Workshop 3     |     Room: Crestone Peak I     |    4:30–6:30pm, October 4, 2014

Translating Sadhanas & Rituals

with Stephen Gethin, Larry Mermelstein, Anne Klein

Anne Klein’s Presentation

Anne Klein
(Rice University)

Anne Carolyn Klein/Rigzin Drolma is a Professor and Former Chair of Religious Studies at Rice University, and Founding Director of Dawn Mountain (www.dawnmountain.org). Her six books include Heart Essence of the Vast Expanse: A Story of Transmission, Meeting the Great Bliss Queen, Knowledge & Liberation, and Paths to the Middle as well as Unbounded Wholeness with Geshe Tenzin Wangyal Rinpoche. She has also been a consulting scholar in several Mind and Life programs. Her central thematic interest is the interaction between head and heart as illustrated across a spectrum of Buddhist descriptions of the many varieties of human consciousness.
Jigme Lingpa's Foundational Practices

*Heart Essence of the Vast Expanse*

(_Longchen Nyingthig Ngöndro_)

*Chantable English Practice Text*
Heart Essence transmission: A field of Refuge
Boudhanath Stupa
Katmandu, Nepal
Saga Dawa 2009
Great Blazing Bliss

by Mipham Rinpoche

ॐ आह हुँ म ह्रीः

Dechen Barwa Wang Gi Pho Drang Du
Great bliss blazing power palace where

देण तोंग सोसर तोग्पे येशे कु

De Tong Sosor Togpe Yeshe Ku
Wisdom Ones know bliss and emptiness—

मा चाघ दे दे न पेमे रम्जिन ले

Ma Chag De Den Pemey Rangzhin Ley
Blissful lotus ones with no craving

दोर्जे न्यिमा नाङ्गवा चेन पो पेल

Dorje Nyima Nangwa Chen Pö Pel
Vajra sun great glory shines from there.

चोकु नाङ्गवा ताये दोर्जे चो

Chöku Nangwa Taye Dorje Chö
True-form² Amitabha; Dorje Chö;

जिंग्तन वांग चुङ तु जे जे चाघ जुग

Jigten Wang Chug Tug Jey Je Chag Zug
Lokesh Lord, compassion passionate;

पेमा ग्येल्पो खोर्दे न्गा वांग ग्युर

Pema Gyelpo Khorde Nga Wang Gyur
Lotus lord, master of world and peace;

नंग्स्री चिरोंग्स्के चेन हेरुका

Nang Sri Zil Nön Wang Chen Heruka
Power Heruka outshines all things.
Sangwa Yeshe Benzra Wara Hi
Sangwa Yeshe; Vajravarahi;

Demchog Döpey Gyelpo Dechen Ter
Demchog, Desire King, great bliss treasure;

Malü Kye Gü Yi Trog Rig Jema
Mind-muse Rigjema rules all mudras

Chog Tun Chag Gye Wang Chug De Tong Gar
High, low, dancing in bliss-emptiness.

Wang Dze Dorje Pao Dakki Tsog
Power-wielding dak and daki hosts,

Nang Tong Nyampa Tsönpö Ngang Nyi Du
You know seen and empty as the same.

Dorje Ku Yi Gar Gyi Sri Sum Yo
You dance, your vajra form shakes three worlds;

Gag Me Sung Gi Zhedrey Kham Sum Gug
Your laugh and ceaseless speech rouse three realms.

Özer Marpö Khorde Yong La Khyab
Red light rays suffuse all worlds and peace,

Sri Zhi Dang Jü Yo Zhing Dü Par Je
Stir and gather world, peace essences.
Dorje Chagpa Chen Pö Tug Gyi Ni
Grant the two feats, our supreme desire:

Nam Nyön Drub Dö Gü Chog Tsöl Zhing
Vajra passion of your own heart-mind.

Dorje Jakyu Zhagpa Chenpo Yi
With great vajra hooks and lassos you

Nang Sri Dewa Chenpo Dom Je Pa
Bind to great bliss all you know and see.

Taye Gyu Trul Dra We Röl Gar Jen
Dance, play in the endless magic net

Til Gyi Gong Bu Chewa Zhin Zhug Pe
Like sesame pods burst open with

Rabjam Tsa Sum Wang Gi Hla Tsog La
Three roots, power god host, vast array.

Gupe Söl Wa Deb So Jin Gyi Lob
Bless and grant as with respect I pray

Chog Tun Nyön Drub Dö Gü Pel Ta Dag
For unhindered siddhi power in

Tog Me Wang Du Jepay Nyön Drub Tsöl
All feats high and low that I desire.
Heart Essence, the Vast Expanse

by Rigzin Jigme Lingpa

Namo Guru Bhye
Homage to the guru.

NINE BREATHINGS

PURIFICATION OF WINDS

Oṃ Āḥ Hūṃ (white, red, blue) (21 times)

PURIFICATION OF SPEECH

Oṃ Āḥ Hūṃ (3 times)

Jc Wang Ram Yig Ley Jung Me Seg Ney
Red RAM fire burns away my tongue

O Mar Nampe Dorje Tse Sum Bub
Now a tri-spoked vajra of red light;

Āli Kālī Takor Tendrel Nying
Letters, inter-rising’s essence, there:

Mutig Treng Wa Tabū Yig Dru Ley
Wheels of pearl strands in its hollow core.

1 Thanks to Tulku Thondup, Adzom Rinpoche, Tulku Gyrme Tsering, Khetsun Sangpo Rinpoche, and Jermay Jamsu for checking the Tibetan. Tulku Thondup’s published Tibetan version in The Dzogchen Innermost Essence was used as a reference as was an undated Tibetan edition given to me in 1974. However all errors are our responsibility alone.
Their lights' gifts please buddhas, buddhas' heirs,

Return, clear speech-blocks, yield vajra voice.

All speech blessings, *siddhis*, I receive.

(Radiant white, set up counterclockwise, rotate clockwise, 3 or 7 times.)

A Ā, I Ī, U Ü, Ri Ri, Li Li, E Ai, O Au, Am Ah

(Red consonants, set up clockwise, rotate counterclockwise, 3 or 7 times.)

Ka Kha Ga Gha Nga Cha Chha Ja Jha Nya

Ta Th Da Dha Na Ta Tha Da Dha Na

Pa Pha Ba Bha Ma Ya Ra La Va Sha Sha Sa Ha Kshah

(Yellow letters, set up counterclockwise, rotate clockwise, 3 or 7 times.)

Ye – Dharma – Hetu Prabhava Hetum Tesham Tathagato Hyavadat
Tesham Cha Yo Nirodha Evam Vadi Mahashramanah Svaha

(Tibetan Pronunciation: Ye Dharma Hetu Trabhava, Hetum Tekham Thatagato Hyavadat, Tekkham Tsa Yo Nirodha Ewam Wadi Mahashramana Soha)
Calling the Lama

Lama know. Lama know. Lama know.

Nying Ü De Be Gesar Zhepa Ne
From faith, an open flower in my heart,

Kyab Jig Drin Jen Lama Yar La Zheng
Arise, sole refuge, my kind Lama.

Le Dang Nyön Mong Drag Pó Zirwa Yi
Coarse deeds and failings now afflict me;

Kelpa Ngenpa Dag La Kyob Pe Chir
Protect me from this difficult lot.

Chibor Dechen Khorlò Gyen Du Zhug
Arise, adorn my great bliss crown’s wheel.

Dren Dang She Zhin Kun Kyang Zheng Su Sól
Rouse me to be mindful and aware.
THE COMMON FOUNDATIONAL PRACTICES

I. Gratitude For My Precious Life

Da Re Nyelwa Yi Dag Dü Dro Dang
I am now free from eight great hardships:

Tsering Hla Dang La Lo Log Ta Jen
From (1) hell, (2) ghost state, and (3) animal life;

Sangye Ma Jön Zhing Dang Kugpa Te
Not (4) a long-lived god, nor (5) rudely wild;

Mi Khom Gye Le Tar We Delwa Tob
No (6) wrong views, (7) buddhas gone, nor (8) tongue-tied.

Mir Gyur Wangpo Tsang Dang Yul Ü Kye
I’m (1) human born, (2) with all my senses,

Le Ta Ma Log Ten La De Pa Te
(3) In a central land, (4) act well, (5) with faith.
Rang Nyi Jorwa Nga Tsang Sangye Jön
Graced by those five, and (1) Buddha’s coming,

Chö Sung Tenpa Nge Dang De La Zhug
(2) That he did teach, and (3) teachings remain;

She Nyen Dam Pe Zin Dang Zhen Jor Nga
(4) I’ve entered these, (5) held by good teachers.

Tam Je Rang La Tsang We Ne Tob Kyang
I’ve garnered these five, but even so,

Kyen Mang Nge Pa Me Pe Tse Pang Ne
Once this life ends, much is unstable;

Jig Ten Pha Röl Nyi Du Sön Par Gyur
I will be drawn into the next world.

Lo Na Chö La Gyur Jig Guru Khyen
Knowing Guru, guide me to Dharma.

Lam Göl Men Par Ma Tong Kun Khyen Je
All-Knowing Ones, keep me from wrong paths.

Nyi Su Me Do Drin Jen Lama Khyen
Kind Lama, one with these Ones, know me.
Appreciation of This Fortunate Human Life

Da Re Del Ten Dön Yö Ma Je Na
Failing good use of my good fortune,

Chi Ne Tar Pa Drub Pe Ten Mi Nye
I'll find no base for freedom later.

De Drö Ten La Sö Nam Ze Gyur Ne
Consuming merit with this fine life,

Shi We Og Tu Ngen Song Ngen Dror Khyam
Once dead I'll roam unfortunate realms:

Ge Dig Mi She Chö Kyi Dra Mi Tö
Not know right from wrong; hear no Dharma,

Ge We She Dang Mi Ja Tsang Re Che
Meet no teachers—great catastrophe.

Sem Jen Tsam Gyi Drang Dang Rim Pa La
Counting the beings in other realms,

Sam Na Mi Lü Tob Pa Si Ta Tsam
I know human life is more than rare,

Mi Yang Chö Me Dig La Jö Tong Na
And most lack the Dharma, do wrong deeds:

Chö Zhin Jö Pa Nyin Mö Kar Ma Tsam
Full human life, rare as daytime stars.

Lo Na Chö La Gyur Jig Guru Khyen
Knowing Guru, guide me to Dharma.

Lam Göl Men Par Ma Tong Kun Khyen Je
All-Knowing Ones, keep me from wrong paths.

Nyi Su Me Do Drin Jen Lama Khyen
Kind Lama, one with these Ones, know me.
The Eight Contrary Circumstances

Gel Te Mi Lü Rinchen Ling Chin Yang
If this jeweled isle, my own body

Lü Ten Zang La Jur Po Che Yi Sem
Has within it a very foul mind,

Tar Pa Drub Pe Ten Du Mi Rung Zhing
It is no base for liberation.

Khye Par Dü Kyi Zin Dang Dug Nga Trug
These contrary states: (1) a demon’s thrall,

Le Ngen Tog Tu Bab Dang Le Lö Yeng
(2) The five poisons, (3) felled by bad karma,

Zhen Khöl Dren Yog Jig Kyob Chö Tar Jö
(4) Lost to sloth (5) or a slave to others,

Mong Sog Dral Jung Kyen Gyì Mi Khom Gye
(6) Practice from fear or (7) as mere pretense,

Dag La Chö Kyi Gal Dar Hlag Pe Tse
(8) Dull minded and such—these eight counters.

When these contrary states do occur,
The Eight Counter-inclinations

Kyo She Chung Zhing De Pe Nor Dang Drel
(1) Weak world aversion, (2) no jewel of faith,

Dö Se Zhag Pe Jing Dang Kun Chö Tsub
(3) Bound by desire, or (4) crass in conduct,

Mi Ge Dig La Mi Dzem Le Ta Log
(5) Loose with wrong deeds, (6) extreme disinterest,

Dom Pa Nyam Shing Dam Tsig Relwa Te
(7) Vows in ruin, (8) pledges ripped apart—

These eight strong counter-inclinations.

When these contrary states do occur,

Lo Na Chö La Gyur Jig Guru Khyen
Knowing Guru, guide me to Dharma.

All-Knowing Ones, keep me from wrong paths.

Kind Lama, one with these Ones, know me.
II. Impermanence

Dan Ta Ne Dang Dug Ngel Gyi Ma Zir
Just now unscathed by pain or illness,

Dren Khöl La Sog Zhen Wang Ma Gyur Pe
Not ruled by others nor in their power,

Rang Wang Tob Pe Ten Drel Drig Dü Dir
A good time now of independence,

Nyom Le Ngang Du Del Jor Chü Sön Na
Which if I waste by being idle,

Khor Dang Long Chö Nycu Drelwa Ta
Not only family, friends, and wealth

Ta Ji Je Par Zungwe Lü Di Yang
But my own dear body soon will be

Mel Gyi Nang Ne Sa Chog Tong Par Kyel
Taken from bed to a barren place—

Wa De Ja Gö Khyi Yi Dre Pe Dü
A feast for foxes, vultures, and dogs.

Bardö Yul Na Jigpa Shintu Che
Then in the bardo I’ll find great fear.

Lo Na Chö La Gyur Jig Guru Khyen
Knowing Guru, guide me to Dharma.

Lam Göl Men Par Ma Tong Kun Khyen Je
All-Knowing Ones, keep me from wrong paths.

Nyi Su Me Do Drin Jen Lama Khyen
Kind Lama, one with these Ones, know me.
III. Karma: Cause and Effect of Actions

Ge Dig Le Kyi Nam Min Chi Zhin Drang | Right and wrong ripens and follows me.

IV. Sufferings of Samsara

Eight Hot Hells

Khyepar Nyalwe Jigten Nyi Sön Na  And then once on hell's hot iron ground;

Jag Seg Sa Zhir Tsön Gyi  Go Lü Dral  (1) Swords will slice my head and my body,

Sog Le Shog Dang To Lum Barwe Tsir  (2) Saws gash, and (3) hot molten hammers smash.

Go Me Jag Khyim Tumpor O Dö Bö  (4) I cry, choke, in sealed steel cell or (5) tombs;

Barwe Sel Shing Gi  Bug Dro Chur Tsö  (6) Hot spears impale, (7) in molten bronze boiled,

Kun Ne Tsa We Me Seg Gye Tsen Jig  (8) Seared by fierce fire—these eight hot hells.
Eight Cold Hells

Gang Ri Tug Pö Dab Dang Chu Khyag Kyi
On frozen peaks thick with ice and snow,

Jong Rong Ya Nge Ne Su BuYug Dreb
Narrow abyss, battering blizzards,

Drang Reg Lung Gi Tab Pe Lang Tso Ni
Beaten by winds cold and wild, my flesh

Chu Bur Jen Dang Hlagpar Dölwa Jen
(1) Blisters, (2) its sores open and glisten.

Me Ngag Gyun Mi Chepar Dönpa Yang
(3) My moans and wails arise ceaselessly.

Tsorwe Dug Ngel Nagpar Kawa Yi
(4) With pain increasingly hard to bear,

Zung Kyi Rab Tang Chi Khe Ne Pa Zhin
My strength ebbs like one sick unto death.

Shug Ring Dön Jing So Tam Pag Pa Ge
(5) Breath gasps, teeth chatter, and (6) my skin splits;

Sha U Tön Ne Hlagpar Ge Te Gye
(7) Wounds open, (8) flesh tears—these eight cold hells.
Four Neighboring Hells

De Zhin Pu Dri Tang La Kangpa Shog
(1) A field of razors slice through my feet,

Rel Dri Tsal Du Lü La Je 'Tub Je
(2) A forest of swords slash my body,

Ro Nyag Dam Tsü Tel Tsen Rab Me Long
(3) Caught in corpse mud, or (4) endless hot ash.

Two Lesser Hells

Nar We Nye Khor Wa Dang Gyur Wa Jen
And in impermanent lesser hells

Go Dang Ka Wa 'Tab Dang Tag Pa Sog
I'm trapped in doors, pillars, stoves, or rope,

Tag Tu Köl Zhing Chö Pe Nyi Tshe Wa
Being used always—the lesser hells.

Nam Drang Jo Gye Gang Le Jung We Gyu
When cause for any of these eighteen

Zhe Dang Drag Pö Kun Long Kye Pe Tse
Strong hateful intentions come about,

Lo Na Chö La Gyur Jig Guru Khyen
Knowing Guru, guide me to Dharma.

Lam Göl Men Par Ma Tong Kun Khyen Je
All-Knowing Ones, keep me from wrong paths.

Nyi Su Me Do Drin Jen Lama Khyen
Kind Lama, one with these Ones, know me.
Hungry Ghosts

De Zhin Phong La Nyam Mi Ga We Yul
In poor, ugly lands, even the names

Za Tung Long Jö Ming Yang Mi Drag Par
"Food," "drink," or "pleasure" are never heard.

Ze Kom Lo Dar Mi Nye Yi Dag Lü
Months and years pass, no food found, nor drink.

Ri Jing Dang Pe Tob Nyam Nam Pa Sum
Weak body, can't stand, and greed is cause

Gang Le Jung We Gyu Ni Ser Na Yin
For all the three types of hungry ghost.

Animals

Jig La Jig Za Sö Pe Jigpa Che
Each fears their death as another's meal;

Köl Zhing Jö Pe Nyam Tag Lang Dor Mong
Forced to serve others, blind to right, wrong;

Pha Ta Me Pe Dug Ngel Gyi Zer We
Suffering in endless pain whose seed

Sa Bön Ti Mug Mun Par Khyam Pa Dag
Is the dark dullness in which I roam.

Lo Na Chö La Gyar jig Guru Khyen
Knowing Guru, guide me to Dharma.

Lam Göl Men Par Ma Tong Kun Khyen Je
All-Knowing Ones, keep me from wrong paths.

Nyi Su Me Do Drin Jen Lama Khyen
Kind Lama, one with these Ones, know me.
V. Recognizing One’s Lapses: Relying on a Spiritual Friend

Chö Lam Zhug Kyang Nye Jö Mi Dom Zhing
I’ve found the path, yet curb not misdeeds;

Teg Chen Gor Zhug Zhen Phen Sem Dang Drel
Met Mahayana, yet help no one;

Wang Zhi Tob Kyang Kye Dzog Mi Gom Pe
Received four wangs, yet do not practice:

Lam Göl Di Le La Me Drel Du Söl
Lama, protect me from such wrong paths.

Ta Wa Ma Tog To Jö Jöpa Jan
I have no view, yet chatter nonsense;

Gom Pa Yeng Kyang Go Yul Ü Gog Tag
Though mind unstable, grind on with thought;

Jöpa Nor Kyang Rang Kyön Mi Sem Pe
I pay no heed to bad behavior:

Chö Dre Di Le La Me Dre Du Söl
Lama, free me from such crass Dharma.
Nang Par Chi Yang Ne Gö Nor La Sre
Near death, yet craving home, clothes, and wealth;

Na Tsö Yöl Yang Nge Jung Kyo She Drel
My youth gone, yet, not turned from this world;

Tö Pa Chung Yang Yön Ten Jen Du Lom
Though little learned, I claim great knowing:

Ma Rig Di Le La Me Drel Du Söl
Lama, free me from such ignorance.

Kyen Khar Chor Yang Dudzi Ne Kor Sem
Though it misleads, I seek amusement;

En Par Ten Kyang Rang Gyü Shing Tar Reng
Although alone, mind stiff as a log;

Dul War Ma Yang Chag Dang Ma Zhig Pe
Talk restraint, but desire and hate:

Chö Gye Di Le La Me Drel Du Söl
Lama, free me from the worldly eight.

Nyi Tug Di Le Nyur Du Se Du Söl
May I soon wake from this deep slumber;

Tri Mun Di Le Nyur Du Jung Du Söl
May I soon flee from this dark prison.
THE UNCOMMON FOUNDATIONAL PRACTICES

I. Refuge

Könchog Sum Ngo Desheg Tsawa Sum
In Three Real Jewels, three root Bliss Filled Ones;

Tsalung Ticulo Rangzhin Jangchub Sem
Channels, winds, bright orbs—this bodhi-mind;

Ngowo Rangzhin Tugje Kyilkhor La
Essence, nature, moving-love mandal

Jangchub Nyingpo Bardu Kyabsu Chi
Until full bodhi, I seek refuge. (3 times)

II. Bodhicitta Motivation

Ho Natsog Nangwa Chude Dzunri Kyi
Ho Like moons in water, sights deceive us;

Khorwa Lugu Gyudo Khyampe Dro
We ever roam bound in cyclic chains.

Rangrig Ösel Yingsu Ngelsö Chir
So all may rest in their clear mind-sphere,

Tseme Zhiyi Ngang Ne Semkye Do
I raise bodhi through four boundless states. (3 times)
III. Vajrasattva

Ah

Dag Nyi Ta Mel Ji Wo Ru
At the crown of my own head

Pe Kar Da We Den Gyi Ü
On white lotus and moon orbs

Hum Le Lama Dorje Sem
From Hum, Lama Dorje Sem:

Kar Sel Long Jö Dzog Pe Ku
Brilliant white, resplendent form

Dorje Dril Dzin Nyem Ma Tril
Holding vajra, consort, bell.

Khyö La Kyab Söl Dig Pa Jong
Protect me and purify

Gyö Sem Drag Pö Töl Lo Shag
These wrongs I rue and show you

Chin Che Sog La Bab Kyang Dom
I bind, though it cost my life.

Khyö Tug Da Wa Gye Pe Teng
On a moon disc at your heart

Hum Yig Ta Mar Ngag Kyi Kor
Mantra circles your heart Hum

De Pa Ngag Kyi Gyü Kul We
Which I chant, invoking you.

Yab Yum De Röl Jor Tsam Ne
From the play of yab yum joined,

Dü Tsi Jang Chub Sem Kyi Trin
Nectar clouds of bodhi mind,

Ga Bur Dul Tar Dzag Pa Yi
Camphor droplets descending

Dag Dang Kham Sum Sem Jen Gyi
All my own and all others'

Le Dang Nyön Mong Dug Ngel Gyü
Deeds and wrongs—pain’s real causes—

Ne Dön Dig Drib Nye Tung Drib
Sickness, harmers, dirt, false views,

Ma Lü Jang War Dze Du Söl
And all stains please purify.
The Hundred-Syllable Mantra

Om Bendzra Satva Samaya

Manu Palaya

Bendzra Satva Tvenopa

Tishtha Drhdho Me Bhava

Suto [Khayo] Me Bhava

Supo [Khayo] Me Bhava

Anu Rakto Me Bhava

Sarva Siddhi Me Trayatsha

Sarva Karma Su Tsa Me

Tshittam Shri Yam Kuru Hüm

Ha Ha Ha Ha Ho

Bhagavan Sarva Tathagata

Bendzra Ma Me Muntsa

Bendzri Bhava Maha Samaya Sattva Āḥ
Gön Po Dag Ni Mi She Mong Pa Yi
Protector, in my dark delusion,

Dam Tsig Le Ni Gel Zhing Nyam
I broke and ruined pledges.

Lama Gönpo Kyab Dzo Jig
Lama, master, refuge trove,

Tso wo Dorje Dzin Pa Te
Exalted vajra-holder,

Tugje Chenpo Dag Nyi Jen
So compassionate, supreme,

Dro We Tso La Dag Kyab Chi
To you I go for refuge.

Recite respectfully:

Ku Sung Tug Tsa Wa Dang Yen Lag Gi Dam Tsig Nyam Chag Tamje Tollo Shag So

Digpa Dang Drib Pa Nye Tung Drime Tsog Tam je Jang Zhing Dagpar Dzedu Söl

I present and confess all broken pledges, main and secondary, of body, speech, and mind. Please clean away and purify my entire accumulation of sins, obstructions, faults, and infractions.
Vajrasattva, smiling with delight, grants my wish, saying, "Child of good family, all your sins, obstructions, faults, and infractions are purified."

I feel Vajrasattva melt into light and dissolve into me; thereby, I too become Vajrasattva, appearing and empty, like a reflection in a mirror. The four luminous letter-clusters (OM, VAJRA, SATI, and TVA) encircle my heart-life syllable HUM and radiate light. As this light extends throughout the three realms, all environments and beings are buddhaffied into the very nature of the land and inhabitants known as the five Vajrasattva families.

Om Bendzra Sattva Hüm

(Recite as many times as possible, then remain in equipoise.)
IV. Mandala

Om Ah Hum

Tong Sum Jigten Je Wa Trag Gye Zhing
Offering a billion jewel-filled worlds—

Rinchen Na Dun Hla Mi’i Jor Pe Tam
Worlds of all divine and human wealth—

Dag Lü Longjö Je Pa Yong Bul Gyi
Also, my own body, resources.

Chö Kyi Khorlö Gyrur We Si Tob Shog
May I turn the wheel as Dharma lord.

Og Min Dechen Tug Po Kö Pe Zhing
Offering lands of bliss and beauty,

Nge Pa Nga Den Rig Nge Tsom Bu Jen
Fivelfold pure lands of five families,

Dö Yön Chö Pe Trin Phung Sam Ye Pa
Countless clouds of pleasing offerings—

Phul We Long Kū Zhing La Jō Par Shog
May I enter Rich-form buddha lands.

Nang Sri Nam Dag Zhön Nu Burn Pe Ku
Offering pure worlds and vase of youth,

Tug Je Ma Gag Chö Nyi Röl Pe Gyen
Ceaseless love lit by the playful real,

Ku Dang Tīgle Dzin Pa Nam Dag Zhing
Purely perceived buddhas and bright orbs—

Phul We Chö Kū Zhing La Jō Par Shog
May I know the True-form buddha-lands.
V. Severance: A Beggar's Way of Accumulating Merit

Phat

Lü Je Dzin Bor We Hla Dù Chom
Body fondness done, god-fiend slain;

Sem Tsang Pe Go Ne Ying La Tön:
Mind soaring to space through my crown;

Chi Dag Gi Dù Jom Trö Mar Gyur
Death fiend slain, and I am Tromo.

Ye Nyön Mong Dù Jom Dri Gug Gi
Stain fiend slain with my right hand's knife,

Zug Phung Pö Dù Jom Tö Pa Dreg
Form-demon slain by smashing skull

Yön Le Je Tsul Gyi Bhandha Tog
Left hand holds skull and takes it to

Kusum Gyi Mi Gò Gye Pur Zhag
Tripod skull stove, the three kayas.

Nang Tong Sum Gang We Bam Ro De
My corpse there, like the cosmos large,

Ah: Tung Dang Ham Yig Gi Dutsir Zhu
Melts to nectar through Ah and Ham;

Dru Sum Gyi Nü Pe Jang Pel Gyr:
Grows pure, swells, and changes through three:

Om Ah Hüm

(Repeat these as many times as you can.)

Phat

Chö Yul Drön Gyi Tug Dam Kang
High guests are fully satisfied,

Tsog Dzog Ne Chog Tun Ngön Drub Tob
Feast is complete, siddhis attained.

Mar Khor We Drön Nye Len Chag Jang
Low guests are sated, my debts paid;

Khye Par Du Nö Je Geg Rig Tsim
Harmers, obstructers satisfied.

Ne Dön Dang Barche Ying Su Zhi
Ills, evil, blocks calmed in the sphere,

Kyen Ngen Dang Dag Dzin Dul Du Lag
Foulness, clinging, blasted to dust

Tar Chö Ja Dang Chö Je Chö Yul Kun
Till gift, giver, and giving are

Shi Dzog Pa Chen Por Ma Jö Ah
Dzogchen nature uncontrived. Ah
VI. Guru Yoga

E Ma Ho

Rang Nang Hlun Drub Dag Pa Rab Jam Zhing
Endless land, pure self-risen vision,

Kö Pa Rab Dzog Zang Dog Pel Ri Ü
Splendid Copper Mountain fully there.

Rang Nyi Jetsun Dorje Neljor Ma
Me, Vajrayogini, at center:

Zhel Jig Chag Nyi Mar Sel Dri Tö Dzin
One head, two hands, clear red in color,

Zhab Nyi Dor Tab Jen Sum Nam Khar Zig
Curved knife and skull, my three eyes skyward,

Ji Wor Pema Bum Del Nyi De Teng
Poised to dance, standing on sun and moon.
Kyab Ne Kun Dü Tsa We Lama Dang
On my crown lotus, my root lama,

Yer Me Tso Kye Dorje Trul Pe Ku
One with all refuge, Lake-Born Tulku,

Kar Mar Dang Den Zhön Nū Sha Tsug Jen
Red-tinged white skin, youthful, wearing gown,

Phö Kha Chö Gō Za Ber Dung Ma Sōl
Dharma robes, and fine brocaded shawl.

Zhel Jig Chag Nyī Gyal Po Röl Pe Tab
One face, two hands, royal in bearing,

Chag Ye Dorje Yön Pe Tö Bum Nam
Right hand, vajra holds, skull-vase in left,

U La Dab Den Peme Nyen Zhu Sōl
Wearing the hat of Pema Nyen Zhu.

Chöṅ Khung Yön Na De Tong Yum Chog Ma
At left arm, his bliss-emptiness yum

Be Pe Tsul Gyī Kha Tam Tse Sum Nam
In her secret form, three-pointed staff.

Ja Zer Tīgle Ō Phung Long Na Zhug
He rides glowing rainbow-orbed expanse.

Chi Khor Ō Nge Drā We Dze Pe Long
With five lights laced all round that expanse

Trul Pe Je Bang Nyī Shu Tsa Nga Dang
Where the lord with twenty-five tulkus,

Gya Bō Pan Drub Rig Dzin Yi Dam Hla
Sages from India and Tibet,

Khandro Chö Kyong Dam Jen Trin Tar Tib
Rigzin, yidams, gods, dakinis, and

Sel Tong Nyam Ne Chen Pō Ngang Du Sel
Protectors, vowed ones, gather like clouds,
Shining in one empty clarity.
The Seven-Line Prayer

Hūṃ

Orgyen Yul Gyi Nubjang Tsam
Northwest Orgyen’s border, there

Pema Gesar Dongpo La
On a blooming lotus stem:

Yantsen Chog Gi Ngöndrub Nye
Powers amazing and supreme,

Pema Jungne Zhesu Drag
Widely known as Lotus Born,

Khordu Khandro Mangpö Kor
With dakinis all around.

Khye Kyi Je Su Dag Drub Kyi
I do practice as you did.

Jin Gyi Lab Chir Sheg Su Sol
Please bring your waves of splendor

Guru Pema Siddhi Hum
Guru, bring me *siddhis* Hūṃ
The Seven-Branch Puja

Hrih

Dag Lü Zhing Gi Dul Nye Du
Bowling emanated forms,

Namparam Trul We Chag Tsel Lo
Many as sands in all worlds,

Ngö Sham Yi Trul Ting Dzin Tü
Offering you all good things

Nang Sri Chö Pe Chag Gyar Bul
Present here or imagined.

Go Sum Mi Ge Le Nam Kun
Shining dharma-vehicle light

Ösel Chö Kü Ngang Du Shag
On all wrongs of my three doors.

Den Pa Nyi Kyi Dü Pa Yi
I rejoice in all good deeds

Ge Tsog Kun La Je Yi Rang
Encompassed by the two truths.

Rig Jen Sum Gyi Dul Ja La
Please turn the three Dharma wheels

Teg Sum Chö Khor Kor War Kul
As suits your students’ learning.

Ji Si Khor Wa Ma Tong War
Please don’t pass to nirvana

Nya Ngen Mi Da Zhug Söl Deb
Till samsara is empty.

Dü Sum Sag Pe Ge Tsa Kun
May all goodness of all time

Jang Chub Chen Pö Gyu Ru Ngo
Cause the great enlightenment.
Calling the Lama

*With strong devotion:*

Jetsun Guru Rinpoche

Jetsun Guru Rinpoche,

Khye Ni Sangye Tam Je Kyi
In you wondrously are one

Tugje Jinlab Dü Pe Pel
All buddhas’ love and blessings,

Sem Jen Yong Kyi Gön Jig Pu
Sole protector of us all.

Lū Dang Long Jö Lo Nying Drang
Body, goods, mind, heart, and breast,

Tö Pa Me Par Khye La Bul
I offer to you freely;

Di Ne Jang Chub Ma Tob Bar
Please heed all my highs and lows

Kyì Dug Leg Nye To Men Kun
From now till enlightenment.

Je Tsun Chen Po Pe Jung Khyen
Great Jetsun Lotus Born One.

*Om Āh Hūṃ Bendzra Guru Pema Siddhi Hūṃ*¹

(Repeat 100 times)

---

¹ The Sanskrit mantra appears as *Om Āh Hūṃ Vajra Guru Padma Siddhi Hūṃ*. Above is the Tibetan pronunciation.
With strong feeling, stirring mind and body, recite:

Dag La Re Sa Zhen Na Me
With no other place of hope

Da Te DÜ Ngen Nyig Me Dro
In the dregs of time I now

Mi Zö Dug Ngel Dam Du Jing
Sink in swamps unbearable.

Di Le Kyob Shig Maha Guru
From this save me, great Guru;

Wang Zhi Kur Jig Jin Lab Jen
Grant the four wangs, Blessed One.

Tog Pa Por Jig Tug Je Jen
Spark my knowing, Loving One.

Drib Nyi Jong Shig Nü Tu Jen
Ban both barriers, Powerful One.

(If possible recite one hundred times, or repeat this verse three times, reciting one hundred mantras each time)

Om Āh Hüm Bendzra Guru Pema Siddhi Hüm
Nam Zhig Tse Yi Dü Je Tse
When my time of life has passed,

Rang Nang Ngä Yab Pel Ri Zhing
May I on great Ngayab Mount,

Zung Jug Trul Pe Zhing Kham Su
Land of unified tülku,

Zhi Lü Dorje Neljor Ma
In Vajrayogini form

Sel Tser Ö Gyi Gong Bu Ru
Sparkling clear and radiant,

Gyur Ne Jetsun Pe Jung Dang
One with Jetsun Pema Jung.

Yer Me Chenpor Sangye Tc
Awakening in that state,

De Dang Tong Pe Cho Trul Gyi
May I with great wisdom play,

Yeshe Chenpö Rölpö Le
Magic bliss, empty display,

Kham Sum Sem Jen Malü Pä
Be guide and inspiration

Drenpe Depön Dam Pä Ru
For all beings in all realms:

Jetsun Peme Uğ Jung Söl
Jetsun Pema, make it so.

Sölwa Nying Gi Kyil Ne Deb
Praying from my heart center,

Kha Tsam Tsig Tsam Ma Yin No
Not just mouthings, not just words,

Jinlab Tug Kyi Long Ne Tsöl
Bless me from your heart expanse;

Sam Dön Drub Par Dže Du Söl
Fulfill my aspirations.

Oṃ Āḥ Hūṃ Bendzra Guru Pema Siddhi Hūṃ

(Repeat many times)

1 Some monastic traditions place this verse here, others on p.44; some seem to sing it in both places.
VII. Prayers to the Lineage Lamas

E Ma Ho

Gya Che Chog Hlung Drelwe Zhing Kham Ne
From lands unmarked by size or setting

Dangpö Sangye Chökü Kuntu Zang:
You, first buddha, True-form Kuntu Zang;

Longku Chunde Röl Tsel Dorje Sem
Rich-form, water’s moon-play Dorje Sem;

Trulkur Tsen Dzog Ga Rab Dorje La
Complete T Tulku-Form Garab Dorje:

Sölwa Deb So Jinlab Wang Kur Tsöl
Please, your blessings and empowerment.

Shri Singha Dön Dam Chö Kyi Dzö
Treasure of the teaching, Śri Singha;

Jampel Shenyen Teg Gü Khor Lö Gyur
Nine vehicles’ king, Jampel Shenyen;

Jya Na Sutra Panchen Bima Lar
Jñānasūtra, Panchen Vimala:

Sölwa Deb So Dröl Je Lam Na Tön
Please show the path to liberation.
Dzambu Ling Gi Gyen Jig Pema Jung
*Sole Jambu world jewel, Lotus Born;*

Nge Par Tug Kyi Se Chog Je Bang Drog
Your heart’s children: king, student, and friend;

Tug Ter Gyatsö Da Dröl Long Chen Zhab
Sign and treasure-giver, Longchenpa;

Khandrö Ying Dzö Ka Bab Jigme Ling
*Khandros*’ word-wealth holder, Jigme Ling:

Sölwa Deb So Drebu Tob Dröl Tsöl
Please grant me the fruit, liberation.

Khe Shing Drub Nye Kunzang Zhen Phen Pel
Learned and practiced *Kunzang Shenphen Pel;*

Chag Na Pemo Gyalwe Nyu Gu Dang
Lotus in your hand, Gyalwe Nyugu;

Jam Pe Yang Ngö Khen Chen Peme Tsen
*[Real Mañjuśrī, *khenpo* called “Pema,”]*

Sölwa Deb So Ne Lug Rang Zhel Tön
Please let my true nature show its face,
Khye Par Zab Mo Ösel Nying Tig Gi
And, as well, profound clear light Nyingthig.

Shingta Chenpo Do Ngag Lingpe Zhab
I pray Do-Ngag Ling, great chariot,

Ka Drin Nyam Me Tsa We Lama La
And my kind unequalled root lama,

Sölwa Deb So Dön Nyi Hun Drub Dzö
May both needs be just like that fulfilled.]

Sang Dag Pa Wo Kun Zang Zhen Phen Pel
Secrets’ brave lord, Kunzang Shenpen Pel;

Chenrezi Ngö Gyal We Nyu Gu Dang
Real Chenrezi, Gyalwe Nyugu, and

Chö Kyi Jin Nga Dri Me Lo Drö Zhab
Eye of Dharma, Trime Lodorö, you,

Ka Bab Dun Den Dorje Zi Ji Tsel
Seven-worded Dorje Ziji Tsel:

Ka Drin Nyam Me Tsawo Lama La
My root lama of peerless kindness

Sölwa Deb So Nang ‘Zhi Tarchin Shog
May four visions come to completion.

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4 This and the following three lines do not appear in all editions of the text; quite naturally, different monastic groups or branches of transmission will specifically acknowledge their own specific teachers.
Added by Khetsun Sangpo Rinpoche:

རྒྱུད་རྫོང་དྲུབ་བྱིན་བོ་རྒྱུ་གི་འཕྲོ་བོ
Khe Shing Drub Nye Kun Zang Zhen Phen Pel
Wise, accomplished, Kunzang Shen Phan Pal

རྒྱུད་སྤྲོང་དྲུབ་པོ་དཔོ་དྲེ་དང་
Rigdzin Dro Dul Pawo Dorje Dang
Rigzin, Vajra Tamer of beings;

Chagna Pemo Gyal We Nyu Gu Dang
Chagna Pemo, Gyalwe Nyugu and

མགེད་གྱུར་མེད་ཡོན་ཏན་ཀྲེང་ཆེན་སྤྲོང་
Jam Pe Yang Ngö Khen Chen Pe Me Tshen
Great learned Peme Tsen, real Mañjuśrī

སྲུལ་བྲེད་སྡོ་ནེ་ལུག་རང་གེ་ལོན་
Sölwa Deb So Ne Lug Rang Zhel Tön
I pray, show me the true state, my face.

Added by Adzom Rinpoche:

རྒྱུད་རྫོང་དྲུབ་པོ་དཔོ་དྲེ་དང་
Rigdzin Dro Dul Pawo Dorje Dang
Rigzin, Vajra Tamer of beings;

རྒྱུད་རྫོང་དྲུབ་པོ་དཔོ་དྲེ་དང་
Rigdzin, Vajra Tamer of beings;

རྒྱུད་རྫོང་དྲུབ་པོ་དཔོ་དྲེ་དང་
Rigdzin, Vajra Tamer of beings;

Gyur Me Dorje Pema Wang Gi Gyal
Gyurme Dorje, Pema Wang-gi Gyal,

རྒྱུད་རྫོང་དྲུབ་པོ་དཔོ་དྲེ་དང་
Rigdzin, Vajra Tamer of beings;

Jetsun Kunzang Chime Wangmo Je
Jetsun Kunzang, Chime Wangmo, and

ཐུབ་བོང་པྲི་ཤེན་ལེ་བེ་བོ་དང་
Tub Ten Pema Trin Le Pel Zang Po
Thupten Pema Trinley, glorious, good;

ཐུབ་བོང་པྲི་ཤེན་ལེ་བེ་བོ་དང་
Tub Ten Pema Trin Le Pel Zang Po
Thupten Pema Trinley, glorious, good;

Holy great khenpo, Karma Bendzra:

སྲུལ་བྲེད་སྡོ་ནེ་དོན་དབྱིན་བོ་རྒྱུ་གི་དྲུབ་
Sölwa Deb So Dön Nyi Hlun Drub Shog
May both needs spontaneously complete.

རྒྱུད་རྫོང་དྲུབ་པོ་་ཀྲེང་ཆེན་སྤྲོང་
Rig Dzin Gyurme Tubten Gyatso La
Rigzin Gyurme Thupten Gyaltsso, please,

སྲུལ་བྲེད་སྡོ་ནེ་དོན་དབྱིན་བོ་རྒྱུ་གི་
Sölwa Deb So Nyam Len Tar Chin Shog
May my practice come to completion.
Prayerful Aspirations for This Life

Sri Le Nge Par Jung We Zhen Log Gi
May I reverse craving for this world

Dorje Lama Dön Den Mig Shin Den
Trust in vajra guru as my eyes;

Ji Sung Ka Drub Zab Mō Nyam Len La
Practice all my lama’s instructions,

Tem Kyang Me Pe Drub Tsug Zhe Rū Kyi
With strong resolve that never weakens:

Tug Gyū Gong Pe Jinlab Pho War Shog
Lama’s heart-stream blessings be in me!

Nang Sri Khor De Ye Ne Og Min Zhing
All are from the first a pure land’s fruits—

Hla Ngag Chö Kur Dag Dzog Min Pe Dre
Gods, mantras, and True-form, the Dzogchen

Pang Lang Ja Tsöl Me Pe Dzog Pa Che
With no work of “do this, don’t do that,”

She Nyam Yi Jö Le De Rig Pe Dang
Radiant *rigpa*, past thought or knowing.

Chö Nyi Ngön Sum Jen Par Tong War Shog
May I see reality nakedly.

Tsen Me Tog Pa Namdröl Jazer Bub
In rainbow space where thoughts are freed, may

Ku Dang Tīgle Njam Nang Gong Du Phel
Visions of bright orbs and buddhas grow—

Rig Tsel Long Kū Zhing Kham Tse La Pheb
Full *rigpa* display, resplendent lands,

Chö Ze Lo De Chen Por Sang Gye Te
Buddha beyond mind, quelled in the real.

Zhön Nu Bum Kur Ten Si Zin Par Shog
May I gain the stable vased youth state.
Prayerful Aspirations for the Bardo

Shintu Neljor Nyam Og Ma Chü De
Should I not enter that great yoga,

Rag Lü Dang Me Ying Su Ma Dröl Na
Coarse body not freed into the sphere,

Nam Zhig Tse Yi Du Je Tung Be Tse
Then when life conditions fail, may death

Chiwa Ösel Ka Dag Chö Kur Shar
Dawn as clear light, my True-form all pure,

Bardö Nang Cha Long Jö Dzog Kur Dröl
Bardo visions freed in resplendence,

Treg Chö Tö Gel Lam Gyi Tsel Dzog Ne
Complete skill to Set Free and to Soar,

Ma Pang Bu Jug Tabur Dröl War Shog
Like a child freed in its mother’s lap.

Prayerful Aspirations for the Next Life

Sang Chen Ösel Teg Pa Chog Gi Tse
If not freed in the primordial

Sangye Zhen Ne Mi Tsöl Chö Kü Zhel
Peak of paths, great secret clear light sphere,

Ngönyur Döme Sala Madröl Na
True-form face shining forth from within,

Ma Gom Sangye Chö Nge Lam Chog La
Then through five “no-practice” buddha paths,

Ten Ne Rangzhin Trul Pe Zhing Nga Dang:
May I find five innate tulku realms

Khyepar Pema Ö Kyi Phodrang Du
In the glowing Lotus Palace, where

Rigdzin Gyatsö Tso Chog O Gyen Je
Rigzin oceans’ leader, Lord Orgyen,

Sang Chen Chö Kyi Ga Tön Gye Pe Sar
Honors secret teachings, may I there

Sre Kyi Tu Bor Kye Ne Ug Jung Te
Take birth as his first child, then rise forth

Ta Ye Dro We Nyer Tsor Dag Gyur Shog
To meet the needs of endless beings.
Prayer for Achieving These Aspirations

Rigdzin Gyel Wa Gya Tsö Jin Lab Dang
With grace-waves from oceans of rigzin,

Chö Ying Sam Mi Khyab Pe Den Pa Yi
By the truth beyond mind, basic space,

Del Jor Ten La Dzog Min Jang Sum Gyi
May I, free and fortunate, bring forth

Ten Drel Ngön Gyur Sangye Tob Par Shog
Threefold inter-risings and so be

Full, ripe, cleansed and attain buddhahood.5

5 Rare Case of Using 2 English lines for one Tibetan line to complete the meaning.
VIII. Initiation

=Gurü Min Tsam Ne Om Yig Chu Shel Ta Bur Tser Wa Le Özer Trö
Light streams from the letter Om sparkling like crystal between the eyebrows of the guru.

=Rang Gi Ji Bo Ne Zhug
They enter through my crown,

=Lü Kyi Le Dang Tsa Yi Drib Pa Dag
Cleansing body actions and channels;

=Ku Dorje Jinlab Zhug
Vajra body blessings flow.

=Bum Pe Wang Tob
Receiving the vase wang, I

=Kye Rim Gyi Nö Du Gyur
Am creation phase vessel;

=Nam Min Rigdzin Gyi Sa Bön Teb
Ripened rigzin seed is sown, and

=Trul Kū Go Phang Tob Pe Kelwa Gyü La Zhag
The tulku state becomes my future.
Drin Pa Ne Āh Yig Pema Rā Ga Tar Bar Wa Le Özer Trö
Light streams from the letter Āh, bright like a ruby in guru’s throat.

Rang Gi Drin Pa Ne Zhug
These enter in my throat,

Ngag Gi Le Dang Lung Gi Drib Pa Dag
Cleansing my speech actions and wind blocks;

Sung Dorje Jinlab Zhug
Vajra speech blessings flow—

Sangwe Wang Tob
Receiving the secret wang—I

De Jō Kyi Nō Du Gyur
Am a vessel for chants;

Tse Wang Rigszin Gyi Sa Bön Teb
Life-strength rigzin seed is sown, and

Longjö Dzog Pe Go Phang Gi Kel Wa Gyü La Zhag
The rich-form state becomes my future.
Tug Ke *Hûn* Yig Nam Khe Dog Jen Le Özer Trö
*Light streams from the sky-colored letter Hûn in guru’s heart.*

Rang Gi Nying Ga Ne Zhug
*These enter in my heart,*

Yi Kyi Le Dang Tîgle Drib Pa Dag
*Cleansing mind actions, bright orbs’ blocks;*

Tug Dorje Jinlab Zhug
*Vajra mind blessings flow.*

Sherab Yeshe Kyi Wang Tob
*Receiving the wisdom wâng, I*

De Tong Tîsanda Li Nô Du Gyur
*Am vessel for bliss-empty *caṇḍâli,*

Chag Gye Rîgdi-zin Gyi Sa Bôn Têb
*Mudra rîgzin seed is sown, and*

Chô Kü Go Phang Töb Pe Kel Wa Gyü La Zhag
*The true-form state becomes my future.*
Lar Yang Tug Ke Hüm Le Hüm Yig Nyi Pa Zhig Kar Da Phang Pa Zhin Du Che
And now from the Hüm at the guru’s heart, a second letter Hüm springs forth
like a shooting star,

Rang Sem Dang Ta De Me Par Dre
Blends as one with my own mind,

Kun Zhi Le Dang She Je Drib Pa Jang
 Cleanses base acts, blocks to omniscience;

Yeshe Dorje Jinlab Zhug
 Strong wisdom blessings flow.

Tsig Gi Tsön Pa Dön Dam Gyi Wang Tob
 Receiving ultimate word wang, I

Ka Dag Dzogpa Chenpö Nö Du Gyur
 Am vessel for forever-pure Dzogchen.

Hundred Rigidzin Sabön Teb
 Right there rigzin seed is sown;

Tar Tug Gi Dre Bu Ngowo Nyi Kū Kel Wa Gyü La Zhag
 Essence form, the final fruit, becomes my future.
Nam Zhig Tse Yi Dû Je Tse
When my time of life has passed,

Rang Nang Nga Yab Pel Ri Zhing
May I on great Ngayab Mount,

Zung Jug Trül Pe Zhing Kham Su
Land of unified *tulku*,

Zhi Lü Dorje Neljor Ma
In Vajrayogini form

Sel Tser Ö Gyì Gong Bu Ru
Sparkling clear and radiant,

Gyur Ne Jetsun Pe Jung Dang
One with Jetsun Pema Jung.

Yer Me Chenpor Sangye Te
Awakening in that state,

De Dang Tong Pe Cho Trul Gyì
May I with great wisdom play,

Yeshe Chenpö Rölpa Le
Magic bliss, empty display,

Kham Sum Sem Jen Malù Pa
Be guide and inspiration
Drenpe Depön Dam Pa Ru
For all beings in all realms:

Jetsun Pe Me Ue Jung Söl
Jetsun Pema, make it so.

Sölsa Nying Gi Kyil Ne Deb
Praying from my heart center,

Kha Tsam Tsig Tsam Ma Yin No
Not just mouthings, not just words,

Jinlab Tug Kyi Long Ne Tsöl
Bless me from your heart expanse;

Sam Döñ Drub Par Dze Du Söl
Fulfill my aspirations.

Lame Tug Ka Ne Özer Marpo Drö Dang Je Pa Zhig Wel Gyi Jung Wa Dag Nyi Dorje Neljor Mar Sel We Nying Khar Reg Pa Tsam Gyi Ö Mar Gyi Gong Bu Zhig Tu Gyur Ne Guru Rinpoche Tug Kar Tim Pe Yer Me Ro Jig Tu Gyur Par Gom

From the lama’s heart, warm red light swiftly arises. By its merely touching my radiant Vajrayogini heart, I become a mass of red light [the size of a pea, which, like a crackling spark, flies to and] dissolves into Guru Rinpoche’s heart, mixing indivisibly with it as one taste.

Rest in that state, free of any object, thought, or expression. Then, rising from that:
Prayers

Palden Tsa We Lama Rinpoche
Precious and glorious root Lama,

Dag Gi Nying Gar Peme Den Zhug Ia
In the lotus of my heart reside.

Ka Drin Chenpo Go Ne Je Zung Te
See, sustain me with your great kindness,

Kusung Tug Kyi Ngon Drub Tsel Du Sol
Bestow body, speech, and mind siddhis.

Palden La Me Nam Par Tar Pa La
Without even a moment’s wrong view

Ke Jig Tsam Yang Log Ta Mi Kye Zhing
Of the splendid Lama’s life, may I

Ji Dze Leg Par Tong We Mo Gu Kyi
In faith see all Lama’s deeds as good,

La Me Jinlab Sem La Jug Par Shog
Whereby Lama’s blessings fill my mind.

Kye Wa Kun Tu Yang Dag Lama Dang
Through all my lives, close to true lamas,

Drel Me Cho Kyi Pel La Long Jö Ne
Practicing the glorious Dharma,

Sa Dang Lam Gyi Yon Ten Rab Dzog Te
May I complete all the paths and grounds,

Dorje Chang Gi Go Phang Nyur Tob Shog
Gaining soon the Vajradhara state.
Dedication Prayers: Sharing the Goodness of Our Practice

I.

Ge Wa Di Yi Kye Wo Kun
By this good, may all complete

Sönam Yeshe Tsog Dzog Shing
Masses of good and wisdom.

Sönam Yeshe Le Jung Wa
So, good and wise, there arise

Dam Pa Ku Nyi Tob Par Shog
Their two buddha-dimensions.

II.

Dro Kun Ge Wa Ji Nye Yō Pa Dang
By whatever virtues beings have,

Je Dang Je Gyur De Zhin Je Pa Gang
Through their acts past, present, and future,

Zang Po Ji Zhin De Dre Sa Dag La
Just like All-Good may they in all ways

Kun Kyang Kun Ne Zang Por Reg Gyur Jig
On the pure grounds touch into the good.

III.

Jam Pel Pa Wō Ji Tar Khyen Pa Dang
Just as Manjushri was realized,

Kun Tu Zang Po De Yang De Zhin Te
Just as Kuntu Zangpo was also:

De Dag Kun Gyi Je Su Dag Lob Jing
To become like them in every way

Gewa Di Dag Tam Je Rab Tu Ngo
I share all the goodness that I have.

IV.

Dū Sum Sheg Pe Gyalwa Tam Je Kyi
By all buddhas past, present, future,

Ngowa Gang La Chog Tu Ngag Pa Te
Supreme sharing has been greatly praised;

Dag Gi Ge Pe Tsa Wa Di Kun Kyang
So too all my own roots of virtue

Zang Po Jō Chir Rab Tu Ngo War Gyi
I share for the sake of kindly deeds.
Special Aspiration

Gang Du Kye Pe Kye Wa Tam Je Du
Wherever I'm born in every life,

To Ri Yön Ten Dun Den Tob Par Shog
May I find the excellent seven;

Kye Ma Tag Tu Chö Dang Tre Gyur Jing
Once born, meet the Dharma right away

Tsul Zhin Drub Pe Rang Wang Yö Par Shog
And be free to practice correctly.

Der Yang Lama Dam Pa Nye Je Jing
May I please my excellent teachers

Ninyin Tsen Du Chö La Jö Par Shog
Practicing the Dharma day and night,

Chö Tog Ne Ni Nying Pö Dön Drub Te
Achieve its deep essence, in that life

Tse Dir Si Pe Gya Tso Gel War Shog
Cross over the sea of samsara.

Si Par Dam Pe Chö Rab Tön Je Jing
Teach the holy Dharma everywhere,

Zhen Phen Drub La Kyo Ngel Me Par Shog
Untiringly benefit others.

Lab Chen Zhen Dön Chog Ri Me Pa Yi
With great waves of unbiased service

Tam Je Cham Jig Sangye Tob Par Shog
May we together find buddhahood.
Colophon

This compilation of Dzogchen foundational practices known as Foundational Practices from Heart Essence, the Vast Expanse was set forth by the great Tantric yogi Jigme Thrinle Ozer (1745–1821), who was trained through the kindness of many excellent teachers, including Jigme Lingpa, and kept his commitments with devotion. By the merit of this, may practitioners see their gurus as buddhas, whereby may they directly see the actual Kuntu Zangpo, aware presence. May they become causes of unceasing benefit for endless oceans of sentient beings.

Translator’s Colophon

Respectfully translated in the air and on the flat land of Houston by Rigzin Drolma (Anne Klein), a grateful student in this transmission, with heartfelt thanks to Khetsun Sangpo Rinpoche and Adzom Paylo Rinpoche.

Prepared as a sadhana text with Tibetan, transliteration and English with loving care and diligence by Mark Yurewicz.

Additional Prayers & Materials

Additional closing prayers (for the welfare of others, for teachers, for special occasions, and others associated with the Longchen Nyingthig) can be found through the Dawn Mountain Tibetan Temple website here:

<http://dawnmountain.org/content/resources.html>

Some prayers are available to be downloaded individually; a collection of popular prayers is available in the back of the Abreviated Foundational Practices as well. Sign up for our email list to be notified as other materials are added.

Further materials are also available in Heart Essence of the Vast Expanse: A Story of Transmission by Anne C. Klein (Rigzin Drolma) (Including CD, color images, and additional translation for study purposes).
Suang srid dbang du sjud pa’i go’i grol byin rabs sprin chen bsngs so, “The Great Clouds of Blessings, the prayer that grants dominion over all that appears or exists,” composed by Ju Mipham Rinpoche in the Earth-Hare Year, 1879. This translation benefits from the prose translations of Richard Barron (Chogyi Nyima), which is available to practitioners through the Chagdud Foundation, and the unattributed Rigpa 2006 Calendar version.

Dharmakaya (chöken), the actual buddha dimension.

Guhyajñ ana, or “Secret Wisdom,” a dakini teacher of Guru Rinpoche, revealed by the tertön Kunzang Dechen Gyalpo.

Cakrasamvara.

Rigjema (Kurukulla) is a red-gold female goddess who is a manifestation of Tara. When the Great Fifth Dalai Lama passed into nirvana while contemplating her, this was understood as an auspicious indication of his future enlightened activity, since subjugation (dgang ’gyur) is the special feat attained through the rites of Rigjema. Dudjom Rinpoche 1991, p. 824.

That is, cyclic or samsaric existence, and the peace of nirvana. Poetic license is taken in using the same term to translate ‘khor ‘das, which literally means “cyclic existence and nirvana.” The latter is etymologized in Tibetan as “passage beyond suffering” and, hence, the ultimate state of peace.

In this line, vowels with long diacritical marks are held for two beats; vowels without, for one beat. In the Sanskrit alphabet recitation as a whole, sounds move from the chest (locus of A) up the throat (KA, KHA ...), to the palate (CHA, CHHA ...), to mid-palate (TA, THA, DA ...), to the teeth (TA, THA ...), then lips touching (PA, PHA ...), and lips open (YA, RA, LA, WA).

Tibetan traditionally pronounce these letters TSA, TSHA, DZA, DZHA, NYA.

These sounds are retroflex, meaning that the tongue curves back on itself, touching the top of the palate.

These sounds are dentals; the tongue touches the back of the top teeth.

Tibetans pronounce these as SHA KHA ZA HANG KHYAH.

Original text referenced read: “rang nyid gshis lus rdo rje’; it has been changed to read: “rang nyid rje btsun rdo rje” by Adzom Rinpoche.

Inserted by Adzom Rinpoche.

This line is not in Adzom Rinpoche’s rendition.

Adzom Rinpoche’s version substitutes the phrase thugs kar thim pas dbyed med ro geig tu guur par bsgom with thugs kyi thugler ro geig sbrug.