



ཨོཾ། ཟབ་ལམ་མཚོ་སྐྱེས་ཕུགས་ཐིག་ལས།

མ་དུ་གུ་རུ་སྐྱེ་ལྷ་མ་ལོ་རྒྱལ་སྐྱབ་ཀྱི་སྐྱ་མམ་

སྐྱབ་པ་བཞུགས།

Herein Is Contained the Sadhana of Orgyen Menla
to Accomplish the Great Teacher
as Outer Manifestation
According to the Profound Path
of The Heart Essence of The Lake Born

By

His Holiness Dudjom Rinpoche
Jigdrel Yeshe Dorje



ཨྎིའི་ ཟླ་བ་ལམ་མཚོ་སྐྱེས་ཕུགས་ཐིག་ལས་མེད་པའི་

མ་དུ་གུ་རུ་ཕྱི་ལྟར་ཨོ་རྒྱལ་སྐྱབ་ཀྱི་སྐྱ་མཚན་

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By practicing on this may all sentient beings
achieve the perfect true-nature state of the lama.
May their highest aspirations be fulfilled
for the benefit of all sentient beings.

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ཨྎིཾ ཐོག་མར་སྐྱབས་སུ་འགོ་བཙུག།

First, the taking of refuge:

ན་མོཾ གདོད་མའི་གནས་ལུགས་མི་གྲིགས་པཾ

na mo gdod ma'i gnas lugs mi shigs pa
NAMO DÖ ME NE LUG MI SHIG PA
NAMO In the primordial indestructible nature

འོད་གསལ་ཐིག་ལེ་ཆེན་པོའི་དབྱིངསཾ

'od gsal thig le chen po'i dbyings
Ö SEL TIG LE CHEN PÖ YING
In the space of the great luminous sphere

འཕོ་འགྱུར་བྲལ་བ་གཏུག་མའི་ལྗངཾ

'pho 'gyur bral ba gnyug ma'i lhar
PO JUR DRAL WA NYUG ME LHAR
In the unghanging, innate deity,

རང་བབ་ངང་ནས་སྐྱབས་སུ་མཆིཾ

rang bab ngang nas skyabs su mchi
RANG BAB NGANG NE CHAB SU CHI
Within the natural state, I take refuge.

Repeat three times

ཨྱིཾ བྱང་ཆུབ་མཚོག་ཏུ་སེམས་བསྐྱེད་པ་ནིཾ

Arouse the supreme bodhichitta:

ཏོཾ མ་རྟོགས་གཉིས་འཛིན་ལསྲུལ་པའི་གཟུགསཾ

ho ma rtogs gnyis 'dzin 'khrul pa'i gzugs

HO MA TOG NYI DZIN TRÜL PE ZUG

HO Unrecognized, dualistically mistaken forms,

མེད་བཞིན་སྣང་བ་འགྲོ་བའི་ཁམསཾ

med bzhin snang ba 'gro ba'i khams

ME ZHIN NANG WA DRO WE KHAM

The sense objects of beings, appear as empty.

རང་རིག་ཆེན་པོར་རོ་མཉམ་པསཾ

rang rig chen por ro mnyam pas

RANG RIG CHEN POR RO NYAM PE

Within the one taste of great natural awareness,

རང་གྲོལ་ཕྱུམ་བརྒྱལ་སེམས་བསྐྱེད་དོཾ

rang grol phyam brdal sems bskyed do

RANG DRÖL CHAM DAL SEM CHE DO

Pervaded by self-liberation, I arouse bodhichitta.

Repeat three times

ཨིཾ ཡན་ལག་བརྩུ་པས་ཚོགས་བསགས་ནིཾ

Accumulate merit through the ten branches:

ཨཾ རིག་སྟོང་བྱུང་བརྒྱལ་བསྐྱེད་མ་གཤེགསཾ

ah rig stong khyab brdal bla ma gshegs

AH RIG TONG CHAB DAL LA MA SHEG

AH We invoke the lama, pervasive awareness-emptiness,

འཕོ་འགྱུར་བྲལ་བའི་གདན་ལ་བཞུགསཾ

'pho 'gyur bral ba'i gdan la bzhugs

PO JUR DRAL WE DEN LA ZHUG

And invite you to be seated upon the immovable throne.

མཉམ་ཉིད་རོལ་བའི་ཕྱག་གིས་འདུདཾ

mnyam nyid rol pa'i phyag gis 'dud

NYAM NYI RÖL PE CHAG GI DÜ

We pay homage within the play of equanimity,

སྒྲིང་སྒྲིང་གཞིར་བཞེངས་མཚོན་པ་འབྲུལཾ

snang srid gzhir bzhengs mchod pa 'bul

NANG SI ZHIR ZHENG CHÖ PA BÜL

And offer all that appears within the ground of being.

རང་ངོ་མ་ཤེས་མཐོལ་ལོ་བཤགསཾ

rang ngo ma shes mthol lo bshags

RANG NGO MA SHE TÖL LO SHAG

We confess to not recognizing our own nature,

ཨློལ་མེད་ལ་རྗེས་ཡི་རང་།

'du 'bral med la rjes yi rang
DU DRAL ME LA JE YI RANG

And rejoice in the state beyond meeting and parting.

གྲགས་སྟོང་ན་དའི་ཚོས་འཁོར་བསྐྱར་།

grags stong na da'i chos 'khor bskor
DRAG TONG NA DE CHÖ KHOR KOR

We request that you turn the dharma wheel, the resonance of sound-emptiness,

ལྷུན་གྲིས་གྲུབ་པར་བཞུགས་གསོལ་འདེབས།

lhun gyis grub par bzhugs gsol 'debs
LHÜN JI DRUB PAR ZHUG SÖL DEB

And that you continue to reside in spontaneous presence.

དགེ་ཚོགས་ཀ་དག་དབྱིངས་སུ་བསྩོ།

dge tshogs ka dag dbyings su bsngo
GE TSOG KA DAG YING SU NGO

We dedicate all merit in the primordially pure expanse,

གམ་པོ་བྱ་བུ་སྐྱེས་ཀྱང་རྩལ་ཤོག།

gzhon nu bum skur byang chub shog
ZHÖN NU BUM KUR JANG CHUB SHOG

That we may attain enlightenment in the youthful vase body.

ཨྱི།

The Main Practice:

སྟོང་ཉིད་ངང་ལས་སྟིང་རྗེའི་རྩལ།

stong nyid ngang las snying rje'i rtsal

TONG NYI NGANG LE NYING JE TSAL

From the state of emptiness, the power of compassion,

རིག་པ་འཁྲིལ་ཡིག་མཐིང་གར་ཤར།

rig pa hri' yig mthing gar shar

RIG PA HRI YIG TING GAR SHAR

Which is rigpa, arises as the blue letter HRI.

འཕྲོ་འདུས་ཡོངས་གུར་སྐད་ཅིག་གིས།

'phro 'dus yongs gyur skad cig gis

TRO DÜ YONG JUR KE CHIG GI

Lights radiate and reabsorb, and instantly transform

རང་ཉིད་སྐྱབ་གྱི་སྤྲ་མ་ནི།

rang nyid sman gyi bla ma ni

RANG NYI MEN JI LA MA NI

Oneself into Orgyen Menla

མཐིང་གསལ་བེདུཅུ་ལུན་མའི་མདངས།

mthing gsal beedu'rya zhun ma'i mdangs

TING SAL BEDUR ZHÜN ME DANG

Whose complexion is radiant blue, melted lapis lazuli,

ཨྎིཾ ཁྲོ་འཇུམ་བརྟུང་གཉིས་ལང་ཚོ་ཅན་ཅེ།

khro 'dzum brgyad gnyis lang tsho can
TRO DZUM JE NYI LANG TSO CHEN

A youth of sixteen, semi-wrathful and smiling.

ཕྱག་གཡས་རྣམ་རྒྱལ་ཨ་རུ་ར།

phyag g.yas rnam rgyal a ru ra
CHAG YE NAM JAL A RU RA

He holds in his right hand the victorious arura

གཡོན་པས་རྟུ་མ་ཚེ་བུམ་འཇིན་ཅེ།

g.yon pas bhandha tshe bum 'dzin
YÖN PE BHENDHA TSE BUM DZIN

And in his left, a skull cup, the vase of life within.

སྐེས་ཡུམ་ཁ་ཏཱ་མ་གཡོན་ནས་འབྲིལ་ཅེ།

sbes yum kha tv'am g.yon nas 'khril
BE YUM KHAT VAM YÖN NE TRIL

His left arm embraces the hidden consort in the form of a trident.

གསང་ཕོད་ཚོས་གོས་བེར་ཕྱམ་གླུབས་ཅེ།

gsang phod chos gos ber phyam klubs
SANG PÖ CHÖ GÖ BER CHAM LUB

He is wearing the secret robe, the dharma robe and the brocade cloak,

ཨྎི། བད་ལྷ་སྒོ་དར་རིན་ཆེན་བརྒྱན།

pad zhva sgro dar rin chen brgyan
PE ZHA DRO DAR RIN CHEN JEN

The lotus hat adorned with feathers, silk and precious
jewels,

ཡེ་ཤེས་འོད་ལྷ་འབར་བའི་གྲོང་།

ye shes 'od Inga 'bar ba'i klong
YE SHE Ö NGA BAR WE LONG

Sitting in the midst of blazing lights of the five wisdoms

བདམ་ཉི་ཟླར་རོལ་སྟབས་བལྟགས།

padma nyi zlar rol stabs bzhugs
PEMA NYI DAR RÖL TAB ZHUG

In royal pose on lotus, sun and moon.

གནས་ལྷར་རིག་པའི་ཡེ་ཤེས་ལྷ།

gnas Ingar rig pa'i ye shes Inga
NE NGAR RIG PE YE SHE NGA

In his five places, the five wisdoms of rigpa

ཐོད་ཐྲེང་སྡེ་ལྷའི་རྣམ་མར་གསལ།

thod phreng sde Inga'i rnam par gsal
TÖ TRENG DE NGE NAM PAR SAL

Are clearly manifest as the five aspects of Thöd Treng Tsal.

ཨྎིཾ མཐའ་སྐྱོར་བདེ་གཤེགས་མཆེད་བརྒྱད་དང་ཾ

mtha' skor bde gshegs mched brgyad dang

TA KOR DE SHEG CHE JE DANG.

Encircling him are the eight medicine buddhas.

སྐྱུང་སྐྱོང་སྐྱུང་མ་རིག་འཛིན་ཚོགས་ཾ

sman skyong srung ma rig 'dzin tshogs

MEN CHONG SUNG MA RIG DZIN TSOG

The assembly of medicine protectors, guardians and vidyadharas

དཔག་མེད་སྐྱིན་ཕུང་གཏིབས་བཞིན་རོལ་ཾ

dpag med sprin phung gtibs bzhin rol

PAG ME TRIN PUNG TIB ZHIN RÖL.

Are delightfully gathering like infinite masses of clouds.

བུགས་ཀའི་རྡོ་རྗེ་ཐོད་ཐྲེང་ཅུལ་ཾ

thugs ka'i rdo rje thod phreng rtsal

TUG KE DOR JE TÖ TRENG TSAL

In his heart is Dorje Thöd Treng Tsal

མི་བསྐྱོད་རིག་པའི་ཡེ་ཤེས་གྱིཾ

mi bskyod rig pa'i ye shes kyi

MI CHÖ RIG PE YE SHE CHI

The unshakable awareness of wisdom.

བུགས་ཀར་རྡོ་རྗེའི་ལྷེ་བར་རྩུཾ

thugs kar rdo rje'i lte bar h'um

TUG KAR DOR JE TE WAR HUNG

In his heart center is a vajra with HUNG in the center.

ཨྎིཾ མཐའ་མར་གསང་སྒྲགས་རྒྱལ་པོས་བསྐྱོར།

mtha' mar gsang sngags rgyal pos bskor

TA MAR SANG NGAG JAL PÖ KOR

It is encircled by the king of secret mantras

དེ་ལས་འོད་འཕྲོས་རྒྱལ་བ་མཚོད།

de las 'od 'phros rgyal ba mchod

DE LE Ö TRÖ JAL WA CHÖ

Which emanates lights as offerings to all the victorious ones

དབང་བྱིན་དངོས་གྲུབ་མ་ལུས་བསྐྱུས།

dbang byin dngos grub ma lus bsdus

WANG JIN NGÖ DRUB MA LÜ DÜ

From whom all power and accomplishment are gathered,

རང་ཐིམ་ཆེ་བའི་ཡོན་ཏན་བསྐྱེད།

rang thim che ba'i yon tan bskyed

RANG TIM CHE WE YÖN TEN CHE

And dissolves into oneself, generating great qualities.

བདག་གཞན་དུག་གསུམ་རྒྱུ་འབྲས་ཀྱི།

bdag gzhan dug gsum rgyu 'bras kyi

DAG ZHEN DUG SUM JU DRE CHI

Since the three poisons, which are the cause

ནད་གདོན་སྐྱུག་བསྐྱེད་ཀྱི་ཞི་ནས།

nad gdon sdug bsngal kun zhi nas

NE DÖN DUG NGAL KÜN ZHI NE

Of illness, demonic forces and all sufferings, are pacified in oneself and others,

ཨྎིལྡེ་བདེ་ཚེན་ཡེ་ཤེས་རྒྱལ་པར་བསམམེ

bde chen ye shes rgyas par bsam

DE CHEN YE SHE JE PAR SAM

Meditate on the unfolding of the wisdom of great bliss.

ཨྎི་ཨྎུམ་རྩྱུ་བརྩ་གུ་རུ་བརྩ་ཐོད་ཐོང་རྩལ་བེ་ཤ་རྩྱུ་ར་ཇ་སྐྱ་སྐྱི་

པ་ལ་རྩྱུ་ཨྎུམ་

**OM AH HUNG VAJRA GURU PEMA TÖ TRENG TSAL
BHEKENDZA RADZA SARWA SIDDHI PHALA HUNG AH**

Medicine Buddha Practice by Raga Asye:

རང་ཉིད་ཡི་དམ་སྐྱར་གསལ་བྱུགས་ཀ་ཡི།

rang nyid yi dam skur gsal thugs ka yi

RANG NYI YI DAM KUR SAL TUG KA YI

Oneself appears in the form of the yidam.

ས་བོན་འོད་ཟེར་ཤར་གྱི་ཕྱོགས་སུ་འཕྲོས།

sa bon 'od zer shar gyi phyogs su 'phros

SA BÖN Ö ZER SHAR JI CHOG SU TRÖ

The seed syllable in one's heart radiates light to the Eastern direction

ཤར་ཕྱོགས་བེདུརུ་སྐྱང་ཞིང་ཁམས་སུ།

shar phyogs beedu'rya snang zhing khams su

SHAR CHOG BEDURYA NANG ZHING KHAM SU

And is absorbed into the heart of the

ཨྎིལྷི། བཙུམ་ལྷན་སྐྱེན་སྐྱབ་བཞུགས་པའི་གུགས་ཀར་ཕོག

bcom ldan sman bla bzhugs pa'i thugs kar phog
CHOM DEN MEN LA ZHUG PE TUG KAR POG
Medicine Buddha in the Vedurya Buddhafield.

སྒོན་གྱི་དམ་བཅའ་གུགས་བསྐྱེད་སྐྱོན་ལམ་དྲན།

sngon gyi dam bca' thugs bskyed smon lam dran
NGÖN JI DAM CHA TUK CHE MÖN LAM DREN
Being reminded of his previous commitment, bodhichitta and aspiration,

འོད་ཟེར་བེདུཅུ་ཡི་མདོག་འདྲ་འཕྲོས།

'od zer beedu'rya yi mdog 'dra 'phros
Ö ZER BEDURYA YI DOG DRA TRÖ
He radiates blue, lapis lazuli light that dissolves into oneself and those who you want to protect.

བདག་དང་བསྐྱུང་བྱ་རྣམས་གྱི་ལུས་ལ་ཐིམ།

bdag dang bsrung bya rnam ky'i lus la thim
DAG DANG SUNG JA NAM CHI LÜ LA TIM
Immediately all diseases causing harm are dispelled

ནད་ཀུན་བ་མོར་ཉི་ཟེར་ཕོག་འདྲ་བསྐྱོམ།

nad kun ba mor nyi zer phog 'dra bsgom
NE KÜN BA MOR NYI ZER POG DRA GOM
As the sun dispels the frost.

ཨྎི། མངས་རྒྱལ་སྐོན་གྱི་སྤྱ་བེདུཅུ་འོད་གྱི་རྒྱལ་པོ་ལ་ཕྱག་
འཚལ་ལོ།

sangs rgyas sman gyi bla beedu'rya 'od kyi rgyal po la phyag
'tshal lo

**SANG JE MEN JI LA BEDURYA Ö CHI JAL PO LA CHAG TSAL
LO**

I prostrate to the Medicine Buddha, the king of lapis lazuli
light.

མངས་རྒྱལ་སྐོན་གྱི་སྤྱ་བེདུཅུ་འོད་གྱི་རྒྱལ་པོའི་སྐོན་སྐོན་
ལམ་ཆེན་པོ་བཅུ་གཉིས་བཏབ་པའི་བདེན་པ་དང་བདེན་པའི་
ཚིགས་འདིས་བདག་དང་བསྐྱུང་བུའི་ནད་ཐམས་ཅད་ད་ལྟ་
ཉིད་དུ་ཞི་བར་གྱུར་ཅིག །

sangs rgyas sman gyi bla beedu'rya 'od kyi rgyal po'i sngon smon
lam chen po bcu gnyis btab pa'i bden pa dang bden pa'i tshigs 'dis
bdag dang bsrung bya'i nad thams cad da lta nyid du zhi bar gyur
cig

**SANG JE MEN JI LA BEDURYA Ö CHI GYAL PÖ NGÖ MÖN
LAM CHEN PO CHU NYI TAB PE DEN PA DANG DEN PE TSIG
DI DAG DANG SUNG JE NE TAM CHE DA TA NYI DU ZHI WAR
JUR CHIG**

Medicine Buddha, king of lapis lazuli light, by your previous
twelve great aspirations, and by the truth of your promise,
may all the illnesses of myself and others be immediately
pacified.

ཨོཾ ཏཱ་ཐཱ། ཨོྫེ་ཤཱ་ཏཱ་ཏཱ་ཤཱ་ཏཱ་མ་རུ་ཏཱ་ཤཱ་ཏཱ་ རུ་ཇ་ས་

མུ་ཏཱ་ཏཱ་ཏཱ་ཏཱ་

**TEYATHA OM BHEKENDZE- BHEKENDZE MAHA
BHEKENDZE RADZA SAMUTGATE SOHA**

ནད་སྐྱོ་ཤེས་ཏཱ་ཏཱ་ཏཱ་

NE SARWA SHENTING KURU SOHA

ཞེས་བརྗོད་ཐུན་མཚམས་གསོལ་བ་གདབ་པེ།

Thus recite this and pray

དུས་གསུམ་རྟོག་པས་མ་བསྐྱད་པའི་ བ་མལ་ཤེས་པ་སོ་མ་འདི་ སྤོང་པའི་རྒྱལ་

པོའི་དགོངས་པ་སྟེ། དེ་ཉིད་ངང་ལ་མཉམ་པར་བཞག་པེ།

*Unspoiled by thought of the three times, this fresh and natural
mind is the mind of the King of Healers the Medicine Buddha.
Rest in that state of meditation, pure awareness, for a moment.*

རྗེས་ཐོབ་སྣོད་རྗེ་དྲག་པོ་ཡིས་ རང་འདོད་འཁྲི་བ་ཚད་བཅད་དེ། གཞན་ཕན་ལོ་

ན་དང་དུ་ལེན་ དེས་ནི་རང་གཞན་དོན་གཉིས་འགྲུབ་པེ།

*In post-meditation, with the strong force of compassion cutting
completely self-clinging desire, strive only for the welfare of others
in order to achieve the two purposes.*

ཨིཾ ལྷ་མིའི་སྟོན་པ་སྐྱབ་པའི་རྒྱལ་པོ་སྟེ།།

lha mi'i ston pa sman pa'i rgyal po ste

LHA MI TÖN PA MEN PE JAL PO TE

The King of Medicine, teacher of gods and men,

བཙུམ་ལྷན་འཛིག་རྟེན་གསུམ་ན་སྐྱབས་མཛད་པ།།

bcom ldan 'jig rten gsum na skyabs mdzad pa

CHOM DEN JIG TEN SUM NA CHAB DZE PA

The Tathagata giving refuge in the three realms,

དུག་གསུམ་ནད་སེལ་ཨོ་རྒྱན་སྐྱབ་གྱི་སྟེ།།

dug gsum nad sel o rgyan sman gyi bla

DUG SUM NE SEL OR JEN MEN JI LA

Ogyen Menla, curing the three poisons,

བེ་རླུ་ཡི་འོད་གྱི་བག་ཤིས་ཤོག།

bee d'urya yi 'od kyi bkra shis shog

BE DURYA YI Ö CHI TRA SHI SHOG

By the light of lapis lazuli, may all be auspicious.

ཅེས་སོགས་བག་ཤིས།

With this and others, do prayers of auspiciousness.

ཨྎིཾ དགེ་བ་འདི་ཡིས་སྐྱུར་དུ་བདག

dge ba 'di yis myur du bdag
GE WA DI YI NYUR DU DAG
By this virtuous practice

སྐྱེན་པའི་རྒྱལ་པོ་འགྲུབ་གྱུར་ནས།

sman pa'i rgyal po 'grub gyur nas
MEN PE JAL PO DRUB JUR NE
May I quickly attain the realization of the King of Medicine.

འགོ་བ་གཅིག་གྱང་མ་ལུས་པ།

'gro ba gcig kyang ma lus pa
DRO WA CHIG CHANG MA LÜ PA
Accomplishing this may I liberate all sentient beings without exception

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག །

de yi sa la 'god par shog
DE YI SA LA GÖ PAR SHOG.
Into that same realization.

ཅེས་དགེ་བ་བསྐྱོ།

With this dedicate the merit.

ས་མ་ཡཾ ལཱ་ཧཱཾ

SAMAYA GUHYA

ཨྲིཾ ཁོ་བོ་འཛིགས་བྲལ་ཡེ་ཤེས་དོ་རྗེས་ཟབ་མོ་དགོངས་པའི་གཏེར་ནས་བརྗོད་པའི་
 ཏེ་མི་ལོ་ཉེར་གསུམ་འདས་པ་ལྷགས་པོ་སྟག་གི་ལོའི་སྟོན་ཟླའི་མཁའ་འཁོར་འདུ་བའི་
 ཚེས་ལ་འཚོ་བྱེད་བསམ་གཏན་ཏིང་འཛིན་གྱིས་རྟེན་འབྲེལ་བཟང་པོའི་སྐོར་འཕར་བྱེས་
 ཏེ་གཏན་ལ་ཕབ་པའོ།། བ་ཀྱ་ཤིས།།

Thus, I, Jigdrel Yeshe Dorje, revealed this profound mind treasure. Twenty-three years later, on the fifth (non) month of the Iron Tiger Year, on the day of the gathering of the dakinis, when Dr. Samten Tenzin opened the door of auspicious connection and circumstance, it was transcribed.

Mantra of Orgyen Menla and Sangye Menla:

ཨྲི་རྗེ་པ་ཏྱེ་རྗེ་པ་ཏྱེ་མ་དུ་རྗེ་པ་ཏྱེ་ཾ རུ་ཇ་ས་སྤྲུག་ཏེ་སྤྲུ་དུ་ཾ

OM BHEKENDZE- BHEKENDZE MAHA BHEKENDZE RADZA SAMUTGATE SOHA

ཨྲི་ན་མོ་རྣ་ག་མ་ཏེ་རྗེ་པ་ཏྱེ་གུ་རུ་བེ་རུ་བྲ་རྣ་རུ་ཇ་ཡཾ ཏ་ཐུ་

ག་ཏ་ཡཾ ཨུ་ཏེ་སྤྲུ་ལྷོ་ཡཾ ཏུ་ཐུ་ ཨྲི་རྗེ་པ་ཏྱེ་

རྗེ་པ་ཏྱེ་མ་དུ་རྗེ་པ་ཏྱེ་ཾ རུ་ཇ་ས་སྤྲུག་ཏེ་སྤྲུ་དུ་ཾ

OM NAMO BHAGAWATE BHEKENDZE GURU BEDURYA PRABHA RAZAYA TATHA GATAYA ARHATE SAMYAKSAM BUDDHAYA TEYATHA OM BHEKENDZE BHEKENDZE MAHA BHEKENDZE RADZA SAMUTGATE SOHA

ཨྎིའི། བསོད་ནམས་འདི་ཡིས་གམས་ཅད་གཟིགས་པ་ཉིད།

bsod nams 'di yis thams cad gzigs pa nyid

SÖ NAM DI YI TAM CHE ZIG PA NYI

By this merit may all obtain omniscience,

ཐོབ་ནས་ཉེས་པའི་དག་རྣམས་ལམ་བྱས་ཏེ།

thob nas nyes pa'i dgra rnams pham byas te

TOB NE NYE PE DRA NAM PAM JE TE

May it defeat the enemy, wrong-doing.

སྐྱེ་ཁ་ན་འཆིའི་བ་རྒྱུ་འབྲུགས་པ་ཡི།

skye rga na 'chi'i rba klong 'khrugs pa yi

CHE GA NA CHI BA LONG TRUG PA YI

From the stormy waves of birth, old age, sickness, and death,

སྲིད་པའི་མཚོ་ལས་འགོ་བ་སྦྱོལ་བར་ཤོག།

srid pa'i mtsho las 'gro ba sgröl bar shog

SI PE TSO LE DRO WA DRÖL WAR SHOG

From the ocean of samsara, may I free all beings.

ཨླེ། སེམས་ཅན་ནད་པ་ཇི་སྟེད་པ།

sems can nad pa ji snyed pa

SEM CHEN NE PA JI NYE PA

May all the numberless beings who are sick

མྱུར་དུ་ནད་ལས་ཐར་གྱུར་ཅིག།

myur du nad las thar gyur cig

NYUR DU NE LE TAR JUR CHIG

Be quickly freed from sickness.

འགོ་བའི་ནད་རྣམས་མ་ལུས་པ།

'gro ba'i nad rnams ma lus pa

DRO WE NE NAM MA LÜ PA

May all the afflictions of sentient beings

རྟག་ཏུ་འབྱུང་བ་མེད་པར་ཤོག།

rtag tu 'byung ba med par shog

TAG TU JUNG WA ME PAR SHOG

Never again arise.



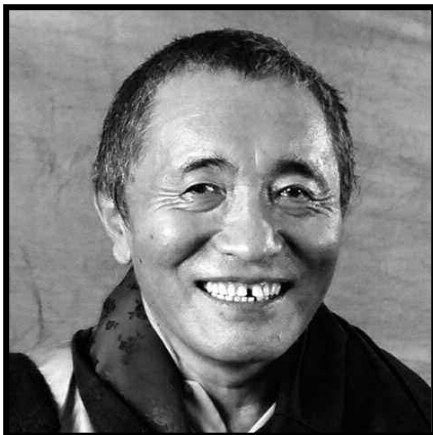


Padmasambhava Buddhist Center spreads the teachings of Buddhism according to the Nyingma Buddhist school of Tibet. PBC was established by Venerable Khenchen Palden Sherab Rinpoche and Venerable Khenpo Tsewang Dongyal Rinpoche to preserve in its entirety the authentic message of Buddha Shakyamuni and Guru Padmasambhava, and in particular to teach the traditions of the Nyingma school and Vajrayana Buddhism. PBC includes over twenty centers in the U.S.A., Puerto Rico, Latvia, and Russia, as well as monastic institutions in Russia, the U.S.A., and India.

Padma Samye Ling Retreat Center and Monastery is located near Walton, New York in Delaware County. Set near the top of a mountain in the western region of the Catskills, these outstanding facilities are contained within five hundred acres of forests, meadows, and natural springs. The traditional Tibetan Three Kaya Temple of Padma Samye Ling is replete with traditional murals and sacred art which embody the blessing treasure of authentic lineage. The Retreat Center hosts group, personal, and work retreats throughout the year, as well as an annual Shedra.

Dharma Samudra Publishing and the Samye Translation Group were founded by the Venerable Khenpo Rinpoches to commemorate and preserve the great ancient tradition of translation that was firmly established during the glorious Tibetan Buddhist era of the seventh through tenth centuries. As a reflection of gratitude for the unique activities of these enlightened translators, Dharma Samudra and the Samye Translation Group have published Dharma books that cover all nine yana teachings of the Nyingma school of Tibetan Buddhism, including both meditation practice and shedra philosophy books.

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Venerable Khenchen Palden Sherab Rinpoche (1938-2010)

was a renowned scholar and meditation master of the Nyingma school of Tibetan Buddhism. He was born in 1938 in the Doshul region of Kham, eastern Tibet. Around age four, before joining Gochen monastery, he began to read, write, and learn chants and ritual ceremonies from his grandfather Lama Tharchok and his father Lama Chimed Namgyal.

At the age of fourteen he entered the prestigious Riwoche Monastic University where he excelled in Tibetan medicine and literature, Sanskrit, and the Buddhist philosophy of all nine yanas.

In 1959, Khenchen Rinpoche and his family left their homeland in Tibet and made their way to India. After the tumultuous period following their exodus, in 1967 he was appointed head of the Nyingma department of the Central Institute of Higher Tibetan Studies in Sarnath by H.H. Dudjom Rinpoche. He held this position of abbot for seventeen years, dedicating all his time and energy to ensure the survival and spread of the Buddha's teachings.

Ven. Khenchen Palden Sherab Rinpoche moved to the United States in 1984 to work closely with H.H. Dudjom Rinpoche. In 1985, he and his brother, Ven. Khenpo Tsewang Dongyal Rinpoche, founded Dharma Samudra Publishing. In 1988, they founded the Padmasambhava Buddhist Center. Together the Khenpo Rinpoches founded Padma Samye Ling in New York, Padma Samye Chokhor Ling monastery and Orgyen Samye Chokhor Ling nunnery in Sarnath, India, erected the Miracle Stupa in Shravasti, India, and rebuilt Gochen Monastery in Tibet.

Khenchen Rinpoche has co-authored over 25 Dharma books in English with Venerable Khenpo Tsewang Dongyal Rinpoche and authored many other texts in Tibetan. He worked tirelessly his entire life to pass on the authentic, ancient teachings of Buddhism, and has inspired thousands of practitioners all over the world, leaving a great monument of peace, love, and wisdom.

On June 19, 2010, displaying profound signs of his realization, Rinpoche entered mahaparinirvana peacefully at Padma Samye Ling. Truly, he was a warrior who conquered all negativities and fully accomplished the wishes of Buddha Shakyamuni and Guru Padmasambhava. We will honor and revere him and his legacy forever. A more extensive biography and full list of Rinpoche's literary works can be found at www.padmasambhava.org.



Venerable Khenpo Tsewang Dongyal Rinpoche was born in the Doshul region of Kham in eastern Tibet in 1950. Soon after Khenpo Tsewang Rinpoche was born, three head lamas from Jadchag Monastery came to his home and recognized him as the reincarnation of Khenpo Sherab Khyentse, who had been the former head abbot at Gochen Monastery as well as a renowned scholar and practitioner who spent much of his life in retreat.

Khenpo Rinpoche began his formal schooling at age five, when he entered Gochen Monastery. However, his first Dharma teacher was his father, Lama Chimed Namgyal Rinpoche. In 1959 he escaped to India with his family. There his father and brother continued his education until he entered the Nyingmapa Monastic School of northern India, where he studied until 1967. Khenpo Rinpoche then entered the Central Institute of Higher Tibetan Studies, which at the time was part of Sanskrit University in Varanasi, where he received his BA degree in 1975. He also attended Nyingmapa University in West Bengal, where he received another BA and an MA in 1977.

In 1978, H.H. Dudjom Rinpoche enthroned Venerable Khenpo Tsewang Dongyal Rinpoche as the abbot of the Wish-Fulfilling Nyingmapa Institute in Boudanath, Nepal, where he taught poetry, grammar, and philosophy. Then, in 1981, His Holiness appointed Khenpo Rinpoche as the abbot of the Dorje Nyingpo center in Paris, France. Finally, in 1982, he asked Khenpo Tsewang to work with him at the Yeshe Nyingpo center in New York. From that time until H.H. Dudjom Rinpoche's mahaparinirvana in 1987, Khenpo Rinpoche continued to work closely with him, often traveling with His Holiness as his translator and attendant.

In 1988, Khenpo Tsewang Dongyal Rinpoche and his brother, Venerable Khenchen Palden Sherab Rinpoche, founded the Padmasambhava Buddhist Center. Since that time, he has served as a spiritual director at the various Padmasambhava Buddhist centers throughout the world. He maintains an active traveling and teaching schedule.

Khenpo Tsewang Dongyal Rinpoche has co-authored over 25 Dharma books in English with Venerable Khenchen Palden Sherab Rinpoche and authored several other texts in Tibetan. A more extensive biography and full list of Rinpoche's literary works can be found at www.padmasambhava.org.

BOOKS BY THE VENERABLE KHENPO RINPOCHES

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The Venerable Khenpo Rinpoches have taught the Dharma in the United States for more than thirty years. In that time, they have given over a decade of shedra teachings. These clear and profound teachings include detailed summaries and commentaries by great Nyingma masters such as Kunkhyen Longchenpa and Mipham Rinpoche. Each of the PSL Shedra Series books distills the essential meaning of the Nyingmapa shedra program that the Venerable Rinpoches received in Tibet as the last generation of lamas to be taught in the traditional monastic setting, which had carefully preserved the lineage teachings for centuries.

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མ་མོ་ཨེ་ཀ་ཇཾ་ཏི།

Mamo Ekajati



མགོན་པོ་མ་རུ་གུ་ལ།

Mahakala



ར་རུ་ལ།

Rahula



དམ་ཅན་རྡོ་རྗེ་ལལ་མ་པ།

Dorje Legpa

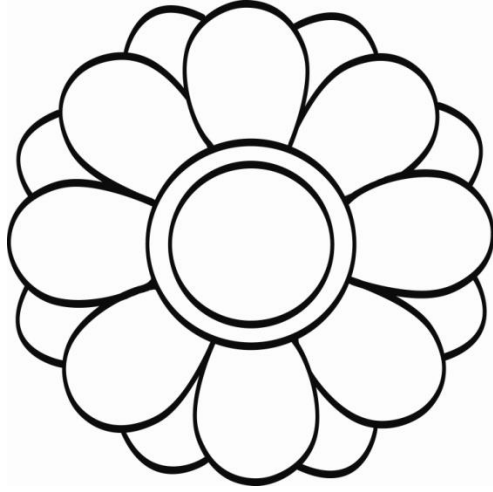


ཡི་གེ་ཉི་ཤུ་རྩ་བུ་གྲག་པ་འདི་དཔེ་ཚལ་ནང་དུ་བཞག་ན་དཔེ་ཚད་ར་ཅི་འདྲར་
བཞོན་མ་གྲང་ཉེས་པ་མི་འབྱུང་བར་འཇམ་དཔལ་རྩ་རྒྱན་ལས་གསུངས་སོ། །

Notes:

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ཕྱུ་པཌེན་པདྨ་སམཧེ་ལིང་།

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