NAMKHA TÉ

Kyihú! Earth, water, fire, air and space: as the five elements
Dissolve one by one, the visions of smoke, mirages,

Sparks and lamps becomes clear, and thereupon unfolds

The subtle dissolution of appearance, increase and attainment.

And so, as consciousness dissolves into appearance,

Like an eclipse in a cloudless sky,
The red experience dawns, and red essence rises to the heart.

In turn, as appearance dissolves into increase,

Like moonbeams slanting through a sky-light,

The white experience unfolds, and white essence descends.

Then, as increase dissolves into near attainment,
Like the darkness at dusk on a clear and cloudless night,
The black experience draws in, and I sink into the alaya, the ground of all.
Once again, with the eight-fold separation of the life-supporting wind,
I awaken slightly from unconsciousness, and the original primordial radiance dawns.
Clear and unobstructed, like a limpid autumn sky.
PRAYERS OF ASPIRATION

TONG SAL DRIP YOK DRAL WÉ NGANG LA NÉ

While I rest in this state of empty cognizance, free from all obscuring veils.

DÉ TSÉ DA TÉ KA DAK LO DRAL YING

In this moment, may I realize the primordial purity of nowness, the space that is free from conceptual mind,

TA MAL SHÉ PA ZANG KA GYA YEN LA

As 'ordinary' awareness, fresh, vast and boundless.

NGÉ PA NYÉ DÉ NYAM PAR SHYAK PÉ TÚ

And through the power of meditating in that state,

DÖ MÉ SHYI YING NANG SAL SANGWÉ BUP

In that very instant may I seize the stronghold of
The space of the primordial ground, the secret depth of inner luminosity,

The vast expanse of the wisdom mind of Samantabhadra, endowed with its six special qualities!

If I am not liberated in this, the first bardo,

The appearances of space dissolve into spontaneously present luminosity,

And when sound, light, rays, mandala patterns and the like arise—
TIM LUK GYÉ KYI NANG WA CHAR WÉ TSÉ

The visions of the eightfold process of unfolding—

CHÖ NYI BAR DOR RANG NANG NGO SHÉ NÉ

May I recognize them as my own appearances in the bardo of dharmata,

MA PANG BU JUK TABUR DROL WAR SHOK

And be liberated, like a child leaping into its mother’s lap.

DÉ TSÉ DRA YI JIK TÉ ZER GYI NGANG

Yet if I am shocked by the sounds, terrified by the rays,

KU YI NANG WÉ TRAK TÉ MA DROL NA

Frightened by the appearances of deities, and liberation eludes me,
Then by the truth of the nature of reality, and through the blessing of the master,

May I be inspired and liberated, miraculously born

In the heart of a lotus flower in a natural nirmanakaya realm!

Through the power of entering the path of the Clear Light Dzogpachenpo,
PRAYERS OF ASPIRATION

OH SAL DZOK CHEN LAM LA SHYUK DE TÚ

The truth that surpasses all the nine graded vehicles,

NAM SHYIK DÖ MÈ LHUM SU SHYUK PE TSÉ

After I enter the womb of the primordial,

GANG GI DROL TSÉ DRA Ö SA YÖ DANG

May all the signs of liberation: sounds, lights, earthquakes,

RIK NGÉ DUNG DANG SHYI TRÖI NANG NYEN SOK

Relics of the five families, forms of the peaceful and wrathful deities, and the like

KÜN GYI TÜN NANG DRUP TU NGÖN PAR SHOK

Become visible for all to see.
By the power of the extraordinary pure intention I possess as a vidyadhara,

By the power of the truth of the nature of reality, which is free from being anything in and of itself,

May sentient beings of the three realms of existence, and especially

All who are connected in any way with me,

Be liberated, altogether, all at once
In the wondrous pure realms of the four kayas, full of joy!
Once I was alone in solitary retreat in 'The Akanishtha Vajra Cave', a hermitage blessed by the naturally arising enlightened speech of Padmasambhava, when early one morning, I caught sight of Mount Hepori and thought: "Wait... It was on that hill-top just over there that Khenpo Shantarakshita, the master Padma, the King and the disciples once walked, subjugated gods and ghosts, and relaxed. Many are the tales that appear to that effect. But now, apart from their names, not a single trace of them remains." I was gripped by a conviction that in the very same way, everything is transient, impermanent. And although I had reckoned on staying alive, and not dying, for a few years more, what certainty was there that I would not leave for my next life the very next day? This train of thought filled me with haunting sorrow and aching weariness, and a sense of renunciation that was boundless. The memory of Guru Rinpoche, the King and the disciples plunged me into floods of tears. And this was why, at that moment I, Chadral Khyentsei Özer, wrote this 'Prayer and Aspiration to Training in the Pure Realms of the Three Kayas': a prayer invoking and imploring Guru Rinpoche, coupled with an aspiration prayer suitable for daily recitation based on the root words of the way to attain liberation through the experiences of the bardo states.
Secret Path to the Mountain of Glory
A Prayer of Aspiration for the
Copper-Coloured Mountain of Glory

by Rigdzin Jikmé Lingpa

From the primordial state of natural purity, beyond all concept,

The sambhogakaya's radiance of bliss and emptiness shines out, unceasing,
As this nirmanakaya realm, part of our world of ‘No Fear’—

May we be born on this Copper-Coloured Mountain of Glory!

The Vajra seat, centre of this world of Jambudvipa,

Is that sacred place where buddhas of past, present and future turn the wheel of Dharma.

North-west of there lies the land of Ngayab Langké Ling—
May we be born on this Copper-Coloured Mountain of Glory!

A spontaneous array, a mountain rising in the shape of a heart:

Its base rests on the crown of the hooded king of the nagas,

Its slopes throng with the formless dakas and dakinis, celebrating the ganachakra feast,

Its peak soars into the meditative absorptions of the form realms—
May we be born on this Copper-Coloured Mountain of Glory!

On the summit of this king of mountains stands a palace beyond all measure,

The eastern side of crystal, the south of blue lapis lazuli,

The west of ruby, and north of emerald

All translucent like the arc of a rainbow, with no outside, inside or in between—
PRAYERS OF ASPIRATION

ZANG DOK PAL GYI RIWOR KYÉWAR SHOK

May we be born on this Copper-Coloured Mountain of Glory!

KHYAM DANG DRU CHÉ LO BUR JA RI KHYIL

Corridors, corners, and parapets pulsate in rainbow outlines,

DÔ NAM PA GU DRAWA DRA CHÉ DANG

Terraces, walls and hangings with pendant fringes,

SHAR BU DA YAB GO GYEN TA BAB CHEN

Water-spouts, corbels, door ornaments and steps,

CHÔ KHOR DUK TOK DA DÔN TAK DZOKPÉ

The wheel of Dharma, parasol and finial: all perfect in identity, meaning and symbol—
May we be born on this Copper-Coloured Mountain of Glory!

Here are wish-fulfilling trees and rivers of nectar,

Green groves sweet with the fragrance of healing plants,

Where rishis, vidyadharas, flocks of birds and swarms of bees,

Reverberate with the sound of the three vehicles of Dharma, and with mystic songs—
PRAYERS OF ASPIRATION

ZANG DOK PAL GYI RIWOR KYÉWAR SHOK

May we be born on this Copper-Coloured Mountain of Glory!

PODRAŃG ŚHYAL MÉ CHENPÖI TEWA LA

A palace vast and limitless, in the heart of which

RIN CHEN ZUR GYÉ PEMA NYI DÉ TENG

On an eight-cornered jewel, a lotus and sun and moon disc seat,

DESHEK KUN DÜ RANG JUNG PEMA JUNG

Padmakara appears naturally, as all the sugatas in one,

KU SUM RIK DÜ JA ZER LONG NA SHYUK

Embodying the three kayas, resplendent in an aura of rainbow light—
May we be born on this Copper-Coloured Mountain of Glory!

Through your wisdom of great bliss, profound and luminous,

Emptiness manifests as compassion, and as its magical display,

In every direction of space, and especially through the land of Tibet,

Billions of emanations stream out, with no interruption—
May we be born on this Copper-Coloured Mountain of Glory!

On your right stretch the rows of vidyadhara from India and Tibet,

Totally suffused in the limitless ‘vajra play of luminosity’,

On your left, are the rows of scholars and saints of India and Tibet,

Their voices ring out the sounds of Dharma—teaching, practising and discussing their experience and realization—
May we be born on this Copper-Coloured Mountain of Glory!

Around them, and in between, the king and subjects, the twenty-five disciples,

Nirmanakaya tertöns and sovereigns among the siddhas,

Practise the cycles of the nine graded yantras,

Keeping the yogic life-style of one-pointed, unwavering realization—
May we be born on this Copper-Coloured Mountain of Glory!

The four directions, eight intermediate points, the corners and internal galleries, all

Are filled with dakas, dakinis, gods and goddesses,

With their vajra hymns and dances, moving like a mirage,

Sending out clouds of offerings, outer, inner and secret—
May we be born on this Copper-Coloured Mountain of Glory!

Above lies the limitless palace of the sambhogakaya, an array of beauty,

Where Padmapani, Lord of the World, presides

Encircled by an entourage that surpasses the imagination,

Utterly destroying discursive thought and habitual patterns, enemies and negativity—
**PRAYERS OF ASPIRATION**

**ZANG DOK PAL GYI RIWOR KYÉWAR SHOK**

May we be born on this Copper-Coloured Mountain of Glory!

**DÉ TENG CHÖ KÜI SHYING KHAM NYAM GAWAR**

Above, in the joyful pure land of the dharmakaya.

**SHYI NANG YESHÉ NYINGPO KUNTU ZANG**

Dwells Samantabhadra, essence of wisdom: the appearance from the ground,

**NANG TA RIGPÉ KHOR LA DA CHÖ TÖN**

Symbolically giving teachings to ‘Limitless Light’, Amitabha, the self-appearing disciple of his own awareness.

**TÖN KHOR GONG PA NYAMPE TRINLÉ CHEN**

Both teacher and disciple possess equal realization and activity—
May we be born on this Copper-Coloured Mountain of Glory!

At the four gates, are the four great kings, who keep their vows;

All the eight classes of gods and demons, outer, inner and secret,

Despatched as envoys, subjugate tirthikas and transgressors.

An ocean of oath-bound protectors beat the victory drum to show their might—
May we be born on this Copper-Coloured Mountain of Glory!

Now, by visualizing vividly the details of the pure land,

And through the power of this aspiration, shaped by our subjective will,

Toward our external goal, the Copper-Coloured Mountain of Glory,

So, within this very body of ours, display of our world of ‘No Fear’,
Let our whole perception be transformed, here and now, into the Copper-Coloured Mountain of Glory!

Then, when the knots of the three channels and five chakras have been released

Through the interconnection of profound generation and completion phases;

And when we have perfected the power of the play of innately arising wisdom

In the centre of our own heart, the great palace of the Copper-Coloured Mountain of Glory—
May we meet the Lord Padmakara, our own rigpa, face to face!

The five paths of accumulation, preparation, seeing, meditation and no more learning,

The bhumis from Perfect Joy up until Universal Radiance,

And then the two supreme stages of the Vajrayana,

Especially the Wisdom Lama, the extraordinary stage
Of Dzogpachenpo, path of luminosity—

May we perfect them all, in an effortless state of ease,

And so be liberated in the space of the ground, the Lotus Light!

Yet if we cannot perfect the full strength of realization,

Through the power of our fervent prayer and aspiration,
When death arrives with all its force,

Let the messengers of Padma, the dakinis, gracefully dancing,

Actually take us by the hand,

Just as they did Kharchen Za and Guna Natha,

And lead us to the paradise of Lotus Light!
By the truth of the dharmadhatu, utterly pure, and

Through the compassion of the ocean of three jewels
and three roots,

May we accomplish all our aspirations just as we have wished,

And become a guide to lead all beings!
PRAYERS OF ASPIRATION

Wish-Fulfilling Feast of Siddhis
An Aspiration Prayer to Orgyen Rinpoche

by Jamyang Khyentsé Wangpo

The ‘vajra nature of the mind’ is the space of primordial wisdom.

And inseparable from it in every way is Pema Tötreng Tsal.

You who are one with him, all-pervasive lord, glorious lama,
NYING NE SOLWA DEP SO CHIN GYI LOB
From my heart I pray, grant me your blessing!

GANG KU TONG WE TAMAL TRULNANG GAK
Simply to see your form puts a stop to ordinary deluded perception,

SUNG SANG TO PE DECHEN YESHE KYE
Simply to hear your secret voice arouses the wisdom of great bliss,

DRENPA YI KYANG SI SHYI'JIK TROK PE
Simply to think of you snatches away all fear of samsara and nirvana

PA CHIK LAMA BO DO TSÊWE GONG
Lama, my only father, I cry out to you: think of me with love.
I and those like me, beings who are worn and weary,
with no-one to protect us,

Are drowning in samsara’s ocean of suffering,

Since we have no other refuge or protection but you, lord,

Swiftly make this, our pure aspiration, fulfil its aim.

Here and now, eliminate the harm caused by illness, döns,
jungpos and the like;
<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
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<tbody>
<tr>
<td>1</td>
<td>Pacify all circumstances unfavourable for practising the Dharma.</td>
</tr>
<tr>
<td>2</td>
<td>Increase our long life, merit, prosperity, the qualities due to study and realization,</td>
</tr>
<tr>
<td>3</td>
<td>Favourable circumstances and everything positive and good.</td>
</tr>
<tr>
<td>4</td>
<td>Ultimately, grant us your blessing so that when we have cultivated a deep experience of renunciation and bodhichitta,</td>
</tr>
<tr>
<td>5</td>
<td>And appearance, sound and awareness arise as deity, mantra and dharmakaya,</td>
</tr>
</tbody>
</table>
Then through the special vajra path of primordial purity and spontaneous presence,

We may attain the supreme among siddhis, enlightenment.

If, in this life, I cannot follow through to completion,

When the clear light dawns at death, let me behold in it

The ultimate presence of Padmasambhava, and abiding there, inseparable,
May I be liberated into the dharmakaya space of the nature of all things.

But if, at that point, I fall under the control of dualistic delusion,

And the appearances of the bardo of becoming arise,

Then let the kind and compassionate Guru, “Lake-born Vajra”,

Come to welcome me, with throngs of dakas and dakinis,
Amid the sounds of music, and a falling cascade of flowers;

Saying “Only child of ours, come now to the Mountain of Glory”,

Calling me by name, and leading me to this paradise on earth,

To the city of Lotus Light!

Once there, constantly practising the dharma of the supreme vehicle of Dzogpachenpo,
Along with the hosts of vidyadharas and dakinis,

May I become skilled in the great secret path of ripening
and liberation,

And swiftly attain the sublime level of the four kayas.

Then, may the non-partisan, Rimé, teaching flourish
and spread,

May the lives of the supreme holders of the teaching be
secure for ages to come,
BÖ KHAM DÜ KYI GÜ PA KUN SHYI SHYING

May all the degeneration of this time in the land of Tibet be pacified,

DZOG DEN SAR PÉ GA TÖN GYÉ PAR SHOK

And the joy and happiness of a new age of perfection increase and prevail.

DOR NA DI NÉ CHANG CHUB NYINGPÖI BAR

Finally, from now until attaining the essence of enlightenment,

PALDEN LAMA YI SHYIN NORBÜI SHYAB

May the feet of the glorious lama, the wish-fulfilling gem,

NYING Ü PEMOR DRAL MÉ TAK SHYUK NÉ

Rest forever, uninterruptedly, on the lotus at the centre of my heart,
Granting auspiciousness so that all good things in samsara and nirvana increase!

Through the blessing of the great master of Orgyen who knows past, present and future, in the natural gathering place of dakas and dakinis, Drakmar Zangyak Namkha Dzong, on the upper slopes of Tibet's five peaked mountain, while celebrating the tsok feast on the tenth day of the waxing moon of the miracle month of the Male Iron Dog year (1850), called 'the common one', the vidyadharā Khyentsé Wangpo, favourite servant of the omniscient Guru, made this prayer, and may it be blessed so that it comes to pass exactly as it says. Sarva mangalam!
The Chariot of the Vidyadharas
An Aspiration Prayer for
Travelling to the Realm of Lotus Light

by Jamyang Khyentsé Wangpo

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

MI SHIK TIG LÉ CHENPÔI YESHÉ NI
The wisdom of the great, indestructible tık lé

ŌSEL NYUK MÉ KHA YING DANG PÉ NGŌ
Shines in the limpid sky of innate clear light,
And the unity of space and wisdom, like a rainbow, appears for all to see.

As the supreme, naturally emanated realm of Lotus Light.

In an expanse of rings of rainbow light, the direct realization of dharmata, Rises the great mansion, the increasing of experience, Where throngs of dakas and dakinis, awareness reaching fullness,
Enact vajra dances and song, the exhaustion of phenomena beyond the mind.

In its centre preside the primordial lord Amitabha,

The great treasure of compassion, Padmapani,

And the three kayas all-embodied, the immortal Tötreng Tsal,

With his eight principal emanations and others, all manifesting to tame beings each in their own way.
Here, in this gathering-place of the great magical net

Of your infinite display of aspects and forms,

May I and others, the ocean of sentient beings pervading space,

All be born the instant we depart this life.

Once there, taking the special path of the four vidyadhara stages,
May we swiftly attain the level of the Lake-born Guru,

Who embodies oceans of kayas and wisdom,

And spontaneously fulfil the benefit of ourselves and others!

These were the words of the holy one among the vidyadhars, Jamyang Khyentse Wangpo. Siddhirastu!
Long Life Prayers
Prayer for the Long Life of His Holiness the Dalai Lama

GANG RI RAWÉ KORWÉ SHYING KHAM SU
In the heavenly realm of Tibet, surrounded by a chain of snow mountains,

PEN DANG DÉWA MALÚ JUNGWÉ NÉ
The source of all happiness and help for beings

CHENREZI WANG TENZIN GYATSO YI
Is Tenzin Gyatso—Chenrezig in person—

SHYAP PÉ KAL GYÉ BAR DU TEN GYUR CHIK
May his life be secure for hundreds of kalpas!
Prayer for the Fulfilment of His Holiness’s Aspirations

You make the path that combines emptiness and compassion grow clearer and clearer,

Lord of the teachings and beings in the Snowy Land of Tibet,

To you, the Lotus Holder Tenzin Gyatso,

We pray: may all your wishes be spontaneously fulfilled!

In accordance with the prayers made by Kyabjé Dilgo Khyentsé Rinpoche, these are the blessed words of His Holiness himself. Sarva mangalam!
Prayer for the Long Life of
Kyabje Sakya Trizin

NGAK WANG GYU TRUL LHA RIK KHÖN GYI DUNG

Lord of Speech, magical emanation of the noble Khön family,

DRO KUN GA DZÉ TEKCHEN DO NGAK LAM

You bring happiness to all beings through the sutra and tantra paths of the great vehicle,

PEN DEI PAL DU BAR WÉ TRIN LÉ CHEN

Your enlightened activity brings tremendous benefit and happiness,

SAM PEL WANG GI GYAL PO SHYAP TEN SOL

Wish-granting king of power, may your life be secure and long!
Prayer for the Long Life of
Kyabjé Minling Trichen Rinpoche

OM SWASTI
Om svasti!!

GYUR MÉ DÉ CHEN KUN KHYAB DORJÉ SEM
The all-pervading, vajra mind of unchanging great bliss,

KUN ZANG YESHÉ GYU TRUL KHIRLO GÖN
Lord of the mandala of magical illusion, pure, ever-perfect wisdom,

GÈ LEK PEN DÉI DÔ JO WANG GI GYAL
Powerful king who bestows virtue and goodness, benefit and happiness,

1 Svasti means svasthi = peace, happiness and well-being
I pray that your secret body, speech and mind may remain forever firm.

By Kyabje Dilgo Khyentsé Rinpoche
Prayer for the Long Life of  
Kyabjé Penor Rinpoche

NGA GYÉI TSUK GYEN PEN CHEN BIMALA  
You are the crown jewel of five hundred panditas,

LAR YANG SIPAR ZUNG WÉ TSUL TÓN SHYING  
The Mahapandita Vimalamitra, who has taken birth  
    once more;

NYINGPÖI TENPA PEL LA DA DRAL WA  
You who are unrivalled in spreading the Heart Essence of  
    the teachings:

PÉMA NORBÜI SHYAP PÉ TAK TEN SHOK  
Pema Norbu, may your life be forever firm!

Composed by Khenchen Ngagi Wangpo (Khenpo Ngakchung)
Prayer for the Long Life of
Kyabje Trulshik Rinpoche

OM SWASTI
Om svasti!

TUB TEN CHI DANG NGA GYUR ZAB SANG SOL

Lord who possesses the treasure of the essential realization
of the vast expanse–

LONG CHEN GONG CHU DZO NGA DUL DZIN JE

The traditions of the Buddhadharma in general, and especially
the profound secret mantra of the Ancient Translation school,

GYUR ME NGAK WANG CHO KYI LODRO SHYAB

Holder of the vinaya discipline, Gyurmé Ngawang
Chökyi Lodrö.
KU TSÉ TEN CHING DZÉ TRIN LHUN DRUP SHOK

May your life be forever firm, and may your enlightened activity be spontaneously accomplished!

This carries the exceptional blessing of vajra speech, being the words of the supreme all-knowing vajradhara and lord of refuge, His Holiness the Dalai Lama.
Prayer for the Long Life of Kyabje Dodrupchen Rinpoche

Through the power of the ocean-like, unfailing sources of refuge,

May Jikmé Tubten Trinlé Palbar's

Lotus feet remain indestructible and stable for hundreds of aeons,

And may he accomplish his vast purpose for the teaching and for sentient beings!
Prayer for the Long Life of Dzogchen Rinpoche

Through the power of the ocean-like, unfailing sources of refuge,

Supreme son of the buddhas, Pema Rigdzin,

Lord of siddhas, who has realized the fearless clarity of mind, Jikme Losal Wangpo:

May your life be secure and firm, and may your activity radiate in all directions!

Composed by Kyabjé Dudjom Rinpoche
Prayer for the Long Life of Shechen Rabjam Rinpoche

The tradition of Samantabhadra and Padmakara is the Great Perfection, Dzogpachenpo.

For its teachings you are a brilliant sun, beyond compare, infinite in your wisdom,

Peerless great lion of the Dharma, of teaching and practice:

May your secret body, speech and mind remain steadfast and indestructible!

These lines, which carry the blessing of the speech of Shechen Gyaltshab Rinpoche, Padma Vijaya, were adapted by Kyabje Dilgo Khyentse Rinpoche as a prayer for the long life of the Seventh Shechen Rabjam Rinpoche.
Prayer for the Long Life of
Dzongsar Jamyang Khyentsé Rinpoche

OM SWASTI
Om svasti!

TUPTEN YONG DZOKNGA DAK KHYENTSÉI GAR
Dance of wisdom (Khyen) and love (tse), sovereign of the entire Buddhist teaching.

ZAP GYÉ LUNGTOK CHÖKYI GYATSO CHÉ
You have mastered the great Dharma-ocean of transmission and realization, profound and vast,

SEN SAM GOMPÉ WANG GYUR CHOKTRUL GYI
Through hearing, reflecting and meditating.
Supreme incarnation, may your aspirations be fulfilled, and may your life and activity be infinite.

The humble disciple Mangala Shri Bhuti (Dilgo Khyentsé Rinpoche) made this prayer in the vajra cave of Kurje, which bears the imprint of Guru Rinpoche’s body, in Bumthang in Bhutan, when presenting an offering cloud of teachings from the kama transmission of the Ancient Translation tradition.
Prayer for the Long Life of Dilgo Khyentsé II of Shechen,
Urgyen Tenzin Jigme Lhundrup

Om svasti!

Through the compassion of the infinite buddhas and bodhisattvas,

And the blessing of wondrous gurus, devas, and dakinis,

The beloved master Khyentsé, treasure of knowledge and love,
SAM SHYIN TRUPÉ DÖ KAR TSUNGDA DRAL
Has manifested his matchless compassion, just as all have wished:

ORGYEN JÉ DANG RIDRAL DO NGAK KYI
Fearless Holder of the Teachings of the Lord of Orgyen

And of the non-partisan tradition of sutras and tantras,

SHYAP PÉ MISHIK DORJÉI KHAM SU TEN
All-victorious one, let your life be forever firm and indestructible;

PEN DEI SHYÉ DÖN MA BÉ LHUNDRUP SHOK
And accomplish, spontaneously and without effort, your vision—of present happiness and ultimate bliss!
For the sake of auspiciousness, our guide throughout samsaric existence and the peace of nirvana, our refuge and protector, the supreme lord of victorious ones, His Holiness the Dalai Lama, kindly bestowed a name upon the precious incarnation of the lord of refuges, the great Vajradhara Dilgo Khyentse, at the long life cave of Marakika, at the same time as he was offered a set of robes. There, on the excellent eighth day of the waxing phase of the auspicious eleventh month of the Wood Pig year—Friday, 29 December 1995—the bewildered bhiksu Shadeu Trulshik, Vajindra Dharmamati, wrote and offered this, with a single-minded aspiration. Jayantu!
Prayer for the Long Life
of the 4th Chokling Rinpoche

OM SWASTI

Om svasti!

RIGDZIN DRUP GYÉ CHIMÉ PÉMA JUNG

Padmakara, the forefather of the hundred accomplished Vidyadharas,

DECHEN GYURME GYU TRUL YIDAM LHA

Yidam deities, magical manifestations of unchanging Great Bliss,

DORJÉ CHÖ SUNG KHANDRÖ TSOK CHÉ KYI

The assembly of Vajra Guardians and Dakinis,
DEN CHIN MEJUNG NÙ TÚI SHIPA TSOL

Grant us your true blessing, that we may know your wondrous power!

NGA GYUR KA TER TEK CHOK MINDROL GYI

You who are the prince of scholars and sages,

TENDZIN KHEDRUP WANGPO KU TSE DANG

Holder of the teachings which mature and liberate beings,

TUK KYÉ TRINLÉ KARPO DA SHYÓN SHYIN

The Supreme Vehicle of the Ancient Translation (Kama and Terma),

CHARWÉ CHOK LÉ NAMPAR GYAL GYUR CHIK

May your life, Bodhicitta and virtuous activity, like the arising moon, be victorious over all!
KA BAP DÜN DEN TER CHEN CHÖ KYI JÉI

May the tradition of the Lord of Dharma (the Great Terton),

RING LUK SI TAR DZOK DEN DÜ TÖN SHYIN

Which possesses the seven special direct blessings,

GÉ TSEN MEJUNG SHIPÉ METOK GI

Remain strong and complete until the very end of samsara.

JIKTEN SUM NA TAKTU DZE GYUR CHIK

And may the Three Worlds be forever adorned with this spring flower of wondrous virtue!

This was composed to fulfill the wish of the 16th Gyatwa Karmapa.
Prayer for the Long Life of Orgyen Tobgyal Rinpoche

OM SWASTI
Om svasti!

MI SHIK TIKLÉ GÖNPO TSÉ TAYÉ
Indestructible tiklé, the protector Boundless Life
(Amitayus),

DÜ PUNG JOM DZÉ LHAMO NAM PAR GYAL
Sarvavijaya who destroys the forces of Mara,

PAK SHYI YUM GYUR JETSÜN YI SHYIN KOR
And the mother of the four Aryas, Jetsün Yishyin Khorlo,
DENG DIR GONG LA TSE WANG NGÖDRUP TSOL

Think of us and grant us the siddhi of power over life!

ORGYEN BIMA NGA DAK YAP SÉ KYI

Out of love, you appear as one who furthers the enlightened activity

TRINLÉ CHOK KÜN PELWÉ CHE PO RU

Of the masters in the lineages of Padmasambhava and Vimalamitra.

TSÉ WÉ YONG SHAR TOP CHÚI SEM PA CHÉ

A great being with the ten powers of a Buddha.

MI NUP GYAL TSEN CHEN POR TAK TEN SOL

May you always remain like a great victory banner!
With the foundation of renunciation, pratimoksha vows and discipline,

And the truly excellent Bodhicitta in full blossom,

You carry the weight of the unsurpassed results of the secret mantra.

Vajra holder, keeper of the three vows, may your life be secure!

Through the power of this one-pointed prayer,
PALDEN LAMÉ SHYAP Pé TENPA DANG

May the life of this glorious master remain secure!

SHE DRUP DAR GYÉ GENDÜN DÉ NYI PEL

May the study and practice of the Dharma spread and
the two sanghas increase!

JIKTEN DÉ SHYING KYI PÉ TASHI SHOK

And may all be auspicious for peace and happiness
throughout the world!
Prayer for the Long Life of Khyentsé Sangyum, Khandro Tsering Chödrön

"Removing Obstacles in the Life of the Dakini"

OM AH HUNG VAJRA GURU PEMA SIDDHI HUNG

LAMA KUNDŪ PÉJUNG YABYUM DANG

Embodiment of all lamas, Padmasambhava and Yeshé Tsogyal,

YIDAM YONG Dü DRUP PA KAGYÉ LHA

Assembly of all yidams, the eight Kagyé deities,

KHANDRO KUNDŨ DORJÉ PAKMO SOK

Embodiment of all the dakinis, Vajravarahi—
We invoke the power of truth of the all-pervading Three Roots!

Through your blessing, may all obstacles for the life of the supreme secret consort of long life, the Vajra Ocean,

Be liberated into the dharmadhatu,

And all danger, harm and the summons of the dakinis be averted!
MINGYUR DORJÉI SOK GI KAWA TEN

May the immutable vajra pillar of her life-force remain firm!

CHU DRUK GA SHYII LANG TSO RAP GYÉ SHING

For her, may youthfulness, the four joys, and all positive splendour grow ever more, and

EWAM ZUNG JUK CHAKGYA CHENPOR DOM

Sealed by Ewam, the indivisible union of Mahamudra,

PO MÉ TAKPA DAMPÉ TASHI SHOK

May all be auspicious, to attain the everlasting great transference!

May this prayer—written by Tabchok Pema Yeshé Dorjé (Jamyang Khentse Chökyi Lodrö) at the request of the devoted Parkó Chöpel, whose motivation is as pure as finest gold—be blessed by the Lotus-born Guru and his consort so that it becomes the cause for averting all dangers to the life of this dakini, and she may live long into the future. Sarvada mangalam.
Long Life Prayer for
Mayum-la Tsering Wangmo

Om Svasti!

Through the blessings of Shakyamuni, Ushnishavijaya and the like—

The buddhas, bodhisattvas and long-life deities,

May the life of Pema Tsering Wangmo remain secure,
SHYÉ DÖN LHUN GYI DRUBPAR SOLWA DEP

And may all her aspirations be spontaneously fulfilled.

In response to requests made together with the support of white offering scarves by the nuns of Lerab Ling, Ngawang Sangye, Damcho and Samten, the buddhist monk called Ngawang Chökyi Lodrö wrote this on the first day of the fifth month of the Water Sheep year (30th June, 2003) at the Dharma-centre of Lerab Ling. Virtue!
OM SWASTI CHIME KU NYÉ PÉMA JUNG NÉ DANG

Om svasti! Through the power and blessing of Padmasambhava, who has attained the deathless wisdom body, and

JETSÜN NYUR MA PALMÖI TU JIN GYI

The Glorious Tara, swift to act,

TER CHEN SÖNAM GYALPÖI TRUL PÉ KU

May the incarnation of ‘the King of Merit’, the great Terton Sogyal,

SHYAP ZUNG TAK TEN TRINLÉ TAR CHIN SHOK

Enjoy a life that is secure and long: may all his enlightened activities be completely fulfilled!

On behalf of the matchless Sogyal Rinpoche, the glorious protector of the Vajrayana teachings and all beings—especially in the West—the Buddhist monk Shadeupa Trulshik Ngawang Chökyi Lodrö composed this long life prayer in a single verse, along with his heartfelt prayer that it be accomplished!
OM SWASTI PÉMA JUNG NÉ BIMA MITRA SOK

Om svasti! Vidyadharas of immortality: Padmakara, Vimalamitra and the rest,

CHIMÉ RIGDZIN DRUP PÉ DEN TU YI

Let your power and your truth

PALDEN LAMÉ SHYAP PÉ YUN TEN TÉ

Make this glorious Lama’s life be firm and long,

PEN DÉI DZÉ TRIN DZAM LING KUN KHYAP SHOK

And the whole world be filled with the help and happiness brought by his enlightened actions!

The Rigpa Sangha requested me for a prayer for Sogyal Rinpoche’s long life, and I too felt a strong and sincere wish for this as well. So I, Nyosbul Khenpo Jamyang Dorje, composed this prayer, and offer it so that it becomes a cause for the life of this Lama, the glorious protector, to be secure and long.