



ཨྲ། །སྤྱི་བློ་འཛིན་སྤྱི་བློ་འཛིན་ཐབས་བསྟན་པ་བཅུགས་སོ།།

**The Condensed Meditation  
on the  
Medicine Buddha**

**By**

**Tertön Raga Asye**



ཨ། །སྒྲ་སྒྲའི་སྒྲུབ་ཐབས་བསྐྱེས་པ་བཞུགས་སོ།།

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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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Dharma Samudra

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## Seven Line Prayer

ཧཱུྃ ཨོ་རྒྱན་ཡུལ་གྱི་རུབ་བྱང་མཚམས།

**HUNG OR JEN YÜL JI NUB JANG TSAM**

**HUNG** On the northwest border of the country of  
Oddiyana,

པདྨ་གེ་སར་སྒྲོང་པོ་ལ།

**PE MA GE SAR DONG PO LA**

On the pistil of a lotus,

ཡ་མཚན་མཚོག་གི་དངོས་གྲུབ་བརྟེས།

**YA TSEN CHOG GI NGÖ DRUB NYE**

You have attained the most marvelous, supreme siddhis.

པདྨ་འབྱུང་གནས་ཞེས་སུ་གྲགས།

**PE MA JUNG NE ZHE SU DRAG**

You are renowned as the Lotus Born,

འཁོར་དུ་མཁའ་འགྲོ་མང་པོས་བསྐོར།

**KHOR DU KHAN DRO MANG PÖ KOR**

Surrounded by your retinue of many dakinis.

ཁྱེད་གྱི་རྗེས་སུ་བདག་བསྐྱབ་གྱིས།

**CHE CHI JE SU DAG DRUB CHI**

Following you in my practice,

བྱིན་གྱིས་རྫོབས་ཕྱིར་གཤེགས་སུ་གསོལ།

**JIN JI LOB CHIR SHEG SU SÖL**

I pray you will come to confer your blessings.

གུ་རུ་པདྨ་སིདྱི་ཧཱུྃ

**GURU PEMA SIDDHI HUNG**

## Prayers to the Lamas of the Lineage

ཅུ། །ཀུན་བཟང་དོར་སེམས་དགའ་རབ་གླི་སིང་།

**KÜN ZANG DOR SEM GA RAB SHI RI SING**

Samantabhadra, Vajrasattva, Pramodavajra, Shri Singha,

པདྨ་ཀུ་ར་རྩེ་འབངས་ཉི་ལྔ་ལྷ།

**PE MA KA RA JE BANG NYI SHU NGA**

Padmakara, the Twenty-five, King and subjects,

སོ་ཟུར་གཞུབ་གཉགས་གཏེར་སྟོན་བརྒྱ་ཅུ་སྟགས།

**SO ZUR NUB NYAG TER TÖN JA TSA SOG**

So, Zur, Nub, Nyag, the hundred tertons and others,

བཀའ་གཏེར་སྤྱ་མ་རྣམས་ལ་གསོལ་བ་འདེས།

**KA TER LA MA NAM LA SÖL WA DEB**

The lamas of Kama and Terma lineages, to you I pray.

སྟོན་ཆེ་རིག་འཛིན་ལུས་ལྡན་དོ་རྩེ་ཅུ་ལ། །

**NGÖN TSE RIG DZIN NÜ DEN DOR JE TSAL**

In the past you were the Vidyadhara Nuden Dorje Tsal.

མ་འོངས་བདེ་གཤེགས་མོས་བ་མཐའ་ཡས་ཞབས། །

**MA ONG DE SHEG MÖ PA THA YE ZHAB**

In the future you will be the Buddha Möpa Thaye.

ད་ལྟ་པད་འབྱུང་རྒྱལ་ཚབ་འབྲོག་བན་དངོས། །

**DA TA PE JUNG JAL TSAB DROG BEN NGÖ**

Now you are the regent of Padmasambhava, the actual presence of Drokben Lotsawa.

འཛིགས་བྲལ་ཡེ་ཤེས་དོ་རྩེ་ལ་གསོལ་བ་འདེབས། །

**JIG DRAL YE SHE DOR JE LA SÖL WA DEB**

Jigdral Yeshe Dorje, to you I pray.

འདོད་ལྷུང་ཚོག་ཤེས་བསྐྱབ་གསུམ་ནོར་གྱིས་ལྷུག །

**DÖ CHUNG CHOG SHE LAB SUM NOR JI CHUG**

Happy with little, content, and rich in jewels of the three trainings,

བྱམས་དང་སྙིང་རྗེས་འགོ་ཀྱན་ལ་མར་ཤེས། །

**JAM DANG NYING JE DRO KÜN PHA MAR SHE**

With loving compassion, seeing all beings as parents,

སྒོ་གསུམ་དོ་རྗེ་གསུམ་རྟོགས་སུམ་ལྷན་ཆེ། །

**GO SUM DOR JE SUM TOG SUM DEN CHE**

Through threefold realization, you made three doors three vajras.

དགེ་སྲོང་པདྨ་ཚུལ་ཁྲིམས་ལ་གསོལ་བ་འདེབས། །

**GE LONG PE MA TSUL TRIM LA SÖL WA DEB**

Virtuous monk, Pema Tsultrim, to you I pray.

དཔུལ་ལྷན་སངས་རྒྱས་པདྨ་འི་རིང་ལུགས་མཚོག

**PAL DEN SANG JE PE ME RING LUG CHOG**

The supreme tradition of the glorious buddha  
Padmasambhava,

སྔ་འགྱུར་དོ་རྗེ་སྙིང་པོའི་ལྷ་གྲུབ་ཆེ།

**NGAL JUR DOR JE NYING PÖ TA DRUB CHE**

Which is the essential, extraordinary view and doctrine  
of the Early Translation school,

སྔོལ་འབྱེད་ཤེས་རྒྱ་རྣམ་པ་རབ་རྒྱས་པའི།

**SÖL JE SHE RAB NANG WA RAB JE PE**

You keep alive and spread by the light of wisdom.

མ་ཎཱ་ཆེན་ཆོས་རྗེའི་ཞབས་ལ་གསོལ་བ་འདེབས།

**KHEN CHEN CHÖ JE ZHAB LA SÖL WA DEB**

Lord of Dharma, Great Khenpo, I pray at your lotus feet.

།འོག་མིན་ཆོས་ཀྱི་དབྱིངས་ཀྱི་ཕོ་བྲང་ན།

**OG MIN CHÖ CHI YING CHI PHO DRANG NA**

In the palace of the Ogmin dharmadhatu,

དུས་གསུམ་སངས་རྒྱལ་གྱི་དོ་བོ་ཉིད།

**DÜ SUM SANG JE KÜN JI NGO WO NYI**

The essence of all the buddhas of the three times,

རང་སེམས་ཆོས་སྐྱེ་མཛོན་སུམ་སྟོན་མཛད་པའི།

**RANG SEM CHÖ KU NGÖN SUM TÖN DZE PE**

The one who shows clearly the dharmakaya of my own mind,

རྩ་བའི་བླ་མའི་ཞབས་ལ་གསོལ་བ་འདེབས།

**TSA WE LA ME ZHAB LA SÖL WA DEB**

We pray to the honorable root guru.

དཔལ་ལྷན་རྩ་བའི་བླ་མ་རིན་པོ་ཆེ།

**PAL DEN TSA WE LA MA RIN PO CHE**

Glorious root teacher, precious one,

བདག་གི་སྤྱི་བོར་པདྨའི་གདན་བཞགས་ལ།

**DAG GI CHI WOR PE ME DEN ZHUG LA**

Dwelling on the lotus seat on the crown of my head,

བཀའ་དྲིན་ཆེན་པོའི་སྒོ་ནས་རྗེས་བཟུང་སྟེ།

**KA DRIN CHEN PÖ GO NE JE ZUNG TE**

Hold me with your great kindness,

སྐྱེ་གསུང་བྲགས་ཀྱི་དངོས་གྲུབ་སྦྱལ་ཏུ་གསོལ།

**KU SUNG THUG CHI NGÖ DRUB TSAL DU SÖL**

Bestow the accomplishments of body, speech and mind.

། །བཅོམ་ལྷན་སྐྱོན་སྤྱི་བསྐྱོམ་བསྐྱེས་བཞུགས།

**CHOM DEN MEN LE GOM DE ZHUG**

The Condensed Meditation on the Medicine Buddha

*Homage*

ནམ་མཁུ་བླེཾ་ཧཱ།

**NA MO MA HA BHE KE DZA YA**

Homage to the Maha Bhekedzya.

*Refuge*

སྤྱི་མ་དགོན་མཆོག་གསུམ་ལ་སྐྱབས་སུ་མཆོ།

**LA MA KÖN CHOG SUM LA CHAB SU CHI**

I take refuge in the lama and the Three Jewels.

འགྲོ་ལ་ཕན་གྱིར་བཅོམ་ལྷན་སྐྱོན་སྤྱི་བསྐྱོབ།

**DRO LA PEN CHIR CHOM DEN MEN LA DRUB**

To benefit beings I will practice the Medicine Buddha.

*Visualization*

ཨམ ཆོས་རྣམས་ཐམས་ཅད་ཡི་ནས་རྫོགས་པ་ཆོ།

**AH CHÖ NAM TAM CHE YE NE DZOG PA CHE**

AH All phenomena are perfect from the beginning.

དེ་ཡི་ངང་ལས་མཁའ་ལ་འངར་ཤར་ལྟར།

**DE YI NGANG LE KHA LA JA SHAR TAR**

From within that, arising like a rainbow in the sky,

ཤར་ཕྱོགས་ལྷན་སྒྲུབ་གི་གཞལ་ཡས་ཁང་།

**SHAR CHOG TA NA DUG GI ZHAL YE KHANG**

In the eastern direction is the palace, Lovely to Behold.

དེ་དབུས་མེད་ཁྱིམ་རྒྱ་བའི་སྒྲེང་།

**DE Ü SENG TRI PEMA DA WE TENG**

In its center, seated on a lotus and moon on a lion throne,

རང་ཉིད་དམ་ཡེ་དབྱེར་མེད་པོ་རྫོགས་སུ།

**RANG NYI DAM YE YER ME DREN DZOG SU**

I visualize myself as the samaya being inseparable from the wisdom being

བཅོམ་ལྷན་སྒྲུབ་སྒྲུ་མ་དོག་བྱི་རྩེ་མ་དོག་།

**CHOM DEN MEN LA KU DOG BE DUR DOG**

In the form of the Medicine Buddha, lapis lazuli in color.

མཚོན་དཔེས་རབ་བརྒྱན་ཚོས་གོས་རྒྱམ་གསུམ་གསོལ།

**TSEN PE RAB JEN CHÖ GO NAM SUM SÖL**

He has the thirty-two major and eighty minor marks of a buddha, and wears the three monastic robes.

ཕྱག་གཡས་མཚོག་སྒྱིན་སྒྲུབ་མཚོག་ཨ་རུ་ར།

**CHAG YE CHOG JIN MEN CHOG A RU RA**

His right hand is in the supreme gesture of giving medicinal fruit.

གཡོན་པས་བདུད་རྩི་འོ་བཀའ་བའི་ལྷ་བཟུང་བསྐྱེད་བསྐྱེད་པས།

**YÖN PE DÜ TSI KANG WE LHUNG ZE NAM**

His left hand is holding an offering bowl of nectar.

དོ་རྩི་ལྷུ་ལྷ་གཟི་བརྩི་འོ་ཟེར་འབར།

**DOR JE CHIL TRUNG ZI JI Ö ZER BAR**

He is seated in the vajra posture and blazes with radiant glory.

བྱུགས་ཀར་བླ་སྟེང་རྩྱི་ལ་སྒྲགས་གཡས་འཁོར།

**TUG KAR DA TENG HUNG LA NGAG YE KHOR**

On a moon in his heart is a blue HUNG with the mantra circling around it.

དེ་ལས་འོད་འཕྲོས་ཤར་ཕྱོགས་ཁིང་ཁམས་ནས།

**DE LE Ö TRÖ SHAR CHOG ZHING KHAM NE**

Light radiates from the heart to the pure land in the eastern direction,

སྒྲོན་བླ་གངས་མེད་སྒྲོན་བྲངས་རང་ལ་བསྐྱེད།

**MEN LA DRANG ME CHEN DRANG RANG LA TIM**

Summoning countless medicine buddhas who dissolve into oneself.

རང་ལས་འོད་འཕྲོས་ནད་པ་ལ་སོགས་པའི།

**RANG LE Ö TRÖ NE PA LA SOG PE**

Then, light radiates out to all who are sick

སེམས་ཅན་ཀུན་གྱི་ནད་དང་སྐྱུག་བསྐྱེད་པས་ལ།

**SEM CHEN KÜN JI NE DANG DUG NGAL SAL**

And clears away the illness and suffering of all sentient beings.

བཅོམ་ལྷན་སྒྲིག་བླ་སྟོན་ཆོ་སེམས་དཔའ་ཡིས།།

**CHOM DEN MEN LA NGÖN TSE SEM PA YI**

By the truth of the twelve great prayers

སྟོན་ལམ་བཅུ་གཉིས་བཏབ་པའི་བདེན་པ་དེས།།

**MÖN LAM CHU NYI TAB PE DEN PA DE**

Of the Medicine Buddha as a bodhisattva in previous lives,

བདག་དང་ནད་པ་འདི་ཡི་ནད་དང་གཏོན།།

**DAG DANG NE PA DI YI NE DANG DÖN**

May all the sickness and negative forces in myself and others

ཐམས་ཅད་ད་ལྟ་ཉིད་དུ་ཞི་གྱུར་ཅིག།

**TAM CHE DA TA NYI DU ZHI JUR CHIG**

Be immediately pacified.

བདག་གྱུར་སྒྲིབ་པ་ཀུན་གྱི་ཆོག་སྟོན་གྲས་ནས།།

**DAG CHANG DRIB PA KÜN JANG TSOG DZOG NE**

May all our obscurations be purified and the accumulation of merit perfected.

བདེ་ཆེན་དག་པའི་ཞིང་དུ་སྐྱེ་བར་ཤོག།

**DE CHEN DAG PE ZHING DU CHE WAR SHOG**

Through this, may we be reborn in the Pure Land of Great Bliss.

**TADYATA OM BHEKA DZYE BHEKA DZYE  
MAHA BHEKA DZYE  
RADZA SAMUTGATE SOHA**

ཉེ་སྤྱིང་ནི།

ཨོྭ་རྒྱུད་ཆེན་པོ།

**OM BHEKA DZYE SOHA**

ཤེས་གནས་ཆོས་དགོངས་གཏེར་ལས་བྱུང་བའི་འདོན་བྲ།

རྩ་གཞི་མཉམ་སྦྲེལ་སྒྱུར་བའོ།།

This is a Nam-Chö Sky Teaching discovered as mind terma  
by Raga Asye.

## DEDICATION OF MERIT

༄༅། །བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་གཟིགས་པ་ནིད། །

**SÖ NAM DI YI TAM CHE ZIG PA NYI**

By this merit may all obtain omniscience,

ཐོབ་ནས་ཉིས་པའི་དབྱ་རྣམས་ཡམ་བྱས་ཏེ། །

**TOB NE NYE PE DRA NAM PAM JE TE**

May it defeat the enemy, wrong-doing.

སྐྱེ་ཁྲ་ན་འཆིའི་བློ་འབྱུགས་པ་ཡི། །

**CHE GA NA CHI BA LONG TRUG PA YI**

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

སྤིང་པའི་མཚོ་ལས་འགོ་བ་སྦྱོལ་བར་ཤོག །

**SI PE TSO LE DRO WA DRÖL WAR SHOG**

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

སེམས་ཅན་ནད་པ་ཇི་སྟེད་པ། །

**SEM CHEN NE PA JI NYE PA**

May all the numberless beings who are sick

སྐྱར་དུ་ནད་ལས་ཐར་གྱུར་ཅིག །

**NYUR DU NE LE TAR JUR CHIG**

Be quickly freed from sickness.

འགྲོ་བའི་ནད་ནྒྱུ་མ་ལུས་པ། །

**DRO WE NE NAM MA LÜ PA**

May all the afflictions of sentient beings

རྟག་ཏུ་འབྱུང་བ་མེད་པར་ཤོག །

**TAG TU JUNG WA ME PAR SHOG**

Never again arise.

བྱང་ཆུབ་སེམས་མཆོག་རིན་པོ་ཆེ། །

**JANG CHUB SEM CHOG RIN PO CHE**

The precious bodhichitta:

མ་སྐྱེས་པ་ནི་སྐྱེས་གུར་ཅིག །

**MA CHE PA NI CHE JUR CHIG**

In those without it, may it be generated;

སྐྱེས་པ་ཉམས་པ་མེད་པར་ཡང་། །

**CHE PA NYAM PA ME PAR YANG**

In those who have it, may it never diminish,

གོང་ནས་གོང་དུ་འཕེལ་བར་ཤོག །

**GONG NE GONG DU PEL WAR SHOG**

But always continue increasing.

## **The Medicine Buddha's Twelve Great Aspiration Prayers**

*Manjushri, to the east of this buddha realm, past more buddha realms than there are grains of sand in all the Ganges and its ten tributaries, is the buddha realm called the Universe Filled with Sapphire Light. There resides the tathagata, the arhat, the completely perfect buddha endowed with awareness and legs that stride in the direction of benefiting others, the sugata, the omniscient one, the one whose mighty voice tames all beings, the unsurpassable teacher of gods and humans, the transcendent conqueror, the Medicine Buddha named Sapphire-Light King.*

*Manjushri, at the time he practiced bodhisattva conduct, this transcendent conqueror, this tathagata, this Medicine Buddha named Sapphire Light made twelve great aspiration prayers:*

1) In the future, at the time that I attain unsurpassable, completely perfect enlightenment, at the time that I awaken as the manifestly perfect buddha, may the radiant, clear, and steady stream of light emanating from my body fill countless, numberless, infinite universes. May all sentient beings gain the great being's body that is beautifully ornamented with the thirty-two major signs and the eighty minor marks, and may all sentient beings become just as I am.

2) In the future, at the time that I attain enlightenment, may my body be like the precious sapphire, endowed with perfect inner and outer purity, may it be flawless, made of clear light, long-limbed, great, glorious, radiant, majestic, steadfast, and ornamented by a net of light rays superior to those of the sun and moon. May all sentient beings, all beings in the universe, and all those in this world of humans who must find their way in many different directions in the dark, in the black of night, may they go in whatever their direction in happiness because my light illuminates the way for them, and wherever they go may their actions be virtuous.

3) In the future, at the time that I awaken as the manifestly perfect buddha, may my immeasurable wisdom and skill in means cause all the infinite realms where sentient beings dwell to be filled with inexhaustible material enjoyments, and by this may no one have any difficulties at all.

4) In the future, at the time that I attain unsurpassable, completely perfect enlightenment, may I guide all those following wrong paths to the path of enlightenment. May I lead all who have entered the shravaka path and all who have entered the pratyekabuddha path to the path of the mahayana.

5) In the future, at the time that I attain unsurpassable, completely perfect enlightenment, at the time that I awaken as the manifestly perfect buddha, may all the sentient beings in front of me, all ordained ones, and also all the countless, numberless sentient beings, merely by hearing my name and by my strength, may they keep the three vows, may their discipline never falter, and may all those who have engaged in wrong types of discipline be blocked from falling into the lower realms.

6) In the future, at the time that I awaken as the manifestly perfect buddha, may all sentient beings whose bodies are inferior, whose faculties are not complete, whose skin is of an unpleasant color, who are paralyzed, crippled or bent, whose skin is spotted, whose eyes are faulty or blind, who are deaf, who are insane, and whose bodies are afflicted by illness, from hearing my name may all of them be transformed. May their faculties be complete and their limbs be completely perfect.

7) In the future, at the time that I attain enlightenment, may all sentient beings whose bodies are afflicted by the pains of various illnesses, who are without protection or refuge, who lack the basic necessities, who are without medicine, who are without friends or relatives, who are poor, and who are suffering, when they hear my name, may all that afflicts them be completely pacified, and until they attain enlightenment, may they be free from all sickness and harm.

8) In the future, at the time that I awaken as the manifestly perfect buddha, may all women be free from difficulties and kleshas, may they be free from denigration, and until they reach enlightenment, may their status in society be equal to that of men.

9) In the future, at the time that I attain unsurpassable, completely perfect enlightenment, at the time that I awaken as the manifestly perfect buddha, may all sentient beings gain complete liberation from Mara's lasso. All those who fight with one another, because their views conflict, may I guide to the correct view. Finally, may I teach them the conduct of the bodhisattvas.

10) In the future, at the time that I attain enlightenment, may all sentient beings who live in fear of the king, who are bound, who are beaten, who are in prison, who are harmed by deceit, whose freedom of movement and speech the king restricts, and who suffer, by the power of my merit may they be completely free of all that harms them.

11) In the future, at the time that I awaken as the manifestly perfect buddha, for all sentient beings who are afire with hunger and thirst, who must put great effort into looking for food, and who have committed negativity, may I satisfy them with foods of wonderful colors, smells, and tastes, and after that, may the taste of Dharma give them great happiness.

12) In the future, at the time that I attain enlightenment, may I help with the appropriate actions all those who are naked, who are without clothes, who are poor, who are suffering, who are cold, who are hot, and who are afflicted day and night by insects and vermin. May I give them clothes of many colors. As they wish, may I give them various ornaments of precious jewels, pendants, necklaces, incense, oils, and the beautiful musical sounds of instruments, and by this, may sentient beings' wishes be perfectly fulfilled.

*Manjushri, at the time he was practicing bodhisattva conduct, this transcendent conqueror, this tathagata, this arhat, this completely perfect Medicine Buddha named Sapphire Light made these twelve great aspiration prayers.*

*Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche,  
this was translated by Ari Goldfield, Boudanath, Nepal, 1998.  
Lightly edited by Ann Helm.*

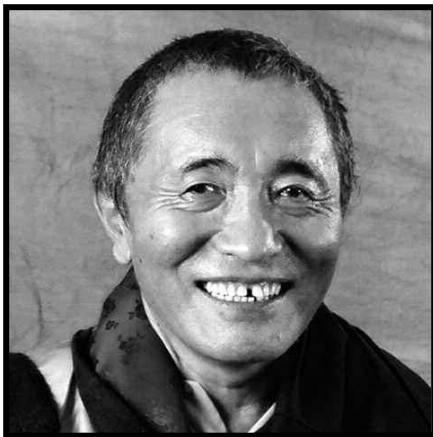


**Padmasambhava Buddhist Center** spreads the teachings of Buddhism according to the Nyingma Buddhist school of Tibet. PBC was established by Venerable Khenchen Palden Sherab Rinpoche and Venerable Khenpo Tsewang Dongyal Rinpoche to preserve in its entirety the authentic message of Buddha Shakyamuni 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.

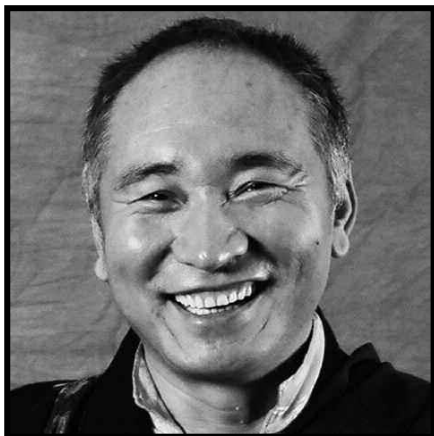
At the age of fourteen he entered the prestigious Riwoche Monastic University where he excelled in Tibetan medicine and literature, Sanskrit, and the Buddhist philosophy of all nine yanas.

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](http://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](http://www.padmasambhava.org).

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མ་མོ་ཨེ་ཀ་ལྷ་ཏི།

*Mamo Ekajati*



མགོན་པོ་མ་རྒྱ་ལ།

*Mahakala*



ར་རྒྱ་ལ།

*Rahula*



དམ་ཅན་རྡོ་རྗེ་ལེགས་པ།

*Dorje Legpa*

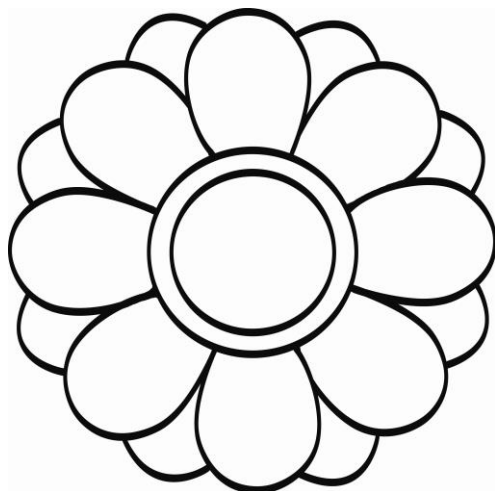


ཡི་གེ་ཉི་ཤུ་རྩ་བྱུག་པ་འདི་དཔེ་ཆ་འཛིན་པ་བཞག་ན་དཔེ་ཆ་དེར་ཅི་འདྲར་  
བཞོམས་ཀྱང་ཉེས་པ་མི་འབྱུང་བར་འཇམ་དཔ་ལ་རྩ་རྒྱུད་ལས་གསུངས་སོ། །

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