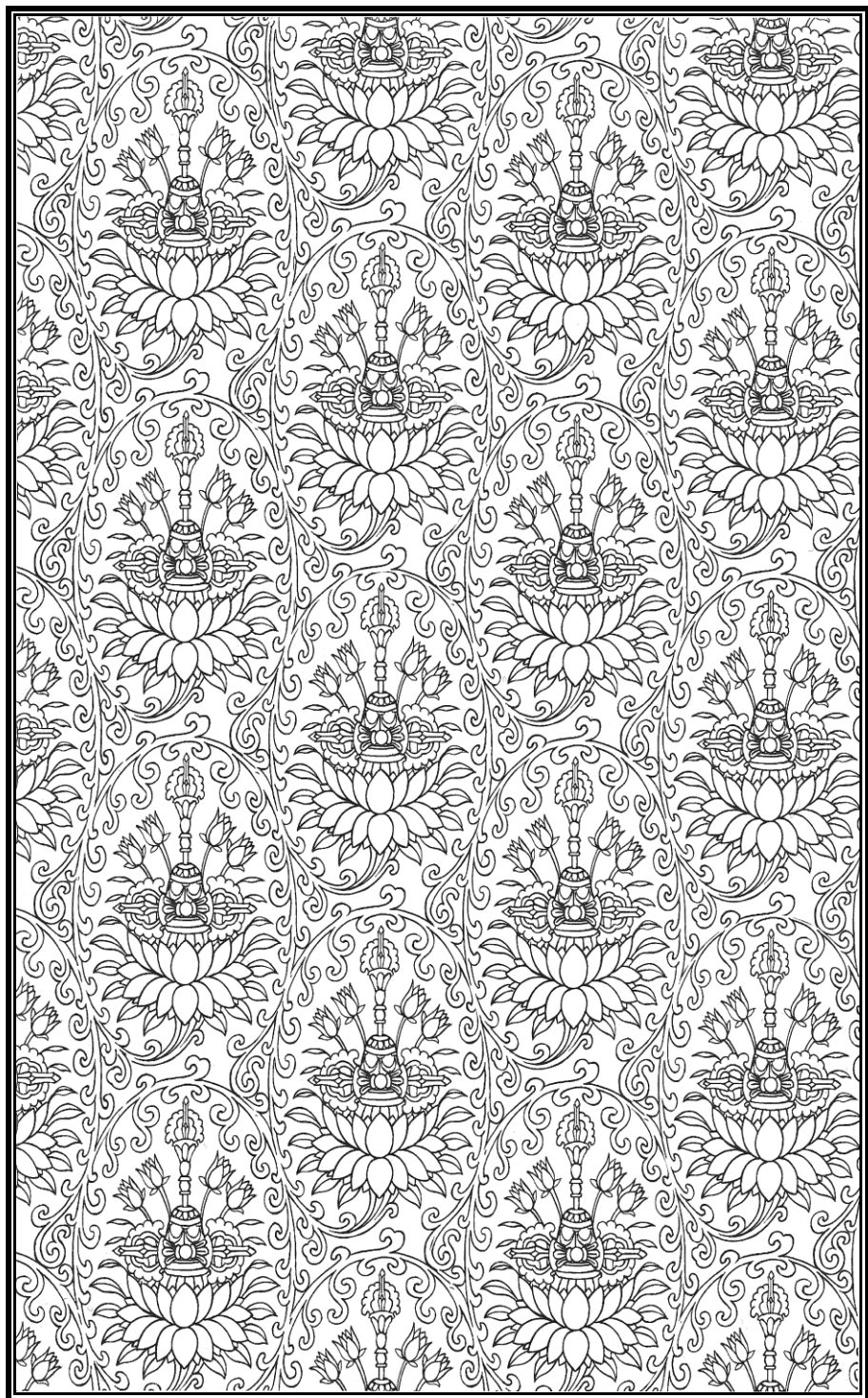




ལྷ་མ་རིག་འཛིན་འདུས་པའི་མངོན་རྟོགས་
བསྐྱེས་པ་བཞུགས་སོ།

CONCISE SADHANA OF
THE VIDYADHARA LAMA

Vidyadhara Tsasum Lingpa



ཨ། ལྷ་མ་རིག་འཛིན་འདུས་པའི་
མཛོན་རྟོགས་བསྐྱུས་པ་བཞུགས་སོ།

Concise Sadhana of the Vidyadhara Lama

By

Vidyadhara Tsasum Lingpa

Dharma Samudra

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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HUNG OR JEN YÜL JI NUB JANG TSAM

HUNG On the northwest border of the country of Udiyana,

པདྨ་གེ་སར་སྟོང་པོ་ལ།

PEMA GE SAR DONG PO LA

On the pistil of a lotus,

ཡ་མཚན་མཚོག་གི་དངོས་གྲུབ་བརྟེན་མེད་པའི་ལུང་།

YA TSEN CHOG GI NGÖ DRUB NYE

You have attained the most marvelous, supreme siddhis.

པདྨ་འབྱུང་གནས་ཞེས་སུ་གྲགས་པའི་ལུང་།

PEMA JUNG NE ZHE SU DRAG

You are renowned as the Lotus Born,

འཁོར་དུ་མཁའ་འཁྱོད་མང་པོས་བསྐོར་པའི་ལུང་།

KHOR DU KHA DRO MANG PÖ KOR

Surrounded by your retinue of many dakinis.

ཁྱེད་ཀྱི་རྩེས་སུ་བདག་བསྐྱབ་གྱིས་མེད་པའི་ལུང་།

CHE CHI JE SU DAG DRUB CHI

Following you in my practice,

བྱིན་གྱིས་རྫོབས་བྱིར་གཤེགས་སུ་གསོལ་པའི་ལུང་།

JIN JI LOB CHIR SHEG SU SÖL

I pray you will come to confer your blessings.

གུ་རུ་པདྨ་སྒྲིལ་ཧྲུཿ

GURU PEMA SIDDHI HUNG

PRAYERS TO THE LAMAS OF THE LINEAGE

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

KÜN ZANG DOR SEM GA RAB SHI RI SING

Samantabhadra, Vajrasattva, Pramodavajra, Shrisingha,

པདྨ་ཀུ་ར་རྩེ་འབངས་ཉི་ལྔ་ལ། །

PEMA KA RA JE BANG NYI SHU NGA

Padmakara, the Twenty-five, King and subjects,

སོ་ཟུར་གཞུབ་གཉགས་གཏིར་སྟོན་བརྒྱ་ཙ་སོགས། །

SO ZUR NUB NYAG TER TÖN JA TSA SOG

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

བཀའ་གཏིར་སྤྲ་མ་རྣམས་ལ་གསོལ་བ་འདེབས། །

KA TER LA MA NAM LA SÖL WA DEB

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

རིགས་བརྒྱའི་བྱབ་བདག་ཨོ་རྒྱན་ཆོས་ཀྱི་རྩེ། །

RIG JE CHAB DAG OR JEN CHÖ CHI JE

Inseparable from Orgyen Padmasambhava, supreme lord of the hundreds of buddha families,

གཏན་གྱི་སྐུབས་མཆོག་ཙ་གསུམ་གླིང་པ་ལ། །

TEN JI CHAB CHOG TSA SUM LING PA LA

To you, Tsasum Lingpa, the supreme object of refuge,

གསོལ་བ་འདེབས་སོ་འཆི་མེད་རིག་འཛིན་སྟུལ། །

SÖL WA DEB SO CHI ME RIG DZIN TSÖL

I pray to grant me the immortal blessings of the vidyadhara state,

རྟག་ཏུ་འབྲལ་བ་མེད་པར་བྱིན་གྱིས་སྦྱབས། །

TAG TU DRAL WA ME PAR JIN JI LOB

So that I may remain inseparable from you.

སྔོན་ཆོ་རིག་འཛིན་ནུས་ལྷན་རྡོ་རྗེ་ཅུལ། །

NGON TSE RIG DZIN NU DEN DOR JE TSAL

In the past you were the Vidyadhara Nuden Dorje Tsal.

མ་འོངས་བདེ་གཤེགས་མོས་པ་མཐའ་ཡས་ཞབས། །

MA ONG DE SHEG MÖ PA TA YE ZHAB

In the future you will be the Buddha Möpa Thaye.

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

DA TA PAD JUNG JAL TSAB DROK BEN NGÖ

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

འཛིགས་བྲལ་ཡེ་ཤེས་རྡོ་རྗེ་ལ་གསོལ་བ་འདེབས། །

JIK DRAL YE SHE DOR JE LA SOL WA DEB

Jigdral Yeshe Dorje, to you I pray.

འདོད་ཚུང་ཚོག་ཤེས་བསྐྱབ་གསུམ་ལོར་གྱིས་སྤྱག། །

DÖ CHUNG CHOG SHE LAB SUM NOR JI CHUG

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

བྱམས་དང་སྦྱིང་རྗེས་འགྲོ་ཀླན་པ་མར་ཤེས། །

JAM DANG NYING JE DRO KÜN PA MAR SHE

With loving compassion, seeing all beings as parents,

གློ་གསུམ་དོ་རྩེ་གསུམ་རྟོགས་སུམ་ལྟན་ཆེ། །

GO SUM DOR JE SUM TOG SUM DEN CHE

Through threefold realization, you made three doors three vajras.

དགེ་སློང་པདྨ་ཚུལ་བློམས་ལ་གསོལ་བ་འདེབས། །

GE LONG PE MA TSUL TRIM LA SOL WA DEB

Virtuous monk, Pema Tsultrim, to you I pray.

དཔལ་ལྷན་སངས་རྒྱས་པདྨའི་རིང་ལུགས་མཆོག་ །

PAL DEN SANG JE PE ME RING LUG CHOG

The supreme tradition of the glorious buddha
Padmasambhava,

སྤྱ་འགྱུར་དོ་རྩེ་སྟིང་པོའི་ལྟ་གྲུབ་ཆེ། །

NGA JUR DOR JE NYING PÖ TA DRUB CHE

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

སྟོལ་འབྱེད་ཤེས་རབ་སྣང་བ་རབ་རྒྱས་པའི། །

SÖL JE SHE RAB NANG WA RAB JE PE

You keep alive and spread by the light of wisdom.

མཁན་ཆེན་ཆོས་རྩེའི་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 PO DRANG NA

In the palace of the Ogmin dharmadhatu,

དུས་གསུམ་སངས་རྒྱལ་གྱི་རོ་བོ་ཉིད། །

DÜ SUM SANG JE KÜN JI NGO WO NYI

The essence of all the buddhas of the three times,

རང་སེམས་ཚུལ་སྒྲུ་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་སྤྲ་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་སྤྲ་མ་རིན་པོ་ཆེ། །

PAL DEN TSA WE LA MA RIN PO CHE

Glorious root teacher, precious one,

བདག་གི་སྦྱི་བོར་བསྐྱའི་གདན་བཞུགས་ལ། །

DAG GI CHI WOR PEME DEN ZHUG LA

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

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

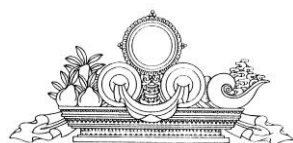
KA DRIN CHEN PÖ GO NE JE ZUNG TE

Hold me with your great kindness,

སྐྱུ་གསུང་བུགས་ཀྱི་དངོས་གྲུབ་སྦྱལ་ཏུ་གསོལ། །

KU SUNG TUG CHI NGÖ DRUB TSAL DU SÖL

Bestow the accomplishments of body, speech and mind.



སྒྲོན་དུ་འགོ་བ་སྐྱབས་སེམས་ནི།

Refuge and bodhichitta:

ན་མོ། ཕྱོགས་བརྩའི་ཞིང་ཁམས་རབ་འབྱམས་ཇི་སྟེད་དུ།

NAMO CHOK CHÜ ZHING KHAM RAB JAM JI NYE DU

NAMO To the assemblies of the victorious vidyadharas

བཞུགས་པའི་རིག་འཛིན་རྒྱལ་བའི་ལྷ་ཚོགས་ལ།

ZHUG PE RIG DZIN JAL WE LHA TSOK LA

Residing in the inconceivable pure lands of the ten directions,

སྒྲོ་གསུམ་དད་པ་མི་ཕྱེད་དྲག་པོ་ཡིས།

GO SUM DE PA ME CHE DRAK PO YI

With intense devotion of body, speech, and mind,

གསོལ་བ་འདེབས་སོ་ཡེ་ཤེས་འོད་གྱིས་བསྐྱལ།

SOL WA DEB SO YE SHE ÖD CHI KUL

I pray and invoke your wisdom light.

དག་པ་རིག་འཛིན་ད་གྱིས་འཁོར་བསྐྱབས་ནས་ནི།

DAK PA RIG DZIN CHIN KHOR DRUB NE NI

By the practice of the mandala of the enlightened vidyadharas,

གང་ལ་གང་འདུལ་བྱུགས་རྗེའི་ཕྱིན་ལས་གྱིས།

GANG LA GANG DUL TUK JE TRIN LE CHI

And by compassionate activities, as appropriate,

འགོ་དྲག་འབྲུལ་སྒྲོ་ལ་བར་དམ་བཅའོ།

DRO DRUK TRUL NANG DROL WAR DAM CHA'O

I vow to liberate all beings of the six realms from the appearance of delusion.

Repeat three times

༄༅། སྒྲ་མ་རིག་འཛིན་འདུས་པའི་མངོན་རྟོགས་བསྐྱུས་པ་བཞུགས་སོ།

Concise Sadhana of the Vidyadhara Lama

རྩྱེ་ རང་རིག་ཤེས་པ་མ་བཅོས་གཞུག་མའི་ངང་།

HUNG RANG RIG SHE PA MA CHÖ NYUG ME NGANG

HUNG Within the uncontrived awareness of one's own original mind

བྲན་རྟོག་འཛིན་མེད་རོ་བོ་གཤེས་ལུགས་རྩྱེ་།

DREN TOG DZIN ME NGO WO SHI LUG HUNG

The essence of remembering non-grasping manifests as a HUNG syllable

ཡོངས་གྱུར་སྒྲ་མ་རིག་འཛིན་བྲོད་པ་རྩྱེ་།

YONG JUR LA MA RIG DZIN TÖ PA TSAL

Which instantly transforms into the Vidyadhara Topa Tsal¹:

འགགས་མེད་གསལ་སྟོང་གཞོན་རྩྱེ་ཞེ་མ་བྲོ།

GAG ME SAL TONG ZHÖN TSÜL ZHI MA TRO

Unimpeded; inseparable emptiness and clarity; youthful; semi-wrathful;

ཟ་བེར་ཕོད་ཀ་རིན་ཆེན་བྲོག་ཁུ་ལྡན།

ZA BER PÖ KA RIN CHEN TROG ZHU DEN

Wearing a cloak, pöka² and jewel hat;

དོ་རྩེ་བྱ་རྒྱ་ཁ་ཏྲི་ཤེས་རབ་འཆང་།

DOR JE BHENDHA KHATVAM SHE RAB CHANG

Holding a vajra, a skull-cup, and a wisdom khatvanga;

JAL PÖ RÖL TAB NANG SI ZIL NÖN NGANG

ལྷ་ཡི་ཆ་དང་བ་སྤྱི་བྱ་ག་ནས།

KU YI CHA DANG WA PÜ BU GA NE

འིག་འཛོན་འདུས་པའི་དབྱིལ་འཁོར་འཇའ་ལྷར་ལྷགས།

RIG DZIN DÜ PE CHIL KHOR JA TAR LHAG

སྐྱེ་མའི་གར་སྟབས་ལྷལ་གྱིས་གསལ་བ་ཡི།

JU ME GAR TAB WAL JI SAL WA YI

ཐུགས་ཀའི་རྩི་མཐར་སྒྲིང་པོ་སྐྲགས་འཕྲེང་འཁོར་།

TUG KE HUNG TAR NYING PO NGAG TRENG KHOR

In his heart center the garland of the essence mantra circles the syllable HUNG.

འབྲུང་འཇུག་ཐམས་ཅད་དོ་རྗེ་གསུམ་གྱི་ངང་།

JUNG JUG TAM CHE DOR JE SUM JI NGANG

Exhalation and inhalation is the movement of the three vajras.

ཕྱོགས་བཅུ་འཕྲོས་པས་བྱིན་རྒྱལ་ཐམས་ཅད་བསྐྱེལ།

CHOG CHU TRÖ PE JIN LAB TAM CHE KÜL

Light emanates to the ten directions invoking the blessings of all the buddhas.

ཡིག་འབྲུག་སུམ་གྱི་དབང་བཞི་སྟོང་པོ་ཐོབ་ཅེ་

YIG DU SUM JI WANG ZHI NYING PO TOB

Which come in the form of the three syllables bestowing the four empowerments.

རྩ་ཁམས་ཞིང་ཁམས་ལྷ་རུ་ཏྟག་མངོན་ཏེ་

TSA KHAM ZHING KHAM LHA RU TAG NGÖN TE

All the channels and all appearances are realized as the deities.

འཕྲོ་འབྲུ་ཚོགས་རྒྱལ་ཀ་དག་དབྱིངས་སུ་གྲོལ་

TRO JU TSOG DRUG KA DAG YING SU DRÖL

The ongoing movements of the six consciousnesses are liberated in the space pure from the beginning [and are nothing other than]

སྣང་སྟོང་རིག་སྟོང་གསལ་སྟོང་བདེ་སྟོང་ངང་

NANG TONG RIG TONG SAL TONG DE TONG NGANG

Appearance-emptiness, clarity-emptiness, bliss-emptiness, and awareness emptiness.

གཤིས་ལུགས་ལྷ་བ་བླ་མའི་དོན་རྟོགས་ནས་

SHI LUG TA WA LA ME DÖN TOG NE

Realizing the original nature is the lama.

དེ་བཞིན་ཏེ་རུ་ཀ་པ་འབྲུབ་གྱུར་ནས་

DE ZHIN HE RU KA PA DRUB JUR NE

Thus is the heruka accomplished.

རིག་འཛིན་རྒྱལ་བ་འདུས་པ་བདག་གྱུར་ཅིག་

RIG DZIN JAL WA DÜ PA DAG JUR CHIG

I become the vidyadhara who embodies all the victorious ones.

ཨོཾ་ཧཱུང་ཧཱི་བཟླ་གུ་རུ་པདྨ་སིདྲི་ཧཱི་

OM AH HUNG VAJRA GURU PEMA SIDDHI HUNG

ཨོཾ་ཧཱུང་ཧཱི་བཟླ་གུ་རུ་པདྨ་ཐོང་ཐེང་ཙ་ལ་བཟླ་ས་མ་ཡ་ཇ་

སིདྲི་པ་ལ་ཧཱི་ཧཱུང་

**OM AH HUNG VAJRA GURU PEMA TÖ TRENG TSAL VAJRA
SAMAYA DZA SIDDHI PHALA HUNG AH**

རིག་འཛིན་རྩ་གསུམ་གླིང་པས་མཛད་པའོ།

Composed by Vidyadhara Tsasum Lingpa.

This translation was completed in the Shantarakshita Library at Palden Padma Samye Ling on Saturday October 23, 2004, the tenth day of the 9th month of the Wood Monkey year, by Khenpo Tsewang Dongyal and Pema Khyenrab.

དེ་ནས་སྐྱབ་པ་མཐར་ཐྱིན་ནས་འདུས་པས་དགྲིལ་ལོར་ལས་དབང་བཞི་ལེན་པ་ནི་

མཆོད་རྩིས་རིམ་པར་བོགས་ལེ་

Then, once the practice has been completed, the assembly should receive the four empowerments from the mandala. Hold the ritual objects accordingly, and chant the following prayers.

ཧཱི་ རིག་འཛིན་རྒྱལ་བ་ཀུན་གྱིས་སྤྱི་ཐུས་པ་

HUNG RIG DZIN JAL WA KUN JI CHI NYE PA

HUNG Original buddha among all victorious vidyadharas,

བྱབ་བདག་དཔལ་ལྷན་རྗེ་བཙུན་པདྨ་འབྱུང་

CHAB DAK PAL DEN JE TSUN PE MA JUNG

Glorious sovereign lord, Padmasambhava,

རུས་པའི་བྱགས་རྩེ་གཟི་བྱིན་འོད་སྟོང་གཡོམ་ཆེ།

NU PE TUK JE ZI JIN Ö TONG YO

The power of your compassion is moving forward with the splendor of a brilliant sun.

ཐྱིན་ལས་སྣ་ཚོགས་ཐབས་ཀྱིས་འགོ་བ་སྦྱོལ་ཆེ།

TRIN LE NA TSOK TAB CHI DRO WA DROL

All of your various skillful means activities are liberating sentient beings.

ས་མཁན་བདེ་ཆེན་ཞིང་གི་དབང་ཕྱུག་ཆེ།

SA KHEN DE CHEN ZHING GI WANG CHUK CHE

Captain of great bliss, lord of all pure lands,

རྒྱལ་བ་མ་ལུས་འདུས་པའི་བྱིན་རྒྱབས་ཏེ།

JAL WA MA LÜ DÜ PE JIN LAB TE

Bring forward the blessings of all buddhas without exception,

ནམ་མཁའ་བྱིན་ལྡར་འགྲངས་བའི་དཔལ་ཡོན་གྱིས་ཆེ།

NAM KHE CHÖN TAR GENG WE PAL YÖN JI

To fill all of space with glorious qualities.

སྐྱ་གསུང་བྱགས་ཡོན་ཐྱིན་ལས་མ་ལུས་པམ།

KU SUNG TUG YÖN TRIN LE MA LÜ PA

Please bestow on me right now

དངོས་གྲུབ་ཐམས་ཅད་དེངས་འདིར་བདག་ལ་སྦྱོལ་ཆེ།

NGÖ DRUB TAM CHE DENG DIR DAK LA TSOL

The accomplishments of body, speech, mind, qualities and activities.

ཨོྃ་གུ་རུ་དཀི་བིདུ་རྒྱ་ར་ཏ་རི་ཅི་ས་ཀླ་ཡ་སྒྲ་ཤྱ་ཅི་ཏྲ་གུ་ན་གུ་བྱ་ས་མ་
ཡ་ཨ་སྒྲི་ཤི་རྩུ་རྩུཾ་ སི་རྒྱུ་ལ་ཨོཾ་

**OM GURU DAKI VIDYADHARA HARINISA KAYA WAKA
TSITTA GUNA GUHYA SAMAYA ABIKHENTSA HUNG
SIDDHI PALA HO**

ཞེས་པས་བྱིན་རྒྱལས་དབང་བཞི་སྒྲུངས་ཏེ་མཆོག་གུན་མོང་གི་དངོས་གྲུབ་ཐོབ་སྟེ་
ཆོ་འདི་ཉིད་ལ་རིག་འཛིན་མཆོག་གི་གོ་འཕང་འགྲུབ་པར་བསམམཾ་ ས་མ་ཡཾ་

*Thus, receive the four empowerments, attain the ordinary and supreme
siddhis, and think of yourself achieving the supreme vidyadhara state
within this lifetime. Samaya.*

དགྱིལ་འཁོར་བསྐྱུ་བ་ནིཾ་

Dissolving the mandala:

ཏོཾ་ ཀ་དག་རང་རིག་སྒྲུང་སྟོང་ལཾ་

HO KA DAK RANG RIG NANG TONG LA

HO To self-awareness and appearance-emptiness, pure
from the beginning,

རིགས་འདུས་དགྱིལ་འཁོར་མི་དམིགས་ངངཾ་

RIG DÜ CHIN KHOR MI MIK NGANG

The mandala that embodies all the buddha families
dissolves beyond meditation.

རང་བཞིན་གསལ་སྟོང་ཨ་རུ་ལྷངཾ་

RANG ZHIN SAL TONG AH RU DANG

The AH syllable naturally invokes the realization of luminous
emptiness.

ཨ་ཨ་ཨ་

AH AH AH

བསྐྱོན་ནི་

Dedication and aspirations:

ཧོ་ བསྐྱོ་བ་རྗེས་ཤེས་སྟོང་ཉིད་འདུས་མ་བྱས་

HO NGO WA JE SHE TONG NYI DU MA JE

HO Dedication is the post-meditation of uncompounded emptiness.

ཚུད་བྲལ་མཐའ་ཡས་སངས་རྒྱས་ཐོབ་ཕྱིར་བསྐྱོ་

TSÖ DRAL TA YE SANG JE TOB CHIR NGO

I dedicate without partiality to all beings so that they may attain buddhahood.

བཀྲ་ཤིས་ནི་

Auspiciousness:

ཧྲུཿ ཆོས་སྒྲུའི་བཀྲ་ཤིས་སྣང་མཐའ་འོད་མི་འགྱུར་

HUNG CHÖ KÜ TRA SHI NANG TA Ö MIN JUR

The auspiciousness of dharmakaya is the changeless light of Amitabha.

ཀ་དག་ལྷན་གྱུ་བ་རྟོགས་པའི་བཀྲ་ཤིས་ཤོག་

KA DAK LHUN DRUP TOK PE TA SHI SHOK

May there be auspiciousness for the realization of Trekcho and Togal.

ལོངས་སྐྱའི་བཀྲ་ཤིས་འཆི་མེད་ཆེ་ཡི་ལྷ།

LONG KÜ TRA SHI CHI ME TSE YI LHA

The auspiciousness of sambhogakaya is the deity of immortal long-life.

གནས་ལུགས་རང་རྩལ་མངོན་པའི་བཀྲ་ཤིས་ཤོག།

NE LUK RANG TSAL NGÖN PE TRA SHI SHOK

May there be auspiciousness for revealing the spontaneous energy of the nature of mind.

སྐུ་ལ་སྐྱའི་བཀྲ་ཤིས་རིག་འཛིན་པདྨ་འབྱུང་།

TRUL KÜ TRA SHI RIG DZIN PEMA JUNG

The auspiciousness of nirmanakaya is the Vidyadhara Padmasambhava.

ཆེ་རབས་གཏན་གྱི་སྤྲ་མར་བཀྲ་ཤིས་ཤོག།

TSE RAB TEN JI LA MAR TRA SHI SHOK

May there be auspiciousness (for Him) to be the root guru throughout all my lifetimes.

ཟབ་རྒྱའི་བཀྲ་ཤིས་མཁའ་འགྲོ་ལས་ཀྱི་དབང་།

ZAB JE TRA SHI KHAN DRO LE CHI WANG

The auspiciousness of the secret seal is dakini Lekyi Wangmo.

གསང་རྒྱུད་གདམས་པས་རྒྱུད་སློན་བཀྲ་ཤིས་ཤོག།

SANG JU DAM PE JU MIN TRA SHI SHOK

May there be auspiciousness for maturing the mind by the instructions of Secret Tantrayana.

མོས་ལྷན་རྒྱལ་གྱིས་འཇུག་པ་བདེ་ཕྱིར་ཟབ་ཆོས་འདིའི་བརྒྱད་འཛིན་དུ་རྫོམ་པ་དཔང་བན་ཆོད་བད་དོན་
 རྒྱལ་གྱིས་གོང་གི་སྒྱུ་བས་སེམས་དང་རྗེས་ཀྱི་དངོས་གྲུབ་ལེན་ཆོག་དང་བསྐྱོད་ཅི་བླ་མའི་བྱགས་སྒྱུ་བ་
 བདེར་གཤེགས་ཀྱན་འདུས་ལས། བདེ་ཆེན་རྒྱལ་པོ་རིག་འཛིན་ཅུ་བའི་སྒྱུ་བ་ཐབས་ཡིན་ཅི་ལའི་ཁང་ལུ་
 དང་། ཤིས་སྒྲོན་ནི་པདྨ་ཐུག་འབྲུང་ལས་ཁོལ་དུ་ཐུང་པའོ། ཉེས་འགལ་གང་མཆིས་ཅུ་གསུམ་ལྷ་ལ་
 བཤགས།

For the convenience of practitioners, the beginning sections of refuge and bodhichitta and end sections of receiving empowerment and aspiration prayers are from the terma of Tsasum Lingpa's Heart Practice of the Lama Who Embodies All Sugatas. And the end section's Auspiciousness Prayer is from Tsasum Lingpa's cycle of Guru Dragpo practices. All were adapted by one who is considered a lineage holder of this teaching, Khenpo Tsewang Dongyal. Please forgive any trespassing of the terma teachings.

རྗེ་མཁན་ཤེས་དག་ལྷ་བཀྱིས། དགོ་བས་གསང་ཆེན་རྗེ་བསྟན་རྒྱས།
 བསྟན་འཛིན་ཞབས་བརྟན་རྒྱལ་ཁམས་བདེ། འགོ་ཀྱན་སངས་རྒྱས་ཐོབ་པར་ཤོག།

Nyingma Khenpo Shri (Khenchen Palden Sherab Rinpoche) corrected this. By this virtue, may the secret teaching of the Nyingma school spread, and may the lineage holders and practitioners have health and prosperity, and may all sentient beings reach buddhahood.

Venerable Khenpo Tsewang Dongyal Rinpoche prepared this booklet with the assistance of Lama Pema Tsultrim at Glorious Padma Samye Ling in the year the Fire Monkey on the tenth day of the eleventh month — Padmasambhava known as Guru Dorje Drolö (January 7, 2017).

¹ Guru Rinpoche as Totreng Tsal.

² A square garment with a hole in the center placed over the head; the corners are oriented diamond-like, i.e., to the front and back and over each arm.



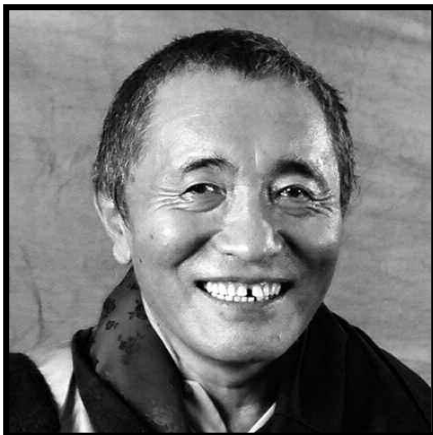


Padmasambhava Buddhist Center spreads the teachings of Buddhism according to the Nyingma Buddhist school of Tibet. PBC was established by Venerable Khenchen Palden Sherab Rinpoche and Venerable Khenpo Tsewang Dongyal Rinpoche to preserve in its entirety the authentic message of Buddha Shakyamuni and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

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.

Venerable 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 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 padmasambhava.org.

BOOKS BY THE VENERABLE KHENPO RINPOCHES

THE BEAUTY OF AWAKENED MIND:

Dzogchen Lineage Instructions of the Great Master Shigpo Dudtshi

THE BUDDHIST PATH:

A Practical Guide from the Nyingma Tradition of Tibetan Buddhism (formerly titled OPENING TO OUR PRIMORDIAL NATURE)

CEASELESS ECHOES OF THE GREAT SILENCE:

A Commentary on the Heart Sutra Prajnaparamita

DARK RED AMULET:

Oral Instructions on the Practice of Vajrakilaya

DISCOVERING INFINITE FREEDOM:

The Prayer of Küntuzangpo

DOOR TO INCONCEIVABLE WISDOM AND COMPASSION:

Comprehensive Teachings on the Bodhisattva Path

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མ་མོ་ཨེ་ཀ་ལྷ་ཏི།

Mamo Ekajati



མཐོན་པོ་མ་རྒྱལ།

Mahakala



ར་རྒྱལ།

Rahula



དམ་ཅན་རྡོ་རྗེ་ལེགས་པ།

Dorje Legpa



ཡི་གེ་ཉི་ཤུ་རྩ་བུ་གྲག་པ་འདི་དཔེ་ཆ་ཡི་ནང་དུ་བཞག་ན་དཔེ་ཆ་དེར་ཅི་འདྲར་
བཞོམས་གུང་ཉེས་པ་མི་འབྱུང་བར་འཇམ་དཔ་ལ་རྩ་རྒྱུད་ལས་གསུངས་སོ། །

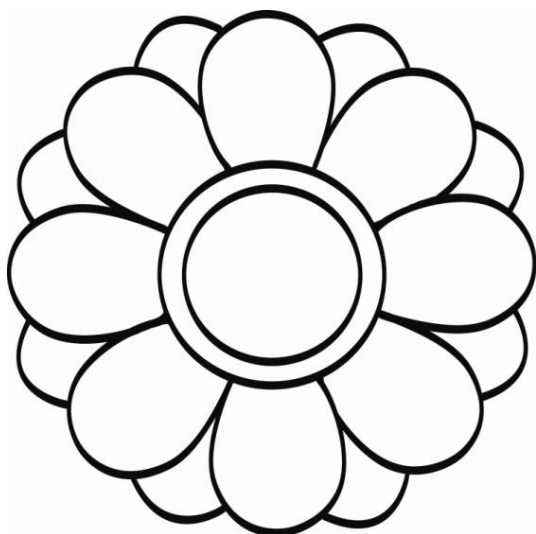
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