

# Daily Treasure Meditation Four Roots Practice

Commentary by Yogi Khenpo Drimed Dawa

This practice manual was developed by HH Khenchen Lama Rinpoche (in **bold**). The comments are from Khenchen Lama's online sources and Yogi Khenpo Drimed Dawa.

## Overview

***“In this daily practice, first, you do the Blessing Mantra three times. Then take refuge, bodhicitta, the 8 Auspicious Ones, Cloud of Blessings, and the Seven Line Prayer. Then Ngondro. Then Four Roots – Guru, Yidam, Dakini, and Protector. Here, Rigpa Guru Yoga and Mantra of Guru Rinpoche are the Guru. Then there are three options for the Yidam: Amitabha, Dorje Gotrab, and Manjushri. This is very good for you. If you have time, do the longer sadhanas (in appendices). If you do not have much time, then just do the mantras. Then do Tara and King Gesar mantras or sadhanas. At the end, do the dedication. If you have time, do a long dedication. If you do not have much time, then do a short dedication (not provided in the text, but a standard would be something like “I dedicate the merit of this practice for the benefit of all sentient beings”. Inner Blessing, Khenchen Lama.”***

## The Four Nails

*As you recite the mantras for each of the four roots, apply “The Four Crucial Nails of the Mahayoga Generation Stage”, also called “The Four Stakes that Bind the Life-Force,” thus purifying body, speech, mind and activities. You may apply the four nails sequentially, alternating your focus until you are able to apply them simultaneously. These represent four phases of the core part of the practices.*

***1. Body - “The Nail of Contemplation of the Deity” (or yidam).** The yidam may only be referenced by name as in mantra recitation, or a more detailed description of the yidam as in sadhana practice. **Visualize the yidam deity as oneself** (yourself as the yidam) **or outside of oneself** (in front or above as described in the sadhana text). **This is a form of shamata** (mental calm or in some cases mindfulness) **with object, in which the object is the visualization** (the yidam). **Do not think of anything else** (the particular yidam for that part of the practice).*

***2. Speech - “The Nail of the Heart Essence Mantra”.** Recite the mantra without thinking of anything else. The focus now shifts to the mantra recitation as the object of focus, particularly the sound. As with the body above, **this is a form of shamata with object, in which the object is the reverberating mantra itself** (the sound).*

***3. Mind - “The Nail of Unchanging Intention”.** Rest in the nature of mind (as emptiness or it's innate awareness) **without elaboration** (without thoughts, a nonconceptual “experience”). **Simply rest in buddha nature** (emptiness or innate pure awareness itself or the “ability” to be aware without conceptualizing) **as you recite.***

***4. Activity - “The Nail of Enlightened Activity of Emanating and Absorbing”** (also known as “radiation”, which take a variety of forms, usually before or during the mantra recitation).*

*From your heart chakra, make offerings to all Buddhas and bless all beings that they attain liberation* (offerings may be in the sadhana text, but not always; or it may be a separate part of the text in inviting beings into the mandala of the sadhana practice; or occasionally it may be described as part of the mantra recitation. **Blessings and offerings such as light** (most common), **mantras** (may be as “light” while reciting mantras), **the syllable HUNG**, **swords** (?), **or mudras** (hand gestures while reciting the mantras) **go (from) and come back (to) your heart as you recite.**

*Thus, each of the four “nails” is applied in a separate part of the practice: (1) body is the visualization, (2) speech is the mantra, (3) mind is the essence or “true nature” of mind – emptiness (most common) or buddhanature (fairly common) or pure awareness (common in Dzogchen), and (4) “activity” or radiation as separate from or part of mantra recitation.*

### **Blessing Mantra**

**Om Sambara Sambara Bimana Sara Maha Zambaba Hung Phat Soha! (3X)**

- Sometimes referred to as the “blessing mantra”, as here, to bring blessings from the invited guests (Buddhas and Bodhisattvas); or it is called the “multiplying mantra” to multiply the merit of the practice that follows. I think of it as both!

#### **Part 1: Preliminary Prayers**

- The following text is a version of the “preliminary practices” (Ngondro). Variations of these practices are included in most sadhanas or practice manuals. There are two main parts: the common and uncommon ngondro. (1) The common ngondro is also called the Four Thoughts that Turn the Mind. These four are (a) suffering (broadly speaking), (b) karma – as intentional actions and/or cause and effect, (c) precious human life – this rare opportunity to be born as a human and in this time in which the Buddha taught and his teachings are still available to us (metaphors – the blind turtle, sperm and egg), and (d) impermanence and death – everything is subject to change and we all at some point will die, ending this precious opportunity. Change can, of course, be “good” or “bad”, at least as articulated here. In terms of death, there were two primary views in India at the time of the Buddha: (1) nihilism – there is nothing beyond this life, period, and (2) permanence – there is some form of continuation (rebirth, heaven, or uniting with some god...).

Some of the descriptions of these terms can be rather troubling to Western minds, such as those found in the Words of My Perfect Teacher by Patrul Rinpoche (his own teacher even said he had a bit of a harsh approach!). Still, this is the best known and most commonly used source text on ngondro, though there are others. So let’s look at the first part.

Note: These are not specifically described or even mentioned in this text, but should be considered as inherently present.

### Take Refuge – Visualizing the refuge tree:

- This text does not mention a refuge tree. Nevertheless, it is customary to visualize this whether mentioned or not. In the Tibetan Buddhist tradition, the “refuge tree” is a depiction of the key figure of that lineage surrounded by other objects and key figures. In our Nyingma tradition – the old school, the earliest in Tibet – the central is Padmasambhava, the master credited with bringing Buddhism to Tibet. It had already been there for some time, but he was a key figure according to legend at creating the first lineage. On his right are other Buddhas. On his left are Bodhisattvas. Behind him is an ordered stack of dharma texts. Below him are dharma protectors. Above him are representations of the lineage that followed. And in the sky around them are dakinis (female sky dancers or messengers who help us learn and apply the teachings). Together, these are the Buddha (the teacher), dharma (the teachings), and sangha (the other practitioners at various levels – the community of support).



- When we take refuge, we seek protection, safety, or shelter from the “sufferings” of this life (*samsara*), as well as guidance and support along the way to Full Awakening (enlightenment).
- Begin with cupped hands together at your heart. Raise them above your head, then touch your forehead, throat, and heart as reciting the first line. It is customary to do a full prostration with each of the repetitions of the refuge prayer. If unable to do that, a half prostration is acceptable – touching head, hands and knees to the floor. If unable to do even that or if too crowded in the room, just a bow is acceptable. Some lamas will simply indicate that it is not necessary at all.
- Prostration is a gesture of reverence in the Three Jewels (Buddha, Dharma, & Sangha), purifying our karma and, especially, our pride. Maintain the visualization as you do these.

**“In the supreme Buddha, dharma and assembly,”** (sangha, various levels of practitioners), **I take refuge...**

- There are four forms of refuge:
- **OUTER REFUGE: Buddha, Dharma, and Sangha** (here referenced as the “assembly) are the principle ones, referred to as the “three jewels”. The Buddha refers to Siddhartha Gotama, who became Shakyamuni Buddha. The “Dharma” refers to his teachings known as the “sutras” (which also include some from his principal disciples). The Sangha or assembly is the group of practitioners. The term is also used to represent several different specific groups:

- (a) the Buddhas and Bodhisattvas,
- (b) the Vidyadharas (“awareness holders”), lamas, and other great accomplished masters,
- (c) the monastic community, and
- (d) all other practitioners (us).

In addition, individual groups of practitioners, e.g., participants at the Awam Tibetan Buddhist Institute, and those who receive specific empowerments from a particular teacher are also considered to be other forms of sangha.

- **INNER REFUGE: Guru, Yidam, and Dakini (and/or Protector)** are the “three” or “four roots”, here we are using the latter.
  - (a) The Buddha is no longer here, so the Guru represents the Buddha, the source of his teachings to us.
  - (b) The Yidam is a form of a meditational Buddha (often called a “deity” but is not a “god”).
  - (c) The Dakini is more difficult to describe as they come in multiple forms. They are nearly always female. The word means “Sky Dancer”. They are also said to be messengers who bring insights to advanced practitioners to help them on the path. But another form is all women.
  - (d) Protectors (*dharmapala*) are nonhuman beings which take a variety of forms, mostly wrathful in appearance, more male than female, but there are both. They are said to protect the dharma from sources trying to destroy it or that intend to harm its practitioners. Their wrathful nature is intended to help terrify those wishing to cause harm.
- **SECRET REFUGE: Dharmakaya, Sambhogakaya, and Nirmanakaya** are the “three bodies”, “three kayas”, or three forms of a Buddha. We take refuge in all these forms. (There are fourth and fifth aspects as well, but much more rarely used).
  - (a) Dharmakaya = “truth body”, the absolute, without form, substance or concept, including “existence” and “nonexistence” (transcendent) ... but everything arises from it (manifests in our mind; it is also emptiness, rigpa, Buddhanature, etc.)

(b) Sambhogakaya = “enjoyment body”, the play of energy, manifestations in our mind, e.g., the five Buddhas and their five forms of wisdom; all “deities” or yidams

(c) Nirmanakaya = “form body”, the physical body, such as Shakyamuni Buddha (Siddhartha Gotama), not limited to “human” form but any form that responds to the needs of beings.

- **MOST SECRET REFUGE: Buddhature** is our heart-essence, our innate nature, our universal teacher, and many other terms, e.g., the luminous nature of mind, pure undefiled mind, the natural and true state of mind, “emptiness” (various meanings), ability to achieve Buddhahood...

Outer refuge is most common across all forms of Buddhism. Inner refuge is also fairly common, mostly in tantra practices. Secret and most secret are much more rare, primarily at times in tantra completion stage practices or in Dzogchen.

**“... until attaining enlightenment”**

- We are committed until *ultimate* enlightenment, paranirvana – deathlessness (transcending both a permanent end of rebirth, heaven or pure realm, or total annihilation).

**“Through the merit of practicing generosity and so on,”**

- Altruistic generosity means benefiting others without expectation of anything in return.

**“May I attain Buddhahood in order to benefit beings. (3X)”**

- The bodhisattva vow to benefit other beings that *all* may be liberated from sufferings, unhappiness, etc. – refuge is traditionally repeated three times

### **Arouse Bodhicitta with The Four Immeasurables**

Each of these has a “relative” (everyday) and “absolute” (Full Awakening) component. This can be problematic as some forms of “relative” can create obstacles to Full Awakening. The Four Immeasurables and corresponding lines in the prayer are:

**Lovingkindness** – the first and foremost immeasurable is the wish/action for *all* sentient beings to have “happiness” and its causes:

**May all mother sentient beings, boundless as the sky, have happiness and the causes of happiness.**

- “All mother sentient beings” is a fairly common phrase in Tibetan Buddhism. At its core is the idea of “beginningless time”. It is said that there has been a continuum of universes that come and go. This is just one of them. Because of that, and in conjunction with the principle of *reincarnation*, all beings over infinite time would at some point have been the mother of every other being in the universe. Whether or not you believe this literally is irrelevant to the

principle. We should “**act as if**” it is true. This means that we respect all beings. We act as if they have loved us as a loving mother, so we should do likewise to them. This is part of what is known as the “**Bodhisattva ideal**”. And because time is beginningless, the number of sentient beings is “boundless”, an endless number.

- In Buddhism it is common to use the phrase that “all sentient beings want happiness and do not want suffering”. The first part of this relates to “lovingkindness”, while the second refers to “compassion”. We, as Bodhisattvas, also want *them* to have happiness. On the relative level, that includes anything that would help them be “happy”, but it should not contribute to their suffering. The actions on our part need to be ethical and should not contribute to their “attachments” and “desires” that might take them down “the rabbit hole” or on “the hedonic treadmill” (hedonistic or strong desires for pleasure at any cost). The key here is *our intention*. One could say we do our best without making things worse.
- On the absolute level, this “happiness” refers to Full Awakening or Enlightenment. This is generally a much longer and challenging process. *What is their happiness motivation?* One approach is to benefit others by being a *role model* – BE a Buddha! We may provide instruction, if they ask, or are open to it. But being a role model is one of the best paths for both you and them. (The last thing we want to do is to make them resentful of our efforts!) There are other specific practices that may be done as well, but those are beyond this talk.

**Compassion** – then, the second immeasurable, is the wish/action for all beings *not* to have suffering and its causes.

**“May they be liberated from suffering and the causes of suffering”.**

- This is like the other half of lovingkindness. Instead of wanting them to have happiness, we want them **not to have suffering**, very broadly speaking. You might say we want them to have the “good” and not have the “bad” (from a Buddhist view). We talked about forms of suffering earlier.
- At the relative level, we want them to no longer experience ordinary everyday forms like physical pain and mental anguish. We want them to get what they want, and not get what they do not want. The same principle as above also applies here. Hedonistic desires are not helpful. But perhaps our role model of “altruistic intention” will be noticed and affect their actions.
- At the absolute level, attainment of Full Awakening eliminates *all* forms of suffering. That is our goal for both ourselves and for them. Now, to be sure, we may still have some negative experiences. Even the Buddha suffered old age, sickness, and death at the end of his life. And the highest of other practitioners like HH the Dalai Lama become ill, lose their loved ones, etc. But they experience minimal affects, knowing the context and what we call the “true

nature” of what is going on.

**Sympathetic Joy** – The third immeasurable is a feeling of *peaceful joy* that all beings experience happiness or that we feel when we learn of *their* happiness.

**May they never be separated from the happiness that is free from sorrow.**

- This is sometimes expressed as “rejoicing”; we rejoice at the happiness of others (as opposed to being jealous, for example). Their happiness may be at the relative level - ordinary experiences of joy or happiness in everyday life, or it may be absolute level - the happiness of liberation, full awakening, or even progress along the path. Their relative happiness may actually be a cause for their “suffering” (attachment, desire, craving, etc.) and worthy of our compassion. But being jealous of them is *not* appropriate.

**Equanimity** – the fourth immeasurable is an experience of calm or peace and contentment, especially in a difficult situation.

**May they rest in equanimity, free from attachment and aversion.**

- Either of the above approaches may represent the relative level. We consider all beings as “precious” (as above in “precious human life”), equal in their opportunity (though perhaps not in their current circumstances) to attain full awakening. We all have the same ability in the nature of our essence: Buddhature. Their challenges or difficulties regarding us or others are considered due to their previous experiences (karma), not us per se. We feel compassion and wish them to be free of attachment and aversion now and in the future.
- They may also be seen as a source of our own learning. My favorite example is Atisha’s tea boy. When Atisha was called to go to Tibet around 1000 CE, he decided to take his tea boy with him. His students couldn’t believe it! This man was considered as nothing but trouble! How could he even consider taking him? He responded by telling his students that the tea boy was one of his own best teachers. The challenges and difficulties were really opportunities to practice, to overcome the all too human tendencies to fight back or defend ourselves. Instead, he taught that one should use this opportunity to be even *more like a Buddha*. We all face *many* such opportunities in everyday life.
- At the absolute level we embody those lessons and live in peace and contentment, no matter what experiences are happening around us (not exactly easy!). When the Buddha first became awakened, he said “Profound peace, natural simplicity, uncompounded luminosity, I have found a nectar-like Dharma”. Another of my favorite quotes (*Anonymous*) says: “PEACE – it does not mean to be in a place where there is no noise, trouble, or hard work. It means to be in the midst of those things and still be calm in your heart”. Equanimity.
- “...(3X)” – We also recite the Four Immeasurable verse three times.

## **Tashi Gyepa – The Verses of the Eight Auspicious Noble Ones**

by Mipham Rinpoche

*It is very important to recite this once before starting any activity; whatever the project, it will work out exactly as you wish.*

This is one of Mipham’s most well-known compositions and is recited daily by practitioners from a variety of different traditions. The verses are directly based on the Mangalashtaka Sutra or “Eight Auspicious Noble Ones Sutra”. In these verses one pays homage to the Three Jewels (Buddha, dharma, and sangha - who represent the fundamental goodness and purity of the phenomenal world, in all directions and time), eight sugatas (buddhas), the eight great bodhisattvas (each holding their emblem), the eight offering goddesses (each holding one of the eight auspicious symbols), and the eight worldly guardians each holding their divine emblem).

The text invokes the auspiciousness of all these figures, and its recitation, if done daily or especially before commencing new activities or projects, is considered to have inconceivable benefits. It removes obstacles, creates favorable circumstances, and allows one to accomplish all of one’s desires.

**Om! Homage to the Buddha, Dharma and Noble Sangha – All that dwell in the auspicious realms of the ten directions,**

- The “three jewels” (same as in outer “refuge”); “auspicious realms” – various Buddha realms (each Buddha is said to have it’s own realm, but there are only 8-10 generally described: the 5 Buddha families – Vairochana, Akshobya, Ratnasambhava, Amitabha’s *Sukhavati* or *Dewachen* (most common of all), and Amoghasiddhi; as well as Padmasambhava’s “Copper-Colored Mountain” and the Dakini Realm of *Akanishta*), among others.

**where appearance and existence is completely pure,**

- Here, there is no “difference” between “appearance” and actual “existence”; it is a transcendent view beyond differences and is, therefore, “completely pure” as in the Great Perfection or Dzogchen.

**its nature spontaneously perfect,**

- Same as “completely pure”, but it includes a sense of being “innately” so.

**may everything be auspicious for us all.**

- We request that all be completely pure and perfect in our lives, as well as the lives of all other sentient beings.

Mipham’s auto-commentary explains that, unlike our world, the realms of these buddhas are free of what are called the “five degenerations”: (1) decline in regard to view, (2) kleshas (a Sanskrit word meaning "impurity", "corruption" or "poison"), (3) life span, (4) sentient beings (the body



declining in attractiveness and size), and (5) age (suffering due to disease, warfare, and famine becoming prevalent).

These freedoms are due to the buddhas' previous aspirations. Holding these buddhas in mind, remembering and reciting their names, will be of great benefit to all one's activities, both dharmic and secular. Mipham particularly recommends thinking of them as one falls asleep and as one awakens, and then again before one undertakes a project. If one does that, it is said that the project will meet with success.

The eight Buddhas are:

- (1) **King of Lamps,**
- (2) **Steadfast Powerful One Whose Vision Fulfils All Aims,**
- (3) **Glorious Ornament of Love,**
- (4) **Sacred Splendor Renowned for Virtue,**
- (5) **The One Whose Concern for All Brings Universal Renown,**
- (6) **Glorious One Renowned as Mount Meru in Eminence and Might,**
- (7) **Glorious One Renowned as Caring for All Sentient Beings,**
- (8) **Glorious One Renowned as Most Powerful in Satisfying Wishes—**

Followed by: **Homage to you, the Eight Sugatas, merely hearing your names increases auspiciousness and success.**

The next section invokes the *eight great bodhisattvas*, also known as the “eight close sons” of Shakyamuni Buddha. In Mipham's understanding, the eight close sons are in essence buddhas who will manifest as bodhisattvas for as long as samsara exists for the benefit of beings. Mipham's commentary recounts that some sutras and tantras maintain that remembering the names of these bodhisattvas or even the emblems (scepters, hand implements) that they hold will bring auspiciousness, and he provides a list of these emblems.

**Youthful Manjushri, glorious Vajrapani, Lord Avalokiteshvara, protector Maitreya, Kshiti-garbha, Sarva-nivarana-vishkambin, Akasha-garbha, and Samantabhadra noblest of all – utpala flower, vajra, white lotus, naga-tree, jewel, moon, sword and sun**

<i>Bodhisattva</i>	<i>Translation of Name</i>	<i>Emblem</i>
Manjushri	“gentle and glorious”	sword
Vajrapani	“vajra in hand”	vajra
Avalokiteshvara	“lord who looks down”	white lotus
Maitreya	“friendly”	naga wood (a bush whose smoke is pleasing to the nagas)
Kshitigarbha	“essence of the earth”	jewel
Sarva-nivarana-vishkambhin	“completely dispelling all obscurations”	utpala flower (blue lotus)

Akashagarbha	“essence of space”	moon
Samantabhadra	“completely good”	sun

*Note that the order of the emblems differs from the text.*

**Gracefully holding your emblems, and supreme in granting auspiciousness and success, homage to you, the Eight Bodhisattvas.**

- The next stanza invokes *eight female bodhisattvas*, who appear in various forms in various contexts. In some Chakrasamvara traditions, Mipham declares in his commentary, they manifest as eight gatekeepers. The *eight male and female bodhisattvas* are the eight principal mandala deities of the Nyingma tradition. Here, the eight female bodhisattvas manifest *as eight goddesses*, who make offerings to the buddhas. In general, these offering goddesses bring auspiciousness and goodness and reverse any decline or degeneration of well-being.
  - (1) **The most precious umbrella**, pacifies decline in the welfare of the land or country; the parasol is a traditional sign of social rank and, in a dharmic context, of spiritual power: just as the physical parasol protects from the heat of the sun, so does dharmic realization protect from the heat of the kleshas,
  - (2) **the auspicious golden fishes**, brings clear vision and a healthy body with an intelligent mind,
  - (3) **the wish-fulfilling vase of goodness**, brings inexhaustible wealth and the inexhaustible melodious sound of dharma to one’s speech – physically, one’s voice can be clearly heard, it is neither too soft nor too loud; more importantly, the meaning of one’s words is clear and easily understood,
  - (4) **the exquisite kamala flower**, brings the auspiciousness of a good voice, physical beauty, and of not being stained by faults, just as a lotus is not stained by sediment,
  - (5) **The conch of fame and glory**, brings good teeth (one of the marks of a buddha, perhaps associated with the white color of the conch), fame (the conch is used as a musical instrument and resounds), and freedom from sickness,
  - (6) **the glorious knot of prosperity** (or eternity ... the “endless knot”), brings the accomplishment of one’s wishes and an increase in intelligence,
  - (7) **the eternal banner of victory** brings physical majesty, victory, and social rank
  - (8) **and the all-powerful wheel**, brings control and power over all, auspicious marks (wheels, a sign of a buddha) on one’s hands and feet, and the vanquishing of opponents:

**Holding these eight most precious emblems are the creators of delight, making offerings to the buddhas of all directions and times.**

**Homage to you, the Eight Auspicious Goddesses – Beauty, Garlands, Song, Dance, Flowers, Incense, Light and Perfume – merely thinking of you makes success grow more and more!**

- The next stanza invokes eight protectors, each holding his characteristic emblem or scepter, which the chant lists in order.

### **Mighty Brahma, Shiva and Vishnu,**

- Mipham’s commentary cites the Guhyasamaja Tantra, which presents these gods of the Hindu tradition as emanations of the Buddha’s body, speech, and mind, respectively. They can also said to be the lords of the three families—Manjushri, Avalokiteshvara, and Vajrapani—appearing as kings of the worldly protectors to guard the teachings of the Buddha.

### **Indra the thousand-eyed,**

- The fourth protector is Indra, another god of the Hindu tradition. He too protects the teachings of the Buddha. He is the king of thirty-three classes of desire-realm gods and watches over humans, assisting those who are virtuous.

### **the kings Dhriti-rashtra, Viru-dhaka, Viru-paksha the lord of Nagas and Vai-shravana**

- These final four protectors are the “four great kings”. They are bodhisattvas who have attained the eighth *bhumi*, but dwell on the four sides of Mt. Meru as the kings of the
  1. *gandharvas* (a class of celestial beings in Indian religions),
  2. *kumbhandas* (a type of yaksha, human in general appearance but with a variety of animal heads and with scales on their knees, elbows, and ears),
  3. *nagas* (a divine, or semi-divine, race of half-human, half-serpent beings that reside in the netherworld),
  4. and *yakshas* (a divine, or semi-divine, race of half-human, half-serpent beings that reside in the netherworld). They have been given the primary responsibility to protect the teachings of the Buddha.
- It is said that hearing and remembering the name of any of these eight guardians of the world will protect one from fear and danger. They increase auspiciousness and goodness throughout the three worlds—under the ground, on the ground, and above the ground.

**– each one holding your divine emblem:**

**Wheel, trident, lance, vajra, vina, sword, stupa and banner of victory. Homage to you, the Eight Guardians of the World, who make auspiciousness and positivity grow in the three realms.**

- It is said that hearing and remembering the name of any of these eight guardians of the world will protect one from fear and danger. They increase auspiciousness and goodness throughout the three worlds—under the ground, on the ground, and above the ground.

**With all obstacles and harmful influences pacified, may the work we are now about to begin meet with ever-growing fulfillment and success, and bring good fortune, prosperity, happiness and peace.**

- If one chants these verses and is devoted, all one's wrongdoings and obscurations will be pacified, and one will attain all the good qualities of the higher realms and true goodness or liberation.

## **Wang Du - The Great Cloud of Blessings:**

### **The Prayer That Magnetizes All that Appears and All that Exists**

by Mipham Rinpoche

HH Khenpo Jigme Phuntsok Rinpoche states "If due to having no control over your mind, you are unable to give rise to bodhicitta, emptiness and other non-worldly accomplishments, reciting Wang Du with diligence will allow you to gain these qualities with ease." Furthermore, many of us encounter difficulties in maintaining focus during prayer recitation, mantra repetition, or meditation. In such instances, this particular prayer can be helpful.

#### **Khenpo Sodar-gye:**

Even though Wang Dü is not identified as a terma, it is generally understood to have come from Ju Mipham Rinpoche's wisdom mind, from the great Bodhisattva Manjushri. Wang Dü is an extraordinary prayer that brings within one's power, all phenomena in the entire universe, while at its most powerful, it bestows the ability to tame one's mind. Therefore, it can be said to have two main effects: an outer and an inner one. By relying on the prayer, one gains in the outer sense, the ability to benefit all living beings; while its inner effect offers one the ability to control discursive thoughts, and thereby attain unrestrained control of the body and the mind.

Wang Dü is a practice of Vajrayana Buddhism. Usually, the prerequisite for receiving such a teaching is an empowerment. But because it is a prayer, and does not contain explicit Vajrayana practice instructions, and furthermore because many people are already chanting this prayer, I think there is no harm to be had from you listening to this teaching.

#### **The Great Benefits of Wang Dü**

Because of these incredible effects, Wang Dü is a highly valued Dharma practice at Larung Gar. Every teaching and every tutorial begins with the recitation of this prayer three times. H. H. Jigme Phuntsok Rinpoche once said, "If I and my future lineage holders want to benefit sentient beings for all future lives, recitation of this prayer is the most effective means." In order to create favorable conditions to benefit sentient beings, His Holiness made offerings to the sangha at Larung Gar so that they would recite Wang Dü three times every day. This was later increased to five times a day.

This prayer is not only popular at Larung Gar. Even outside the institute, one can often see old, white-haired and toothless Tibetans reciting Wang Dü fluently with great vigor. This must surely be a sign of successful magnetizing!

## **The Mandala to Which One Prays**

H.H. Jigme Phuntsok Rinpoche once asked an artist to draw the nine yidams according to the description in Wang Dü. In the drawing, the Dharmakaya Buddha of Boundless Light (Amitabha) is located at the top in the center. Amitabha is equivalent to Samantabhadra with the exception that Samantabhadra is generally identified by his blue color, whereas Amitabha is red. Positioned directly below Amitabha is the Sambhogakaya Buddha, Vajradharma, the equivalent of Vajradhara. Below Vajradharma is the Nirmanakaya Padma Gyalpo, an emanation of Padmasambhava. At the top left is red Avalokiteshvara; below that is Guhyajñāna and at the bottom left is Kurukullā. On the top right of Vajradharma is Hayagriva, below that is Vajravarahi and then Mahadeva is on the bottom right.

## **The Magnetizing Yidams**

In Vajrayana, naked representations of Buddha figures symbolize the intrinsic nature of all phenomena. In this samsaric world, normally, a person depicted without clothes is considered shameful. However, in this case, as the nature of all phenomena is devoid of intrinsic existence and the nature of mind is bare naked, from this standpoint, any adornment is not necessary.

Among the nine principal magnetizing yidams, apart from Amitabha, a few of the dakinis appear naked as well. From this perspective, Vajrayana is indeed the practice of those with sharp natural capacities. If a person still holds on to the notion of shame, Buddhas and Bodhisattvas merely assume graceful and majestic forms. But if a person has realized the bare-naked nature of the mind, where all conceptual thoughts and attachments have ceased to exist, then Buddhas and Bodhisattvas appear in another form.

## **How to Pray?**

Mipham Rinpoche did not require people to strictly practice this prayer in the way of the generation or perfection stages. As long as we pray to the magnetizing yidams with devotion, all animate and inanimate worlds will resonate. This will allow the essence of samsara and nirvana to be gathered into oneself.

For people who are new to dharma practice, the practice of magnetizing would definitely be of benefit. In this degenerate age, people have difficulty truly absorbing the Dharma because they lack inner strength; their path in learning the Dharma is filled with obstacles. If you are one of these people, by practicing magnetizing you will develop inner strength, and be able to bring the Dharma into your mind more easily. Then, no matter what kind of obstacle you encounter, you will be capable of handling it.

## The Accomplishments

Some dismiss this magnetizing activity as nothing more than a myth or a fiction, but the very example of His Holiness Jigme Phuntsok Rinpoche demonstrates how tangible the effects of magnetizing can be. All of his many great accomplishments would not have been possible without his accomplishment of the art of magnetizing. The very fact that so many people come to Larung Gar for dharma study and practice, is the result of his magnetizing activity.

### HH Khenchen Lama's commentary:

- Praying to the magnetizing yidams with devotion in Wang Du resonates with all animate and inanimate worlds, gathering the essence of samsara and nirvana into oneself.
- The practice of magnetizing in Wang Du is beneficial for new practitioners, as it helps develop inner strength and facilitates the absorption of Dharma into the mind.
- There are nine yidams supplicated in the Wangdu text. An artist was asked to paint them according to Khenpo Jigme Phuntsok Rinpoche's description.
  1. The central yidam is **Péma Gyalpo** portrayed in Sambhogakaya form (Padmasambhava). ('Lotus King') one of the Eight Manifestations of Guru Rinpoche. Guru Rinpoche is depicted as a young prince with his left leg folded in his lap and his right leg extended and set on a lotus, ready to act; with his right hand he plays the damaru and with his left hand, he displays a mirror. Guru Rinpoche remained in Oddiyana for thirteen years to teach, many attained realization and the rainbow body. Then he was known as Pema Gyalpo, 'The Lotus King'
  2. Above him is **Vajra-dharma**, a peaceful form of Vajrapani. In some tantric practices Vajradharma is also the primordial Buddha (*Dharmakaya* form) and the root guru, red in color, holding a vajra and bell crossed at his heart.
  3. At the top, **Amitabha**, also in *Dharmakaya* form is Amitabha the Buddha of Boundless Light, belonging to the lotus family (one of the five buddha families). Many eons ago, as the monk Dharma-kara, he generated bodhicitta in the presence of the Buddha Lokeshvara. He made fifty-one vows to lead all beings to his pure realm of Sukhavati or Dewachen.
  4. **Avalokiteshvara**, as Padma-pani is on the top left. Avalokiteshvara is said to be the essence of the speech of all the buddhas and the incarnation of their compassion. As one of the Eight Great Close Sons (or 8 Great Bodhisattvas). He is usually depicted as white in color and holding a lotus. He is of special importance to Tibetans, so much so that he is sometimes described as the patron yidam of Tibet. HHDL is his emanation.

5. **Hayagriva** is on the top right. Hayagriva is the wrathful manifestation of Avalokiteshvara who symbolizes enlightened speech, usually depicted as red in color and with a horse's head (a symbol of energy and effort) protruding from his crown.
6. **Guhya-jñana** is the dakini on the left side of Péma Gyalpo. Guhya-jñana is also known as the Secret Wisdom Dakini, or **Vajrayogini**.
7. **Vajravarahi** is the dakini is on the right side of Péma Gyalpo. Vajravarahi (or Dorje Pakmo) is the root of all emanations of dakinis. She is also a female yidam who is the consort of Chakrasamvara. She is usually depicted as red in color with a sow's head (relentless power to overcome all obstacles and achieve liberation) protruding from her own.
8. **Kurukulla** (**Kurukullé** in Tibet) is in the bottom left corner. Kurukulla is a female yidam of the Lotus family, associated with the activity of magnetization or enchantment. She is usually depicted as red in color, in dancing posture and holding a flowery bow and arrow. She is also one of the Twenty-One Taras mentioned in the ancient Tara tantras.
9. **Döpé Gyalpo** is in the bottom right corner. Döpé Gyalpo, King of Desire, is considered to be a mahadeva, 'great yidam', a manifestation of an enlightened being.

### **The Prayer Which Magnetizes All That Appears and Exists**

by Mipham Rinpoche; Yogi Khenpo Drimed Dawa line-by-line commentary.

**Oṃ āḥ hūṃ hrīḥ!**

**In the palace of power, the blazing of great bliss** (liberation/enlightenment),

**Are the embodiments of the wisdom of discernment, union of bliss and emptiness**

(compassion and wisdom):

**Each on a lotus, its nature bliss free** (beyond) **from all attachment** (a cause of sufferings in samsara – deluded mind),

**And the splendor of a great, illuminating vajra sun** (emptiness)

Skip list of the 9: **Dharmakāya Amitābha and Vajradharma,**

**Avalokiteśvara, Lord of the World, the very manifestation of compassion,**

**Padma Gyalpo, all of saṃsāra and nirvāṇa beneath your control,**

**Powerful heruka, subjugator of all that appears and exists,**

**‘Secret Wisdom’ (Guhyajñāna) and Vajravārāhī,**

**Döpé Gyalpo, King of Desire, ecstasy supreme, source of the wisdom of great bliss,**

**Kurukullā, who captivates the mind of every living being without exception,**

**Masters and mistresses of supreme and ordinary mudrās** (symbolic or ritual gestures or poses), **dancing in bliss** (profound peace) **and emptiness** (transcendent),

**Hosts of vajra ḍākas and ḍākinīs attract and magnetize** (bringing together positive conditions).

**Remaining always within the state of great equality of appearance** (sensory) **and emptiness** (nature of mind or essence),

**With the dance of your vajra body** (indestructible), **you cause the three planes of existence** (impermanence, sufferings [or dissatisfaction], no soul/self) **to tremble** (eliminate);

**With the sound of your laughter** (overcoming delusion), **your unceasing enlightened speech** (dharma), **you draw in the three worlds** (desire, form, formless realms);

**Rays of red light burst out to fill all of saṃsāra and nirvāṇa** (radiation)

**And cause the vital essence of conditioned existence** (samsara) **and ultimate peace** (nirvana) **to vibrate and be gathered in.**

**With your enlightened mind of great vajra** (indestructible) **passion** (for dharma),

**You grant the supreme** (ultimate) **of all things desired—the two kinds of siddhis** (accomplishments – ordinary & supreme or ultimate, i.e., enlightenment);

**And with your great vajra hooks and lassos**

**You bind the world of appearance** (way things appear) **and existence** (way things are) **in great bliss** (liberation in profound peace).

**Dancers** (sentient beings) **in the play of the limitless net of illusion** (like Indra’s net or samsara, our delusion about “reality”),

**Who fill space to overflowing, like a vast outpouring of sesame seeds** (fill with seeds of liberation),

**Vast array of the Three Roots** (Buddha, dharma, sangha), **hosts of magnetizing yidams** (the 9 figures above and further manifestations),

**In devotion we pray to you: inspire us with your blessings,**

**Grant us attainments** (siddhis), **ordinary** (conventional) **and supreme** (enlightenment), **and so the siddhi**

**Of magnetizing** (attracting positive circumstances), **without obstruction, whatever we desire!**

[I do need to point out that the historical Buddha rejected such an approach as a “delusion”. “Desire” was considered to be one of the principle causes of delusion, suffering, etc., obstructing liberation. However, in tantra, all is considered to be *intrinsically* “pure”, (pure view) transcending that earlier view. The “risk” is that we may use it to “rationalize” core principles as irrelevant in this context. While it may make sense in our transcendent nature of mind, it should not be used to “rationalize” inappropriate behavior for self or others. As Padmasambhava said, “My view is vast as space; but my actions are as fine as barley flour”. There is a difference between “view” and “actions”. And actions do have consequences!]

*This was composed on the first day of the seventh month of the Earth Hare year (1879) by one named Dhīḥ. Anyone who prays in this way will, without any doubt, accomplish all magnetizing activities exactly according to their wishes. This prayer may be written on red flags and flown in the air, or used in prayer wheels powered by heat or wind. Maṅgalaṃ! Phub Dorji Wang, Prayer courtesy: Rigpa Translations, 2009. Reproduced with permission.*



## Ngondro

### The Preliminary Practice Called the Heart Essence of an Awakened Being

by Khenchen Lama Rinpoche

[An alternative *short* Ngondro is at the bottom p. 6 in Practice Manual and p. 32 here.]

**Oh Lama, think of me! (3X)**

**Paying homage to the Three Jewels and deities of Three Roots,**

- Lama, Yidam (Buddha-form) & Dakini (sky dancer, often considered to be messengers to assist in our practice), alternately this may be a Protector of the dharma and practitioners. When all four or included, they are the Four Roots, as described elsewhere in this text.

**Reflecting on the difficulty of obtaining human life, on impermanence and death, And on the sufferings of cyclic existence and the consequences of karma and its results, Bless me that I may feel these certainties, my guru!**

- These are the “common preliminaries”, said to be common to all forms of Buddhism: (1) precious human life (we have this rare opportunity that we may never get again), (2) impermanence and death (life is impermanent and death is inevitable, we need to act now), (3) sufferings of samsara (many lists of forms of suffering associated with this life), and (4) karma and rebirth, the consequences of our intentional actions, considered to be repeated over and over through rebirth until we finally “burn up” or purify the consequences of all past and present lifetimes. These are frequently used as contemplations in early lessons on Tibetan Buddhism to help motivate us to practice, both for ourselves and to benefit others through our own actions to benefit them as well as ourselves.

**Homage to the guru!** We pay respect to our teacher(s).

**Until enlightenment, I and other beings**

**Take refuge in the Three Jewels,**

**In order that all beings attain buddhahood,**

**May I arouse aspiration, application, and absolute bodhicitta!**

- I am committed to attaining liberation, awakening, realization, and or enlightenment (the first three are the principle terms used by the Buddha; “enlightenment” is a relatively contemporary term that emerged during the Age of Enlightenment in Europe, about the time of the foundation of the USA, and has become the most popular phrase in all forms of Buddhism.

**Ah! Right upon the crown of my head, seated on the disk of moon and lotus,**

**Guru Vajrasattva with consort appears vividly,**

- Vajrasattva, the Buddha of Purification – a tantric method of purifying our karmic experiences that cause sufferings in our life – sits just above our head with his consort, Vajratopa, on a “moon disk” (a circular white seat) that is resting on the top of a lotus flower.

**A continuous stream of amrita flows from the mantra at the heart center,  
Purifying all evil deeds and obscurations.**

- Amrita in Sanskrit means immortal. The lotus is a symbol of enlightenment similar to the way the flower grows in the mud on the bottom of a pond and rises out of the water to manifest a beautiful flower.

***Vajrasattva Purification, recite the Hundred Syllables (IX):***

This practice purifies all of our defilements, hindrances, afflictive emotions, mental obscurations and so forth! Along with the mantra, some texts include four related contemplations or “powers”) to be done each time (but especially when completing ngondro as preliminary to other practices). These are:

1. The power of remorse or regret – you *regret* and feel remorse for your past misdeeds.
2. The power of antidote – you *practice* as the antidote to misdeeds.
3. The power of resolve – you *resolve* never to commit misdeeds again.
4. The power of reliance or support – you continue to rely on the Buddha, dharma, and sangha for *support* ... our refuge.

(with Tibetan pronunciation)

**Om** – The most excellent exclamation of praise

**Benza Sato Samaya** – Benza Sato = Vajrasattva’s commitment or vow

**Manu Palaya/Benza Sato** – oh, Vajrasattva, protect the commitment

**Tenopa/Tishta Drido Maybawa** – may you remain firm in me

**Suto Khayo Maybawa** – grant me complete satisfaction

**Supo Khayo Maybawa** – increase the positive within me

**Anu Rakto Maybawa** – be loving toward me

**Sarva Siddhi May Pra Yatsha** grant me all the siddhis (powers; ultimate and relative [“magic”])

**Sarva Karma Sutsa May** show me all the activities

**tSitam Shriya Kuru** – make my mind good, wholesome and auspicious

**Hung** – the heart essence seed syllable of Vajrasattva

**Ha Ha Ha Ha** – various 4s: fours immeasurables (lovingkindness, compassion, joy, equanimity), four empowerments (vase, wisdom, secret, word), four joys or blisses (bliss, supreme bliss, special bliss, innate bliss), four kayas (nirmanakaya, sambhogakaya, dharmakaya, svabhavikakaya), etc.

**Ho** – an exclamation of joy at this accomplishment

**Bhagavan Sarva Tathagata** – all the blessed tathagatas (buddhas)

**Benza Ma May Muntsa** – may I be fully liberated in the vajra (transcendent wisdom)

**Benzi Bawa** – grant me the realization of the Buddhanature

**Maha Samaya Sato Ah** – oh great Vajrasattva!

**Vajrasattva dissolves in the form of light into oneself**, then we add two additional mantras, generally reciting 21 times in group practice and one mala or 108 times in individual practice.

**Om Benza Sato Ah!** - Om Vajrasattva Ah (Repeat as many times as you can or 21X or 108X.)

**Om Ah Hung Hri!** (Repeat as many times as you can or 21X or 108X.)

### **Ngondro or Preliminary Practice**

Commentary by HH Khenchen Lama Rinpoche

Ngondro is preliminary practice, and it is very important. Preliminary practice is found in both Sutra and Tantra Buddhism. Preliminary practice is the root of meditation and functions just like a foundation.

It is important that you first understand that Preliminary practice is very important. If you do not do Preliminary practice and you do Mahamudra, Dzogchen or Dzogchen Kalachakra, you can't really do these because you don't have a foundation. Check to see how many of the Preliminary practices you have done and how confident your mind is in the Buddha Dharma. If you don't do Preliminary practice and you try high levels of practice, then there may be problems.

One person might be able to understand nature of mind because of their previous life especially if they are a dakini, daka or a high Rinpoche. They may understand. But otherwise, 100% of everyone else needs to do Preliminary practice. A lot of people say I don't know meditation; I don't know Preliminary practice and I don't know where to start meditation. When people do not do Preliminary practice in the beginning, they are confused and don't know where to start. I will tell you a short way to understand.

First it is important to relax, calm down and that your mind is peaceful. Try not to be attached, angry or doing negative things. Don't try these negative ways. Do positive ways: be happy, have joy, be peaceful and be really interested in doing meditation. Meditation is very easy.

### **Outer Preliminary Practice:**

The first Preliminary practice is to understand we have a precious human life. To understand this, think of yourself and what the cause of your precious human life is. Also look at the number of precious human lives there are. Really see and understand that you do have a precious human life. In Buddhism, there are 18 ways of understanding a precious human life, but it is important that you understand for yourself. You think of this again and again. This is meditation of precious human life. We are born and this is important. Then after do meditation and you are confident in your mind and in Dharma. This is meaningful. Politics, business and other samsara things are good but not that important. If you gain power in your life and don't do meditation, when you die then you are upset that you didn't do anything that was meaningful. Animals are similar to this. It is important you understand that Dharma and meditation are very important.

Secondly, when we understand we have a precious human life; a precious mind and a precious body then we turn our attention to understand impermanence. To begin, we think of the following. When will we die? Where will we die? What will the circumstances be when we die? We don't understand or know these things. 100% of everyone is born and 100% of everyone dies and usually within 100 yrs. We don't know about our own death. So think of everything outside. Think of your neighbors, family and friends. We see that everyone dies. Also, there are many changes and problems throughout life. All these teach us impermanence. When you think more and more of impermanence, it is easy to do meditation and it is interesting. If you think of impermanence, you are excited to do meditation. If you don't think of impermanence, then meditation is not exciting. When we die, whether we are very rich, poor, have political power or are a king or queen, everyone dies. It doesn't matter if thousands of soldiers are trying to protect you when you die. The only thing that helps you when you die is Dharma. This is why we do Dharma now.

Then third, is the suffering of samsara. Samsara suffering is in all 6 realms. There is the suffering of suffering; suffering of change and many different types suffering with only just moments of happiness. Mainly there are difficulties. We might think that eating and drinking and having nice meals out are happiness, but this is just like an animal as they also eat and drink.

For example, in the hell realms there are hot and cold hells. Hungry ghosts are very hungry and have the suffering of hunger. Animals have the suffering of ignorance. The jealous god realm has the suffering of fighting. Human suffering is birth, old age, sickness and death. The god realm is they have a short time of happiness and then go directly to hell afterward. These 6 realms are samsara and there is very much suffering.

If you understand and feel you are suffering or how any of the six realms are suffering, then you do meditation. When we look carefully, this makes it easy to understand suffering and impermanence and it is easy to understand a precious human life. It makes it easy to do meditation. If we don't understand suffering, then we don't do meditation. Buddha's first teaching is to understand suffering. This is the first of the Four Noble Truths.

The fourth outer Preliminary practice is karma. It is important to believe in karma and to be careful of karma. Karma means that all good virtue; offerings; prostrations, giving and positive things comes back to you as good in your life. If you kill or do negative things all comes back as negative things in your life. It is important to understand and do action; to stop doing negative things and bad karma.

**Inner Preliminary practice** comes after you have done Outer Preliminary practice. It is important to do Outer Preliminary practice of understanding our precious human life, impermanence, suffering and karma. These Four Thoughts are very important and especially that you really understand these. Then Inner Ngondro you will really find interesting.

These Four Thoughts are important because they are the cause of the renunciation of mind. Then in Inner Preliminary practice you begin with thinking, "who helps this world?" "Who helps your mind?" And "who helps your next life?" Nobody helps. Kings, rich people or gods don't help. Also, a very powerful superhero doesn't help your mind or your practice of Dharma. The only help is Buddha Dharma. Then you really respect Buddha, follow Dharma and are with the great Sangha. This is Refuge.

### **Refuge and Prostrations**

Then you take Refuge with prostrations. We do prostrations because our samsara body, speech and mind aren't clean, and we are living in samsara. Buddha, Dharma, and Sangha are not dirty and are very pure. Buddha is Enlightenment, great Master. Dharma is our path. Sangha are Dharma practitioners, our friends on this path.

Then you have great respect for Buddha. Buddha Shakyamuni did meditation and had great enlightenment. He also had great compassion and gave teachings to the Hinayana and Mahayana

Sanghas. Then you understand Buddha's history and how wonderful the Dharma path is. With this understanding, you wish that with this great Sangha of practitioners as well as everyone you see, you really wish to now take Refuge in Buddha, Dharma, and Sangha. With this wish, you then do prostrations. And you really respect Buddha, Dharma, and Sangha and with your body, speech, and mind, you really try to do true Buddhism.

Then every day you take Refuge in Buddha Dharma. You do Refuge, prayer, and prostrations every day. Then you lose your ego; lose your ignorance, attachment, anger, and desire. All these get less and less. Then you become a true Buddhism practitioner. Otherwise, it is very ego. For example, rich people have a big ego. They don't do prostrations or respect others. These things are not Buddhism. Buddhism is inner respect Buddha Dharma and then doing true Dharma with prostrations and respecting others. It is important we do one lakh that is, 100,000 Refuge and prostrations. When you really respect others and Buddha Dharma, this is Inner Ngondro of Refuge.

### **Bodhicitta**

Secondly is Bodhicitta. Bodhicitta everyone understands that it means great mind. We are not thinking of ourselves but of other sentient beings. We have compassion for other sentient beings because of their ignorance and being in samsara. Bodhicitta also means we help sentient beings reach the great liberation. It is these two things which are wisdom. First, we have compassion for sentient beings because we really understand suffering, and this isn't good. Then secondly, we think of enlightenment. It is not just compassion alone. It is compassion and enlightenment for all sentient beings. That means you aren't thinking of yourself but of others. We do mind turning because we are not thinking of ourselves but of others; how to help them and how to benefit for their enlightenment.

Then we think of mother sentient beings. We think first of our mother. Our mother is very important because we were born in samsara. Without her, we would not be born. Mother takes care of everything because we are not able to and don't know how. Secondly mothers have compassion or caring for their children. All mothers, even animals, think of their children. That is really why "mother" is important to understand. Then we think I want to help my mother sentient beings. Then you do action: kindness, love, patience towards other sentient beings. Then this is exactly not thinking of our self but thinking of other sentient beings. And also help others; be nice, take care of and your mind is turning to thinking sentient beings reach liberation. This is mind not just doing.

First you think of your family; then your community and area, then the whole world and help for all world to reach liberation. This is why Sutra says “mother sentient beings”. Another example is, think of your father or friend and who helps you during your life? Who loves you and helps you in your life? For example, father sentient beings, friend sentient beings and greater and greater for everyone to reach enlightenment.

This means when my mom is happy then I’m happy. When my mom is good then I’m good. If my mom is suffering, then I suffer. You can think of this way for your father, a friend etc. All sentient beings, not only one person but all have good virtue. If only thinking of mother, then we can realize all sentient beings are the same. We have many lifetimes, billions of lifetimes and so mothers are very important. Of course, there may be difficult things, but it is important to think of positive things. Because we’ve had many lives, all sentient beings have been our mother. We think of wanting all mother sentient beings to have enlightenment. This is a great mind. This is Bodhicitta.

Then you do actions of the six or ten Paramitas with Bodhicitta: generosity, patience etc. This is the practice of Bodhisattvas or Bodhicitta. You practice the prayer of “may mother sentient beings have happiness” and you really feel this. This is the second Inner Ngondro Preliminary practice.

### **Vajrasattva Meditation**

The third Inner Preliminary practice is Vajrasattva. There are Four Powers in Vajrasattva Practice. The first Power is the Power of Support. First it is important to have Vajrasattva empowerment. Then you know what to visualize. You have the sadhana and you look inside ngondro. It is important to understand we have negative karma. This clears our negative karma and Vajrasattva is the only help to do this. We have negative karma and when we do other meditation and concentration it is often difficult to do because of heavy karma. Then we do Vajrasattva meditation ,and it cleans everything: clean body, clean speech and clean mind. It is important to understand that bad karma is in the past and also in this life. Then you think and realize you have done wrong. It is like taking poison and you’ve done this for thousands of lifetimes. Then we are very sorry and sad for doing this. This is the second Power. Now you wonder what will help?

Then you think, I will never do bad karma things again. This is the third Power. Then you do visualization of Vajrasattva and think of happiness and compassion for other sentient beings. Then Vajrasattva’s whole body as Sambhogakaya, we feel he is blessing our physical body. Then

all negative things are cleaned. We do this visualization with mantra. We do one *lakh* that is 100,000 mantras. This is the Fourth Power.

These are the Four Powers of Vajrasattva meditation. To make it easy I will say it here in a short way. These Four Powers are the important things. The first Power is the Power of support of the Empowerment, Sadhana and Refuge in Vajrasattva. The second Power is saying and feeling you are sorry for all the negative things you've done. The third Power is saying I will never do these again. The fourth Power is the Power of action of doing Vajrasattva meditation with mantra. With focusing on these Four Powers then all negativity is cleared, and we feel the blessings come.

You do Vajrasattva meditation every day when you have time. We do it every day because every day we have negative karma. For example, every day we need to eat and drink. This is like what we need to do with this practice because every day we have negative karma. Doing Vajrasattva practice every day is important.

### **Mandala Preliminary Practice**

This is very important. We do lucky things. We do Refuge and Bodhicitta, but if we don't offer and give to sentient beings it means we are attached and thinking only of samsara. It is important we have more virtue and more meditation power. In the three Kaya Mandala: Dharmakaya, Sambhogakaya and Nirmanakaya mandala, it is important to offer good things; very beautiful things; good smells and good feelings. For example, offering flowers and other nature things. You think, "this is very special". My world has many good things; food to eat; sounds we hear; smells we smell; positive things we think and things from all six consciousness.

Then you think, "I don't need these, and I will offer to the Refuge Tree; the Buddha Dharma and give to all sentient beings". This is the meaning of the Mandala Offering. For example, our body, speech and mind we offer to Buddha. Then you do Buddha's mind, Buddha's activity of teaching things. Then this is Sangha. Nothing is mine but everything is for the Buddha Dharma. You also offer mind, everything to Buddha Dharma. You don't keep anything. Outside you offer all good things and inside I offer body, speech and mind. I did practice, meditation, and all good virtue things I offer to Buddha Dharma. That means you have power, less ego and desire. More thinking of Buddha Dharma and have power of Buddhas and Bodhisattvas and you give all this for sentient beings. If you give everything it is wonderful. If you keep something, then you have no power. If you give away, everything comes back. It is very important to do this in mind and not to keep anything. Not to desire anything.



Mandala offering has outer, inner, and secret levels. It is important that things from all 6 consciousnesses (eye, ear, nose, tongue, body, and mind) are all offered to all Buddhas and Bodhisattvas. You think, “I offer for all sentient beings to reach the great liberation with me”. Not just myself, but everyone understands together, we have Dharmakaya, Sambhogakaya and Nirmanakaya enlightenment. I offer this pure Buddhahood and Buddhaland. Then everyone reaches the great Enlightenment.

### **Preliminary Practice of Guru Yoga**

Guru Yoga is very, very important in Tantra practice. Guru Yoga meditation is especially very important in the Preliminary Practices. First it is important to understand there is outer, inner, secret, and very secret Guru Yoga.

Outer Guru Yoga means transmission, blessing, empowerment and teaching. These are your Guru. It is very important that you check this Guru or teacher that you receive these from; are they good or true or not. If they are a true master, then this is good. It is very important to check and understand as this isn't for a short time but your whole lifetime. Especially in this modern time and some people are crazy saying, “I'm a guru” etc. If there are outer problems, then on the inner there are problems. You understand if there is right lineage; right master and right practitioner in the Guru you found. If you find a practitioner master, if he or she is rich or poor; has lots of students or not, if they are a true practitioner then you respect him or her; you listen and receive empowerments.

There are lots of lineages in Tibet and in all of the lineages the root master is Guru Rinpoche. Then really a true master does Guru Rinpoche blessings for their students. It is important this Guru understands Dharma very well; they are a practitioner and has a clean lineage. If they have these, then it is great. Then you respect and this isn't wrong. If you don't respect, then this is wrong.

Then secondly, inner Guru Yoga means your mind has devotion and faith this is inner Buddha. You respect yourself and practice Guru Rinpoche's 7-line prayer, visualization and dedicate. You remember Guru Rinpoche, read his history and continue to be mindful of him in everything you are doing. Always think of him. Remember Guru Rinpoche and have devotion and believe in him. Also understand that he is special in the world, and he is the 2nd Buddha. This is inner mind and is very helpful.

Inner Tibetan Refuge says I take refuge in my Guru. Then I take refuge in Buddha, Dharma, and Sangha. If you don't respect Guru then you don't have respect for Buddha, Dharma, and Sangha

as it is a long lineage from Guru Rinpoche. The lineage is almost 1000 years old. Inside you understand this and have great respect.

Thirdly, in inner Guru Yoga, you respect the outer Guru and inner Guru; outside body, speech, and mind is blessing, and your body, speech, and mind is doing mantra; thinking of Guru Rinpoche and dedicating that all sentient beings reach the great liberation the same as Guru Rinpoche.

Secretly if you don't understand outer or inner, you pray to Guru Rinpoche. Sometimes you pray in a strong way maybe sometimes even crying. Then don't think of the past or future but our problem is we are in samsara suffering and have ignorance. Guru Rinpoche will help. You look at your mind and do union meditation.

It is important to do Guru Rinpoche mantra because all mantras are in his. You do 12 lakh (1,200,000) as the foundation. Otherwise, there are many religions and lineages, and you don't understand. You go different places, here and there. You lose time and many years go by. If you are doing this now, then Guru Yoga is what is important to do now.

Sometimes there are politics and business outside. And a person doesn't have Guru Rinpoche inside and Dzogchen in this time. Don't think is 'my' way or 'my' lineage does this way etc. If we didn't have Guru Rinpoche, then there would be no traditions or lineages. That is why I am thinking I'm not just Nyingma, but Guru Rinpoche is the root. Other masters and lineages all have Guru Rinpoche on the inner. For example, the sun lights up everything. Yes, there is moon and stars. If we have the sun, then we see clearly. If we only have a candle, then we only see a little. It is not 'my tradition or lineage way'. There is one face: it is Guru Rinpoche. He is like the sun. All traditions and lineages come from him. This is important.

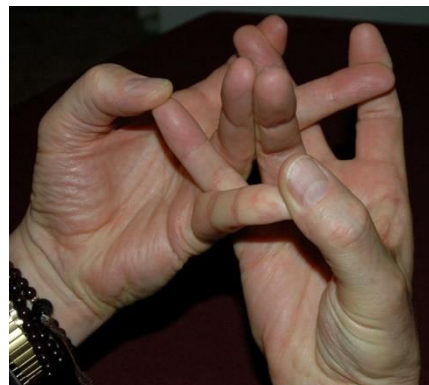
Then very secret Guru Yoga is Secret Rigpa Guru Yoga meditation. You have the sadhana and recognize the nature of your mind. This is the great Guru Rinpoche. First do visualization of Guru Rinpoche. Secondly, do mantra. Then thirdly his mind, Dharmakaya and our mind are in union. This is very important. Then do dedication for sentient beings.

Then 100% this will change your mind and you will have compassion. You will have emotions, feelings and help others, that is, have actions. I was a child; I remember as a small child about 2-3 years until now I do meditation of Guru Rinpoche. I understand 100% his history, his nature and how much compassion he has for this world.

This is why I tell you Guru Rinpoche's view, meditation, activity to help other sentient beings and action is rainbow body. You can do like Guru Rinpoche, the same.

## Offerings

Offerings are often accompanied with the hand mudra in this photo, symbolizing the Mt. Meru (center, ring fingers), the four continents of Buddhist of the universe (paired fingers) and the sun and the moon (the gaps between the paired thumbs and pinky fingers). In short, this is a representation of the 7-fold universe as an offering. At the end of the offering, the right-hand middle finger and thumb are snapped, and the Buddhist meditation bell may be rung.



### **The three Buddha bodies, buddhafield, and wealth;**

- The three “bodies” are the form body (nirmanakaya), celestial or yidam body (sambhogakaya), and the truth or essence body (dharmakaya); buddha realms or abodes, and all wealth is symbolically offered.

### **and the three secrets and clouds of offerings emanated by Buddha Samantabhadra,**

- Along with the three secrets (Buddhas’ activities of body, speech, and mind)
- The clouds of offerings include *everything* and are created by Samantabhadra, literally the All Good, is said to be the Primordial or original essence of all.

### **Offer with all faith and respect to the Three Jewels and The Three Roots,**

- We make the offering to the Three Jewels (Buddha, Dharma, Sangha) and Three Roots (guru, yidam, and dakini or protector). The four roots include *both* dakini and protector.

### **Bestow supreme and common siddhis of the three doors (body, speech, and mind).**

- “Siddhis” are accomplishments; “supreme” or “ultimate” is enlightenment, “common” are ordinary accomplishments often including worldly resources but is better described as the “relative” Buddhist accomplishments such as lovingkindness and compassion for all beings.

### **Om Ah Hung Guru Dewa Dakini Sapariwara Ratna Mandala Pudza Megha Ah Hung!**

- This is the mantra recited only once. It translates as “By virtue of this offering, may all beings here and now attain the happiness of enlightenment”.

### **The dimensions of five lights in the sky before me,**

- The five lights are the rainbow lights (in Buddhism these are: white, red, blue, yellow, and green) that appear representing the Five Buddha Families having received the offerings return the favor for the benefit of all beings.

### **Root Guru Padma Jungney, the Lotus Born,**

- Padma Jungney is another name for Padmasambhava (he has many names!). He is also a generic “root guru” for anyone who does not have a human form of a root guru, or even for those who do.

### **Surrounded by the Vidyadharas (knowledge holders) of the three transmissions like an ocean,**

- Padmasambhava is surrounded by the great knowledge holders.
- The three transmissions in the Nyingma lineage are: (1) the mind direct transmission of Samantabhadra to the Sambhogakaya Buddhas, (2) the symbolic transmission from Vajrasattva to Garab Dorje (the first human recipient) and through Padmasambhava, Manjushrimitra, Shri Singha, and Jnanasutra, and (3) the oral transmissions of Dzogchen from Padmasambhava, Vimalamitra, and Vairotsana to today’s followers.
- Alternately, these are sometimes described more simply as (1) mind-to-mind transmission by “victorious ones”, (2) transmissions through symbols by masters of awareness, and (3) the oral transmission by human individuals.

### **Appears vividly as the essential embodiment of all objects of refuge.**

- They all appear to us as objects of refuge, sources of the teachings, and protection from defilements.

## **The Seven Line Prayer of Guru Rinpoche**

### **Hung**

- “Hung” is said to be the self-arisen seed-syllable of the mind of all the Buddhas. This invokes the enlightened mind of Guru Rinpoche himself.

### **In the northwest of the land of Orgyen,** (some say “northwest *rim* of Orgyen)

- Mt. Meru or Kailash is considered in early cosmology to be the center of the universe. This is also said to be the Five-Peaked Mountain, referenced in a number of stories. It is said to be in the western region, the country of the Vidyadharas (great masters), but ancient sources disagree regarding its exact location. Here it is said to be in the “northwest”, also known as the “dakinis’ land. It is also referred to as Oddiyana and Uddhiyana and is said to be the seat of the origin of “tantra”. However, there is no archeological evidence, and at least one scholar has found evidence that it is more likely to have been in the northeastern part of India, and not far from Nalanda University. Here there is evidence of tantra, as well as use of the name Uddhiyana.

- On the northwest rim (frontier) is lake Dhanakosha, a symbol of “emptiness” with supreme qualities. It is filled with lotus flowers...

#### **In the heart of a lotus flower,**

- The lotus is a symbol of liberation. Its roots are in the mud at the bottom of the pond or lake, while the blossom is above the water, thus the “mud” of samsara and the “space” (or sky) of nirvana or liberation. radiating five-colored light of the Five Buddha Families. Countless Buddhas, Bodhisattvas, dakas, dakinis, protectors, and guardians preform the vajra dance and chant the vajra song. Then syllable **HRI** descends into the lotus and transforms into a young child, much like the story of the Buddha himself.

#### **Endowed with the most marvelous attainments,**

- He is considered by Tibetans to be the Second Buddha and founder of the Nyingma Lineage.

#### **You are renowned as the Lotus Born,**

- *Padma* means “lotus”; *sambhava* means “originating in or produced from”, i.e., born from, thus the “lotus born”. He also became known as Guru Rinpoche, as well as 8 other names associated with transformations into other figures in his legends. He is said to have an endless array of infinite buddhafiels, the best known being the Copper-Colored Mountain.

#### **Surrounded by many hosts of dakinis.**

- “Dakini” means “sky dancer” and they are known as messengers, guides or teachers, and other qualities, including a somewhat mischievousness. Padma is said to exhibit the same qualities as dakinis. Here they surround him in this “illusory display” of his innate wisdom, what we might call a “mandala”.

#### **Following in your footsteps, I pray to you:**

- We trust and pray to him, follow him, and receive his teachings and his guidance.
- However, the historical evidence regarding Padmasambhava is minimal ... only one small, short text called “The Testament of Ba” (estimated to be from 9<sup>th</sup>-12 centuries) in which he comes to Tibet as a divination practitioner to help control the “demons” that were blocking the construction of Samye, Tibet’s first monastery. He is also linked to Vajrayana and Indian Buddhism, including the practice of Vajrakilaya and later Dzogchen.
- The dakinis are said to have played a role in the evolution of the “terma” (hidden treasure texts) of the oral tradition (called *kama*). His principle consort is said to have been Yeshe Tsogyal (also of questionable historical validity), who is said to have memorized and wrote down his teachings, hiding them away as *termas* for future generations at a more appropriate time.

- The stories have been extensively elaborated as hagiographies (legends of known figures that were elaborated to vast heights by others at a much later time, here beginning around 12<sup>th</sup> century). Such stories were also popular in India, during the decline of Buddhism in India ending it there around the 12<sup>th</sup> century CE.
- Nevertheless, it doesn't matter that these are legends, that they are "stories". Almost *everything* in our lives is also articulated as stories. So, it is more a question of how we engage the stories in our lives. Just as modern *fiction* can be very influential, so with the stories from the Buddhist tradition. The question is the meaning, the principles being articulated, the application of them, and the difference that they make in our lives, now and in the future. For me, *these* are what really matters. The prayer then concludes with...

### **Come and bless me with your grace!**

- We pray with complete trust, requesting his blessings for us with his enlightened body, speech, and mind, as well as his great compassion for all beings, wherever he may be. Having invoked the Guru's blessings, we recite his short mantra...

### **Guru Padma Siddhi Hung** (repeat prayer 3X)

- "**Guru**" means a teacher "heavy with perfect qualities", not just anyone. "**Padma**" (or Pémé) is lotus, symbolic of liberation. "**Siddhi**" refers to accomplishments (often including "ordinary" – or worldly, and "supreme" – full enlightenment). "**Hung**" invokes the master, imploring him to grant accomplishments. [Note: although "ordinary accomplishments" are very popular in Tibetan Buddhism (especially with the non-monastics, but even with many of them), they raise the question about whether they may actually be creating further sufferings in this life due to association with "worldly concerns" which often (if not always) lead to more "sufferings".] Traditionally, we repeat the full Seven-Line Prayer three times. The full mantra then follows:

### **Om Ah Hung Vajra Guru Padma Siddhi Hung!** (as many times as you can, or 21X, or 108X)

- **Om** = body; **Ah** = speech/energies; **Hung** = mind; "Vajra" (or "Benza") = indestructible; rest is the same as described for the short mantra. The number of recitations depends on what you can do. 108 (one mala) is best if you have time; 21 if you have less time; or just as many as you can, without actually counting. Khenchen Lama has given general instructions for the Four Roots to recite mantras 21X in group practice and 100X in individual practice. In the case of the Guru mantra, he says to complete the 80 other mantras later on your own. One alternative when short of time or if you want to recite more is that **Om Ah Hung** is considered as an equivalent after 3 recitations of *any* other mantra.

## GURU YOGA

With the following very abbreviated text

**At the end, from the three syllables (Om Ah Hung) of the guru's three abodes (head-body, throat-speech and heart-mind)**

- White **Om** at the head = guru's *body*; red **Ah** at the throat = guru's *speech or energies*; and **Hung** at the *heart* represents the guru's mind.

**Emanate the three white, red and blue rays;**

- We request that he/she radiate rays of light in the three colors (white, red, blue) from the respective syllables in his three places.

**Receive the blessings, empowerments and accomplishments,**

- We then receive his/her blessings, empowerments, and accomplishments. The empowerments given are four: (1) *vase empowerment* – purifies actions of the body, grants blessings of the vajra body, authorizes generation-stage practices, and enables attainment of *nirmanakaya* realization; (2) *secret empowerment* – purifies negative actions of speech, grants blessings of vajra speech or actions, authorizes mantra recitations, and enables attainment of *sambhogakaya* realization; (3) *wisdom empowerment* – purifies negative actions of the mind, grants blessings of vajra mind, authorizes completion-stage practices, and enables attainment of *dharmakaya* realization; and (4) the *precious word or fourth empowerment* purifies subtle defilements of body, speech, and mind, including cognitive obscurations, grants the blessings of vajra wisdom, authorizes Dzogchen practices, and enables attainment of *svabhavikakaya* realization. [The fourth empowerment comes from a **HRI** syllable at the navel, radiating yellow light.]

**Transforming inseparably into the light of the guru,**

- Light radiates from the guru's four places: head, throat, heart and navel (the latter being at the middle of the lower abdomen), and we become immeasurably united with the guru as one essence.

**Offering all the virtuous qualities accumulated from the three times to the victorious ones and dedicating them to all beings.**

- We are told that we should make this our main practice as much as you can; and in post-meditation, considering that all phenomena are the display of the Guru, we should train ourselves in pure perception, compassion, and bodhicitta.
- From Mipham Rinpoche n *White Lotus*: If you meditate on compassion and bodhicitta, your mind will be blessed. If you consider the place where you live as Oddiyana, your neighborhood will be blessed, and your house will be blessed if you visualize it as an immeasurable palace. If you perceive other people as yidams, they will be blessed as wisdom yidams. Finally, by considering all your food and drink as amrita, you will bless them as

substances of offering. Such are the five aspects of blessing, although there are other inconceivable blessings beside these.

*Thus! As requested by Kunzang Choden through skype, On the 10th day of 2nd Lunar Month of the sacred Fire Monkey Year, spontaneously, I Rigdzin Palgyepa Dorjee has said and may it be virtuous!  
Translated by Shri Amaho*

### **Eight Branch Prayer**

This is noted in the prayer book to be a concise *alternative* to the preceding longer ngondro above. So, we have not been reciting this. Nevertheless, here is a brief explanation should we, or you, opt to recite this text. This is focused on the “Uncommon Ngondro” topics: refuge, Bodhicitta, purification, offerings, and guru yoga.

#### **To the vajra master and glorious buddhas of the three times, homage!**

- This is a general homage to the lama and all the Buddhas of the three times – past, present, and future.

#### **Respectfully approaching the field of the Three Jewels with our minds free of duality, we take refuge.**

- The Three Jewels are Buddha, Dharma, and Sangha. Approaching the “field” refers to the pure realm in which Buddha’s are said to abide. In tantra, we all abide in such places with our transcendent “pure view” – all beings are buddhas, all sounds are mantras, all thoughts are the mind of a Buddha, and all phenomena are the pure realms of a Buddha. Thus, these are referred to as Buddha realms, here in everyday life – pure view.
- Our minds “free of duality” refers to the duality of right/wrong, good/bad, pleasant/unpleasant and so forth, various pairings in the deluded view of ordinary beings, leading to our sufferings in life. Here, the prayer notes that our pure minds are “free of duality”. And from that pure state, we take refuge in the three jewels – Buddha, Dharma, and Sangha.

#### **Riches, actual and visualized, please accept these pure offerings.**

- There is no reference to purification like Vajrasattva practice in the “uncommon ngondro”. However, the offerings are mentioned here as already being “pure” offerings. This is possible as we have pure view. Anything we offer would also be pure. So, it says that we offer “riches”. In some cases, these would be viewed literally. But with pure view, the “riches” may be visualized. Even greater, the riches are the benefits of enlightenment, not physical riches as we would normally visualize. So, our personal “wealth” is not the issue. It is all about altruism and generosity, that we are willing (at least in our imagination) to give those things to the Buddhas. It is not unlike someone seeking to become a monk or nun, who are



required to give away all their possessions except the essentials: robes, alms bowl, shelter, and medicine. (Details varied over time and place.)

**The dualistic forces of obstruction impeding the river of attainment, and all downfalls, we confess them without exception.**

- “Dualistic forces” are as mentioned above, good/bad, right/wrong, etc. Such dualism leads to like/dislike, craving, clinging, and greed (or their opposites). The result is a vast array of potential sufferings of samsara that must be overcome to achieve liberation from sufferings ... nirvana (snuffing out, like a candle). There are various lists. Thus, the text refers to the “forces of obstruction” (much like a “bad habit” difficult to overcome). These constitute downfalls from attaining liberation.
- Yet there are so many, they are described here as “impeding” the entire “river of attainment”. In addition to being forces of obstruction, they lead to downfalls because they have become habitual, not to mention the huge forces of marketing, movies, other entertainments that seek to lead us down the rabbit hole and all the downfalls blocking our attainment of liberation. Thus, we confess them without exception. This, of course, requires mindfulness on our part to examine our lives so that we become aware of their existence, and just how they are contributing to our sufferings, blocking our liberation. It can be a real challenge when we really “like” or “love” something! But when you let go of those hindrances, and learn to sustain mental calm, deep peace, and complete contentment or as some texts say – bliss – we are no longer bound by those desires. Psychologists refer to this “inner” happiness as eudaimonia instead of pursuing the endless hedonic treadmill.

**Throughout the ten directions, in the Dharma purified of the three spheres, with conduct free of attachment, we rejoice.**

- The 10 directions are the 4 cardinal directions, the 4 intermediate directions, and up and down, symbolically referring to “all directions”. At the ultimate level, Buddha dharma transcends the three spheres of subject, object, and actions. As with the “dualistic forces” mentioned above, these are transcended through dharma practices. Of course there are still subject, object, and actions at the “relative” level. Idealized, the “ultimate” level transcends such conceptualization, leaving our conduct “free of attachment”. The Buddha identified two significant blockages to liberation (along with many other issues) – attachment and aversion. The “middle way” (in this case) is neither attachment nor aversion. Having overcome those, “we rejoice”!

**Unstained by the four extreme views, we arouse the complete and perfect bodhicitta spirit of awakening.**

- “Unstained” = purified, by the “four extreme views” (also referred to as the four emptinesses) = something is not a thing, not no-thing (nothing), not both, not neither. It is said to transcend all four. Thus, “we arouse the complete and perfect bodhicitta”; bodhicitta being the “mind of enlightenment”. So, we arouse the mind of enlightenment, defined here as the “spirit of awakening” or enlightenment, i.e., the transcendent view, beyond words or

concepts. (A brief aside: “Wisdom” refers to a conceptual understanding, whereas “insight” (more often used by the Buddha) means “a direct experiential understanding”.)

**To the Sugata and bodhisattvas, free from the three spheres of conceptualization, we offer ourselves.**

- Having awakened our Buddha mind (bodhicitta), we offer ourselves, we commit to the teachings of the Buddha and bodhisattvas, free from conceptualization of subject, object, and actions, i.e., transcending the limitations of those views.
- The principle here is that we transcend relative and ultimate views altogether. Pragmatically, that is not completely possible while living in this world. We begin by understanding the “Two Truths” – relative and ultimate. Ethics, for example, require that we differentiate “good” from “bad”, yet both “relative” in nature (by definition). “Relative” means in comparison to, while “ultimate” means the highest or pinnacle. But “highest” involves a comparison with all others (in that category). For example, Mt. Everest is the highest mountain, but only when compared with all other mountains. If it was the only mountain, it would no longer be the ultimate mountain.
- But they are also compared with the “transcendent”, sometimes referred to as a form of “emptiness” (even though it is not exactly beyond conceptualization!). Like “pure view” mentioned above, this is an idealized principle. So, in this line, “free from ... conceptualization” is articulated as the view of a Buddha. Here, we are recognizing that they have such a nature, and since we do not, we offer ourselves to them that they may help us attain that pure view. (Now, to be clear, it is said that this *is* attainable in this lifetime. I agree with that in the context of a “relative-ultimate” (or as “pure awareness” in Dzogchen), or as Mipham Rinpoche termed it, “reflexive awareness”, both being a “middle way” between relative and ultimate, or between conceptual and nonconceptual (or transcendent).

**Having gathered all virtues accomplished in past lifetimes, to sublime awakening, we dedicate them.**

- Finally, we have collected all our virtuous accomplishments leading to the “great awakening” of liberation or enlightenment, and we dedicate all of those as well!

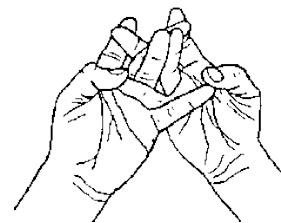
### **Three-Kaya Mandala Offering**

See hand mudra image:

**“Om Ah Hung Hri”**

- Offering to the *pure* body, speech, mind, and activities of the Buddha(s)

**“In the Dharmakaya pure realm, dharmadhatu equality,”**



- Dharmakaya = “truth body”, the sphere of absolute reality, also known as *dharmadhatu* (the realm of ultimate reality). It constitutes the “unmanifested” (transcendent) and “inconceivable” (beyond description). It is also described as (1) “emptiness”, (2) Buddhature, (3) the “ultimate body”, (4) the “Buddha-body of Reality”, (5) the ultimate nature or essence of the enlightened mind, (said to be “uncreated”), (6) the essence, (7) empty of “inherent existence”, (8) naturally radiant, (9) beyond duality, and (10) spacious like the sky.

**“The realms of the five Sambhogakaya families self-appear unobstructedly,”**

- Sambhogakaya = celestial beings or subtle body of limitless form. Most common are the Five Buddha Families (Vairochana, Akshobya, Ratnasambhava, Amitabha, and Amoghasiddhi, along with their consorts, Bodhisattvas, etc.). Each also has a “collection” of attributes (varies): an aggregate, element, color, location, symbol, mudra, poison, wisdom, and activity. Sambhogakaya also refers to any *yidam* (or deity) Buddha-form. Each Buddha is also associated with a “pure realm” or “pure land”. They are envisioned as being like a rainbow, visible but not touchable.

**“Along with the array of Nirmanakaya pure realms that fill all of space”.**

- Nirmanakaya = form body, a physical manifestation, like Shakyamuni Buddha. Other great masters are often considered to be living Buddhas in this realm as well. For example, many believe Garchen Rinpoche to be a living Buddha. Nirmanakaya forms are also sometimes said to have pure realms beyond earth, here said to be in “space”. And together they fill *all* of space.

**“All this I offer as Samantabhadra’s clouds of great bliss”.**

- Samantabhadra is the Primordial Buddha or Absolute, sometimes called the All Good; the “clouds” represent the entire universe or multiverse (as the case may be), i.e., “everything that is”. “Bliss” refers to the mind of clear light (is that clear and luminous knowing), as well as “emptiness”, transcendent wisdom, or pure awareness. The offerings are so vast that they are described as being like huge clouds in the sky. “Great Bliss” is a reference to the vastness of transcendent wisdom, clear light, emptiness, pure awareness, and so forth. Next is the mantra...

**Om Ratna Mandala Pudza Megha Samudra Sagarana Samaya Ah Hung**

- This is the “mantra”, representing the pure “speech” of a Buddha, recited as the actual prayer of offering, meaning: By virtue of this offering, may all beings here and now attain the happiness of enlightenment.

## **Part II: Rigpa Guru Yoga:**

### **Nature of phenomena**

First, is the “*Nature of phenomena*” – the essence; here referring to all we see, hear, and think (body, speech, mind), the three main parts of this text.

*Do this towards all you see:*

**Outside, inside, environment and beings, all things**

- Outer – things we see on the outside of our body; inner – things we “see” (imagine) inside our body, and environment – things we see outside of our body, including other beings and other objects of all kinds, especially those that lead us to attachment, desire, greed, etc.

**While seeing them, without grasping, remain.**

(or **While seeing them, remain without grasping.**)

- Desire or grasping is one of the main causes of unhappiness (suffering); don’t do it! See them as they are without extremes of attachment or aversion (with moderation is ok – take it or leave it).

**This freedom from the trap of duality, subject-object clinging,**

- “Freedom” means liberation ... from “duality – subject and object” (self and other) – us and what we are seeing (gotta have that Ferrari!); also “one taste” – heart essence is the same, no judgment, can take it or leave it; not the same as something we actually “need” such as a doctor visit or prescription.

**Is the very form of the deity – luminous and empty.**

- “The deity” is not a god, but a Buddha-form, like a “yidam” or practice figure (Sambhogakaya – celestial being, energy, light...). “Luminous” is pure or illuminating, making something cognitively or experientially clear. “Empty” refers to “lack of any innate or inherent self-existence” (or like “space”), i.e., being interdependent (cause and effect); also “luminous emptiness” is used as a translation for “Buddhanature” – our innate, inherent essence that enables us to attain Buddhahood. It is often explained as being “ultimate” in nature, but technically this is not accurate as it is a concept, a word, an expression, etc. Yet, it can be viewed “as if” it is ultimate (a term that itself infers “by comparison”, meaning *not* independent).

**To this lama, the very self-liberation of desire and attachment, we pray!**

- “This lama” is not our human teacher, but a transcendent concept of a lama like Samantabhadra or, perhaps, Padmasambhava, “real” in our mind, like everything else. “Self-liberation” appears to assert that we can do it ourselves, and ultimately, we can. Here “the

lama” is “self-liberation” itself, not a human or even yidam form, though we often visualize it that way, which is ok if we know that is what we are doing, i.e., manufacturing it in our mind. “Desire and attachment” imply “aversion and anger” as well, the opposite afflictive emotion.

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

- The “Lotus-born” is Padmasambhava said to have been born fully enlightened at 8 years of age in the middle of a large lotus bud and floating in a lake (as noted before). “Orgyen” is also articulated as “Oddiyana” and “Uddhiyana” in some translations.

***Do this towards all that you hear:***

**All sounds, grasped as sweet or harsh,**

- As above with “seeing”, to “hear” is linked, in this case to “speech” or “energy”. It may include actual sounds, imagined sounds (though this is more accurately associated with “mind”), “sweet” - those we find alluring, attractive leading to attachment, or “harsh” – those we find unpleasant or worse leading us to aversion, among others.

**While hearing them, empty, remain without after-thought.**

**(or While hearing them, remain empty without after-thought.**

- When we hear sounds, we are to “remain empty”, don’t label them, don’t judge them, don’t let them lead you towards attachment or aversion. Let go, let be.

**This empty sound, with no beginning and no end,**

- “Empty sound” refers to its lack of any inherent self-nature. It is relative, interdependent, the result of a cause. Ultimately, it is “transcendent” - even beyond having a beginning or end. (Of course, all sounds, relatively speaking, *do* have a beginning and an end. But this “transcendent” view asserts that it is even possible to be beyond that!

**Is the speech of the victorious ones.**

- Continuing the sentence, this is referring to the speech of a “Buddha” (“the victorious ones”). That is why it is considered to be “transcendent”. This is not a literal explanation, as that is not possible in a literal way. This is said to be beyond that; it is in the realm of myth and magic, if you will, not because that is the way it “actually” is, but because it is considered to be beyond the “literal”. Whether you agree with that or not does not matter. It is simply a way of expressing something that is considered to be beyond words!

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

- Thus, we have “empty sound”, a sound articulated as beyond “empirical reality” as we normally perceive it. That is the “speech of the Buddhas”. That speech is also expressed in the form of “mantras”. Tibetan Buddhism is often called Mantrayana, and Tibetans are often

seen carrying their “malas” and reciting mantras. Even long practices are conducted around days and days of reciting mantras without stop (well, with a few stops for periods of “silence”). But conducted nonstop 24/7 otherwise (in shifts). That’s the moment you can truly experience the “speech of the Buddhas”!

**To the Lotus-born Guru of Orgyen, we pray!** – Same as above.

***Do this towards all that stirs in the mind:***

**Whatever thoughts and emotions of the five poisons arise,**

- Having reflected on the Buddha’s “body” and “speech”, we not look at “mind”. Thoughts and emotions arise in our mind. Although they may be neutral, they are often related in some way to one of the five or six poisons, also linked to the 6 “desire” realms:
  - Hells – anger/hatred
  - Hungry ghosts or pretas – greed
  - Animals – delusion, in the sense of harming or being harmed without knowing it
  - Humans – desire/lust
  - Demi gods – jealousy
  - Gods – pride/arrogance

**Don’t invite them, don’t chase after them,**

- Pretty self-explanatory – let go, let be – at least those things beyond what we need for survival and continued existence. This can be a “problem” because on one hand – the idealized view of a Buddha – we are told NO attraction or aversion. But that can only realistically apply to that idealized view. We would either suffer from extremes, exactly what the Buddha himself rejected, or from imperfection from our humanitarian needs, both individually and socially – family, friends, and society. Nevertheless, we *can* act without “grasping” after things we do not need, with moderation, and following the core principles of Buddhism.

**Don’t let mind fabricate or contrive.**

- Continuing this sentence, we are advised not to get caught in the tangle of words and concepts that can lead us down the “rabbit hole”, so to speak. We need to be mindful of what is going on through our senses and in our mind at all times (ideally). Notice the thoughts, concepts, labels and judging as it occurs. This enables you to use your cerebral cortex to engage in critical thinking and not be overtaken by these desires and aversions. The mind is constantly trying to manufacture or “fabricate” things and we are very gullible to making up reasons for doing things that are either unnecessary or even harmful to ourselves or others. Don’t do it!

**Simply allowing them to settle in the face of their own arising  
Is liberation into the Dharmakaya.**

- Instead, we let them “self-liberate”, to naturally come and go, while we remain in a state of awareness of what is going on in our senses and our mind at all times. “Dharmakaya” means the “truth body” of a Buddha. It is the “transcendent” aspect, beyond all other forms of body, speech, and mind. We let all thoughts liberate themselves, just as Buddhas have done.

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

- This ultimate lama is none other than “rigpa’s self-liberation”, that is, the liberation that comes naturally from abiding in “pure awareness” (rigpa) itself. Paying attention to your mind and senses, without attachment or aversion. “Like an old man watching children at play”.

**To the Lotus-born Guru of Orgyen, we pray! - as before.**

*This concludes with a final verse of aspiration:*

**Thus, outwardly purify appearances of their allure;**

- Outwardly = the world. To “purify their allure” refers to the process that begins with “contact”, (perceptions), leading to “feelings” (pleasant, unpleasant, neutral – no word in India for “emotions”, although they do have words for many specific emotions), then “craving” (the allure) arises, intensified as “clinging” and a focus on continued existence ... I see these in a slightly different sequence: contact, perceptions, feelings, desire, craving (stronger desire), then clinging (grasping onto). In either case, we are now far down the rabbit hole leading to all forms of “sufferings” in this (and potentially future) lives.

**Inwardly, free mind from grasping;**

- “Inward” is in our “mind”. Here we are told to use the power of our mind to avoid being caught up in grasping. It is not easy in our culture, being continuously bombarded with ads, comparing with our friends and neighbors. “The one with the most toys wins!” Yet this is a major block to our experience of sufferings.

**And, by the self-recognition of luminosity,**

- “Luminosity” means clarity or purity, a form of knowing or understanding. We are being told here to recognize and transcend grasping, one of numerous forms of hindrances to our liberation. Thus,...

**May the compassion of all the Sugatas of past, present and future**

- Sugatas are Buddhas. We wish for the compassion of all Buddhas (past, present, future)... their desire for the “happiness” of all beings, that none experience sufferings of *any* kind, that we all attain liberation.

### Inspire and bless beings like us with self-liberation!

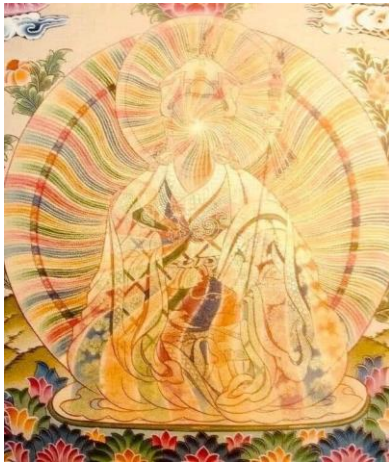
- “Like us” refers to all sentient beings suffering from afflictive emotions and/or mental obscurations. May we be “inspired and blessed” in the process of attaining enlightenment, realization, or liberation. “Self-liberation” says that even though we are requesting their support, we recognize that ultimately, *we* are the ones responsible for our own liberation. The Buddha cannot do it for us. The goal we are seeking is *already within* – innate, our Buddhanature, our ability to attain a state of pure awareness...

### Secret Rigpa Guru Yoga

Guru Rinpoche Day is the 10<sup>th</sup> day of the Tibetan calendar, a special day for practice.

#### *Secret Rigpa Guru Yoga*

- Secret = not widely shared
- Rigpa = “pure awareness”, our *ability* to be aware of things, including awareness of awareness itself.
- Different version than *ngondro*/preliminary practices
- No ability – no awareness
- No things – no awareness
- Interdependent
- In Dzogchen, often considered to be the “true nature of mind” or *rigpa* – pure awareness (instead of “emptiness”)



*The first verse is “refuge and bodhicitta or mind of awakening”:*

**Ah**, the seed syllable of Dzogchen

**Rigpa** (above) **Guru Padma Gyalpo**,

- Padmasambhava 8<sup>th</sup> C, legendary for bringing Buddhism to Tibet,
- but no historical evidence (King Songtsen Gampo 7<sup>th</sup> C was first; and Shantarakshita before Padma)

**I take refuge in the self-recognizing nature of my mind.**

- Awareness of awareness, rigpa

#### **Because of their ignorance ...**

- Lack of understanding the “true nature” of mind
  - Empty of permanence, independence, uncompounded OR impermanence, interdependence, compounded
  - Innate Buddhanature



- Emptiness itself – prajnaparamita (perfection of wisdom)

**sentient beings are wandering in samsara,**

- Sentient beings – having senses or consciousness, i.e., insects on up in Buddhism
- Samsara – this life, life of unhappiness, discontent, suffering...

**May all sentient beings reach the great liberation.**

- Liberation from sufferings of samsara
- Also Awakening, Realization, Enlightenment

**By recognizing their nature as the primordial awareness of Samantabhadra,**

- Their nature – “true nature” as above
- Primordial awareness – innate, intrinsic; heart-essence; transcendent wisdom – Rigpa
- Samantabhadra – the Primordial Buddha, beyond conceptualization (but *is* conceptualized!)

**All demons and malicious forces, even their concepts and names fall apart.**

- Inner demons – imagined or blamed for all the forms of “suffering” in the world
- Concepts and names – are transcended, unreal

**The nature of all phenomena is dharmadhatu and**

- Innate nature, intrinsic nature of everything
- Dharmadhatu – the sphere of absolute reality; similar – dharmata = nature of mind, tathata = suchness or transcendent wisdom

**The unchanging self-arising wisdom is your only protection.**

- “Unchanging” = *permanent!* But it appears that because this is not a “thing”, it transcends the principle of *impermanence*, changing.
- “Self-arising” = *independent!* Same here. Then...

***Jnana Rakcha Hung***

- Wisdom, protection, seed syllable, i.e., “the unchanging protection of wisdom”

**Phenomena perceived through the six kinds of consciousness**

- “The five senses and the mind consciousness” (should be a comment, not part of the text) – “mind consciousness” includes thoughts, feelings, and memories.

**Without attachment are recognized as the rays of rigpa,**

- The afflictive emotion of “attachment” (and “aversion” – often omitted)

- Rigpa – pure awareness – phenomena are manifestations or experiences of our consciousnesses, i.e., mind (somewhat like the “Mind Only” school view)

**All surroundings appear as Buddhafields and sentient beings as Buddhas,**

- “Pure view” – all beings are Buddhas, all sounds are mantra, all thoughts are wisdom, and all other phenomena are the mandala.

**Everything is the blessing of wisdom,**

- All things and appearances comes through our insight (wisdom) into their “true nature”, appearing in our mind!

*Jnana Ahwé Shaya Pem/*

- The wish that Buddha wisdom will appear in my mind! As things “are” vs. as things “appear”

**Primordial self-arising ultimate Padmasambhava**

- A reference to our innate “Buddhanature”: conceived as primordial, self-arising, and ultimate

**Appears as my rigpa space – there is no face, no limbs, no image,**

- There is no visualization (Dzogchen approach), “rigpa space” – pure awareness itself, thus no face, limbs or image...

**Primordial rays of rigpa fully encompass the three kayas**

- All appearances are just appearances, transcendent, yet also symbolic of pure Buddha body, speech, and mind (which is also transcendent) ... using words to transcend words, like *shentong* vs. *prasangika* (can vs. cannot use words, although even that requires words!)

**Without the impurity coming from discursive mediation.**

- All are “pure”, no impurity as is in “samsara”, the source of which is “discursive meditation” – rambling from one thing to another, also a reference here to “cognitive” forms of meditation.

**Primordial nature of my rigpa is my guru.**

- Rigpa is considered to be “primordial” (transcendent) in nature, beyond rational thought
- Rigpa is my “real” guru (pure awareness), sometimes considered as the quality of Buddhanature, or sometimes stated as my “ultimate” guru...

**There is no coming and going – in every moment I welcome his presence.**

- No coming and going – change/impermanence, i.e., at the ultimate level it is considered to be transcendent, thus beyond change or impermanence.
- I am open to and welcome that transcendent view, and “his” assistance.
- I like to combine Padmasambhava and Yeshe Tsogyal (masculine & feminine principles – skillful means, the “relative”, and transcendent wisdom, the “ultimate”, – as one!).

**Everything firmly abides in dharmadhatu.**

- “Dharmadhatu” – the sphere of absolute reality ... beyond words or concepts

**I prostrate to the understanding of the real nature that eliminates ignorance.**

- We normally prostrate to the Buddha, dharma, and sangha.
- Here we prostrate to the ultimate, primordial, rigpa, transcendent... guru of the “real” nature of our mind itself.
- This is what “eliminates ignorance”, through transcendent insight, thus there is no more ignorance!

**I offer recognition of the Buddhanature in objects of the six kinds of consciousness.**

- The six consciousnesses are also viewed as “transcendent” (as it is, as they are, beyond conceptualization)
- There is a “purity” of awareness beyond good/bad, right/wrong (not that those do not exist in the relative world, but not in the ultimate view itself)
- This *does* raise pragmatic issues for living in the relative world! Here we do acknowledge right/wrong in “ethical” behavior with lovingkindness and compassion for all.

**I praise the nature of the vajra three kayas of the body, speech and mind.**

- The nature = essence, vajra = indestructible, three kayas – nirmanakaya, sambhogakaya, dharmakaya

**In the great unchanging Dharmadhatu,**

- Unchanging = ultimate view, dharmadhatu = sphere of ultimate truth (transcendent view)

**All moral ethics are encompassed in the pure guru mind.**

- In Dharmadhatu, ethics are transcended, no rules; relative does not exist in the ultimate world of the “*pure* guru mind”.
- Shakespeare – (Hamlet) “There is no right or wrong, but thinking makes it so.” And, so it does! But in our deluded empirical world, it is necessary. That is why the Buddha established various *precepts* and wholesome actions.

(Thus) **I recognize the deepest empty nature of all sounds and speech,**

- Empty nature – transcendent, “purity” of sounds and speech

**In all my activity I recognize its Dharmadhatu nature and recite the mantra:**

- Continuously, at *all times*
- I recognize its ultimate nature ... and recite Padmasambhava’s mantra (as a *rigpa* Buddha-form, as opposed to a *Yidham* or Sambhogakaya or celestial form as normally used in sadhana practice)

***Om Ah Hung Benzra Guru Pémé Siddhi Hung/***

- Om Ah Hung = Buddha body, speech, and mind
- Benzra or Vajra = indestructible
- Guru = teacher or lama
- Peme = lotus flower
- Siddhi = powers or accomplishment (Awakening, Realization, Liberation, Enlightenment)
- Ignore magical or mythical “powers”, rejected by the Buddha!

*Recite 108X, or as many times as you can, then rest in the natural state of pure awareness.*

- One mala, or ...
- Rest in the meditative state of peace or mental calm while *aware* of being in that calm

*Dedication*

- Afterwards, we dedicate the merit from having done the practice, a custom of Tibetan Buddhism specifically.

***The following prayer is not included in the Four Roots Practice text, but is in the Awam Meditation Practice Manual:***

**With all the good virtue (merit and wisdom) I have accumulated in samsara and nirvana,**

- Actions (*karma*) have consequences (good or bad ... or neutral).
- Here, this refers to the “good karma” (accumulated through good or wholesome actions, altruism, lovingkindness, and compassion for *others*).
- Samsara = this life of delusion, suffering, unhappiness, discontent...; *but* we can still overcome that through good or wholesome actions, altruism, lovingkindness, and compassion for others.
- Nirvana = liberation, transcends karma, so no further “accumulation” of merit, but we continue to take positive actions that benefit beings (as the Buddha did in his remaining life).

**I pray that discursive thought of all sentient beings would be eliminated,**

- Discursive thought = rambling, the thought train, especially negative or harmful thoughts due to “ignorance” of the true nature of things
- A prayer that such thoughts will be eliminated!

**That they would achieve the ultimate liberation**

- Complete, transcendent, or paranirvana at the time of death (the *last* death, no more rebirth)

**And obtain the rainbow body just like Rigpa Guru Padmasambhava’s.**

- Rainbow body = sambhogakaya; but “rigpa” is transcendent (dharmakaya), so considered a “rainbow body”:
  - Small transference – the body shrinks and vanishes, leaving hair and nails behind (most referenced).
  - Small rainbow body – body shrinks and vanishes without a trace.
  - Great rainbow body – transmutation like a rainbow vanishing into the sky (Padma was described like this by [or attributed to] attributed Yeshe Tsogyal).
  - Great Transference – full transmutation of the body into the energy of primordial consciousness, Dharmakaya.
- Padma is said to have disappeared into his pure land or buddhfield called the Copper Colored Mountain, where we can potentially join him through our own rainbow body transference or *phowa* practice at the time of death (practice using his mantra instead of Amitabha’s, the more common version).

**<Bell & Drum>**

- The symbolic end of the practice, yet the experience should continue on (everything is meditation!)

*For abbreviated individual practice, do 108X Vajra Guru Mantras (above), 1X each Yidam Mantra, Tara Mantra and King Gesar Mantra (below). For abbreviated group practice, complete 21X each, and then later complete 80X individually for each mantra.*

## Mantras of the Four Roots

The first mantra recitation is for the “Guru”, previously as *Rigpa Guru Yoga*.

### Second Root: Yidam Mantra (choose one)

A) Amitabha Mantra – *Yidam option 1* (see Appendix I for full sadhana, p. 12)

**Om Ami Dewa Ayu Siddhi Hung Hrih** (1X, or 21X, see instructions above)

Or...

B) Dorje Gotrap Mantra – *Yidam option 2* (see Appendix II for full sadhana p. 13)

**Om Pema/ Shawari Phat/ Nenpar Zhig/ Nanga Nen/ Tayatha/ Sarwa Wirite /Hana Hana/ Benzar Na/ Raksha Raksha Soha** (1X, or 21X, see instructions above)

Or...

C) Manjushri Mantra – *Yidam option 3* (see Appendix III for full sadhana, p. 14)

**Om Ah-Ra Pa-Tsa-Na Dhi** (1X, or 21X, see instructions above)

### **Third Yidam Mantra: Dakini**

Tara Mantra (see Appendix IV for The Twenty-One Praises to Tara, p. 16)

**Om Tare Tuttare Ture Soha** (1X, or 21X, see instructions above)

### **Fourth Yidam Mantra: Protector**

King Gesar Mantra – *Dharmapala/Protector* (see Appendix V for full sadhana, p. 20)

**Om Guru Mani Radza Siddhi Hung** (short mantra)

Or...

**Om Ah Hung Benza Maha Guru Mani Radza Sarva Siddhi Pala Hung**

(1X, or 21X, see instructions above) ... then rest briefly in “true nature”

## Part III: Dedication & Long-life Prayers

### Dedication

**With all the good virtue I have accumulated in samsara and nirvana,**

- “Good virtue” is accumulated through *intentional* virtuous or moral actions. Ethics is one of the three principle parts of the Buddhist view: ethics, meditation, and insight or wisdom.
- 

Samsara is “this life” or this realm of sufferings. Some sources go so far as to say that “everything is suffering”! That is an extreme view which literally would mean there is no “nirvana”, nothing good. That is not the case, or the Shakyamuni could never have become the Buddha. There are both. And we have choices. We have the ability to act intentionally.

(NOTE: There are some philosophers and even scientists that say we *cannot* create intentional actions. The decisions are being made for us in our brain before we are even aware of them. We are talking about microseconds! Furthermore, they seem to be ignoring that the information being used by our brain has been “inserted” by our thoughts, previous actions, beliefs, etc. We have been influencing our brain all along. And finally, it is, after all, *our* brain. Even if we are not conscious of the final process, we have been influential on the decision ... and it is *our* brain, after all. So, personally, while I understand the argument, I don’t agree with that conclusion, nor apparently do most scientists.)

**I pray that discursive thought of all sentient beings would be eliminated,**

- “Discursive thought” refers to the rational or analytical. On the surface, this would block us from achieving enlightenment because we could neither study nor practice. However, coming from the view of Dzogchen (and the historical Buddha!), the focus should be on experiential understanding over cognitive understanding. Or going even deeper, attaining transcendent insight, beyond both, as we see (using words of course) illustrated in the Heart Sutra describing what it is *not*. So, this line infers our wish that *all* beings attain full enlightenment, Buddhahood, which is said to be a completely transcendent state, neither permanent nor impermanent, just *indescribable*.
- There are, of course, many other Buddhist views and practices that are more pragmatic in nature, that simply help guide us to live a moral life with mental calm, lovingkindness, and compassion for *all* beings.

**That they would achieve the ultimate liberation and  
Obtain the rainbow body just like Rigpa Guru Padmasambhava’s.**

- More specifically, these lines emphasize the view of a transcendent body as being like a rainbow. It can be seen but not grasped. This is equivalent to the sambhogakaya body – a celestial form like a yidam that can be seen and not touched. Padmasambhava is said to have attained rainbow body and flew away to his pureland of the Copper Colored Mountain. Some

people take such stories literally, while others take it more symbolically, that there is something beyond this life ... or even *in* this life!

**As the one and only short path of all the victorious buddhas,**

- Tantric Buddhism (not to mention the Buddha himself) is known for being a fast path to ultimate liberation or enlightenment, compared to the Pali or Mahayana branches, which sometimes describe it of taking years, lifetimes, or even eons, especially in the commentaries. This line asserts that all the Buddhas have followed such a short path, at least in the life just before attaining paranirvana, which is beyond all rebirth (or heaven or some universal union with an “ultimate”).

**The victorious ones have acclaimed the supreme yana, Dzogpachenpo,  
The ancient translation tradition of the victorious lord, Padmasambhava;**

- The victorious ones are those to have attained full enlightenment. This asserts that they all acclaim Dzogchen (attributed to it being brought to Tibet by Padmasambhava) as the supreme vehicle for that purpose (not denying the others, but just asserting that this is the highest or best).

**May all be auspicious for these victorious teachings to spread and pervade the universe!**

- Because it is the “highest” or “pinnacle” of all teachings, we wish that they spread to all in the universe (or multiverse, if there is such a thing).

**By this merit, by the nature of complete omniscience itself,**

- Merit is derived from our actions to benefit others. The first 5 of the 6 Perfections, for example, are said to be “skillful means”, a reference to the practices leading to merit for a better life (now or in the future), as well as helping us attain enlightenment.
- Omniscience is “knowing everything”, a quality asserted to all Buddhas.

**And the total defeat of all negativity from the turbulent waves of birth, old age, sickness and death,**

**May all beings be liberated from the ocean of existence.**

- “Birth, old age, sickness, and death” are listed in early texts as being one of the principle sources of samsara leading to sufferings. Hence, there is a goal of eliminating these sources or causes. They relate to the belief in the cycle of rebirths, that are said to cease upon our liberation.
- The “ocean of existence” is a metaphor for the size or magnitude of the problem over almost endless lifetimes. It is reminiscent of a Tibetan story about “precious human life”, one of the four contemplations done at the beginning of the process. Here, there is a blind turtle living deep in this huge ocean. Once every 100 years, it comes briefly to the surface. On that surface tossed about by wind and waves is a single yoke. The odds of achieving a “precious human life” (one with various qualities that enable one to find and learn the dharma in this lifetime), is said to be about the same as the odds of the blind turtle coming to the surface and poking its head through the center of the yoke. Not good! Ironically, the odds of you being



born in your current body based on DNA and connections with your previous lineage of relatives going back to the beginning of human existence on this planet is not all that different! This is indeed a *precious* human life, even if it is not perfect now.

**Just as heroic all-seeing Manjushri and Samantabhadra know how to do,**

- Manjushri is the male Buddha of Wisdom and Samantabhadra is the ultimate Buddha, also known as the All Good.

**So too, shall I do, by following and training like them, thus I dedicate all virtue.**

**Since all victorious ones abiding in the three times praise dedication as being supreme,**

**For the sake of noble conduct, I myself thoroughly dedicate these seeds of happiness.**

- So we also pledge to follow the teachings and practice, dedicating whatever merit we achieve to benefit others. The 3 times are past, present, and future. As they are, we too are dedicated to the supreme teachings for ourselves and all other beings. Thus, we dedicate “these seeds of happiness” to *all* beings, making the wish that they all (including some we may not care much for at this time) will also attain full enlightenment!

## Long Life Prayers

### Long Life Prayer for HH Dalai Lama

**For this realm encircled by snow-covered mountains,**

- This is a reference to Tibet (but now considered to be the world or even universe).

**You are the source of every benefit and bliss without exception.**

- Although the text says “*the* source” (as if he is the only one), it also applies equally to all Bodhisattvas, all who follow the path to enlightenment and are helping all other sentient beings ... without exceptions, i.e., altruism – acting for the benefit of others without expecting anything in return. No exceptions. (Not always easy; can be rather challenging at times, even with our loved ones!) It begins with the *commitment*, followed by ethics and practice.

**Tenzin Gyatso, you who are one with Avalokiteshvara,**

- Tenzin Gyatso is the birth name of HH the Dalai Lama. Avalokiteshvara or Chenrezig is the Buddha, or some say Bodhisattva of Compassion.

**May you remain steadfast until Samsara’s end!**

- We pray for his support for ourselves and all beings until no sufferings remain!

## **Long Life Prayer for HH Khenchen Lama Rinpoche**

by Chodpa Lama Tashi Dorjee

### **In the dharmadhatu appearing as Amitabha,**

- Dharmadhatu is the realm of ultimate reality. Amitabha means “boundless light” is one of the Five Buddhas and the head of his Pure Land called Dewachen. Through prayers and *phowa*, the practice of transference of consciousness to Dewachen (or other intentional Buddha realm) where we avoid the sufferings of samsara while we continue our practice until becoming either a Bodhisattva or a Buddha to help all beings.

### **In the sambhogakaya form as wisdom Buddha Manjushri,**

- Sambhogakaya is the celestial or yidam form of a Buddha, in this case Manjushri, one of the Buddhas of Wisdom, usually in the form of “transcendent” wisdom, i.e., beyond the conceptual understanding, as seen in the popular Heart Sutra.

### **Padmasambhava’s heart son Sangye Yeshe,**

- There are alternative beings with this name. One is considered to be one of Padmasambhava’s disciples, and the one that manifested a giant scorpion in the sky to cause fear in Lang Dharma who was trying to eliminate Buddhism from Tibet but backed off to only removing the Buddhist temples and monasteries.
- Another, Nubchen Sangye Yeshe, is considered to be the source of the ngakpa/ngakma or White Sanga lay practitioners (and also linked in some cases with the controversial practice of “crazy wisdom”).

### **Incarnated as Padma Dagnag Lingpa in your previous life**

- HH Khenchen Lama was said to be the rebirth of Padma Dagnag (like Daknak) Lingpa, the master of a small and little-known Nyingma lineage. Khenchen Lama is working to renew the lineage, part of which is this text on the Four Roots Practices. [Learn more on our website at AwamInstitute.org and “About Us”, scroll down to our Spiritual Director, including a separate link to his lineage.]

### **And Palgyepa Dorjee in this lifetime,**

- Rinpoche currently lives in England and teaches at centers in Europe, Asia, and America, including our Awam Tibetan Buddhist Institute.

### **May your life be longer than the duration of samsara So that all your virtuous intentions can be accomplished.**

- This is our intention for him, so that his teachings and other altruistic intentions to benefit beings will be accomplished.

**Please give me your heart blessings so that  
My mind is united with yours in the Buddha nature.  
So I pray!**

- At the same time, we pray for his blessings, and we view him as having a united mind in the Buddhanature. (In Buddhism, having a “united mind” does not infer some kind singularity as in some other religions, but having the same *nature* or essence.)

### **Long Life Prayer for All Gurus**

**May all the gurus have good health.**

**May their lives be long and excellent in every way.**

**May their enlightened activities flourish.**

**May we be blessed to never be separated from the guru.**

- These lines are self-explanatory. We pray for *all* the gurus, no matter their tradition or lineage, fame or not.

### **The Torch of Universal Goodness: A Prayer of Aspiration for World Peace**

*By Khenchen Lama Palgyepa Dorjee Rinpoche*

**Homage to Guru Padmakara, the Lotus-born Master!**

- Padmakara is another name for Padmasambhava, Guru Rinpoche.

**The wisdom form of the victorious ones throughout all directions and times,**

- “The wisdom form” is dharmakaya form (transcendent)
- “All directions” is the four cardinal directions, four intermediate directions, and up and down
- “All times” are past, present, and future (sometimes adding “time beyond time”)

**The glorious perfect buddha born from a lotus;**

- The buddha born from a lotus is Padmasambhava, the lotus born, the lotus also being a symbol of liberation, just as a lotus grows out of the mud and water into a beautiful flower.

**I make prayers of supplication to Guru Padmasambhava, the wish-fulfilling jewel:**

- “Prayers of supplication” is an expression of our humility to Padmasambhava as a fully enlightened Buddha.
- Here, he is said to be a “wish-fulfilling jewel”, asserting that he has the “power” to fulfill all of our wishes..., assuming that our wishes are “noble” and attainment of Buddhism itself.

**Grant your blessings that peace and happiness rise forth in the world!**

- We ask for his blessings on behalf of the whole world, for peace and happiness. Peace is a deep inner calm. And happiness is our “innate” happiness, eudaemonia, or deep peace itself.

**Through the compassion of the ocean of dakinis of the three abodes,**

- An “ocean of dakinis” means countless numbers. Dakini means sky dancer or a messenger aiding us to attain liberation. (At times they are also described as being a bit ornery as well. 😊 ) Here we are requesting their compassion for all living beings.
- Abodes are places of living; the “three abodes” refers to those of the:
  1. Desire realm – symbolically these are the six levels of hell realms, hungry ghost realms, animal realms, human realm, jealous god realm, and god realm; along with their respective *afflictive emotions* of hate, greed, delusion, lust, jealousy, and arrogance.
  2. Form realm – this has 17 separate levels of heavenly states of existence based on their previous karma.
  3. Formless realm – has 4 levels, and these gods have no bodily form. They rest in a state of absorption but are unable to practice dharma.

**And the blessings of all buddhas throughout the three times,**

- In addition to the compassion of the dakinis, we also request the general blessing of all the Buddhas from past, present, and future.

**May all living beings, wandering in samsara’s three realms,**

- We make our wish for all living beings from these three realms.

**Experience universal goodness, the glory of peace, and happiness.**

- May they experience universal goodness, specifically deep peace and innate happiness. That concludes our inner environment.

**Encountering the outer environment, purified, as the glorious Copper-Colored Mountain,**

- Next, we move on to the outer environment, described as being fully purified, a Buddha realm, specifically Padmasambhava’s known as the Copper-Colored Mountain.

**The inner inhabitants, perfected, reach the citadel of the Vidyadharas, holders of intrinsic awareness;**

- Those abiding here have perfected the dharma and reached the level of a Vidyadhara (knowledge holder). In Dzogchen there are four levels:
  1. Matured Vidyadhara – is on the paths of accumulation (bodhisattva path) and joining (the stage of aspiring conduct with direct perception of the wisdom of ultimate reality).
  2. Vidyadhara with Power over Life – has reached the path of seeing, direct realization of absolute bodhicitta (the mind of enlightenment) and further progressed in meditative experience and attained some *siddhis* or “powers” that facilitate progress.

3. Mahamudra Vidyadhara – has reached the path of meditation, known as “consummate awareness” and realized the Noble Eightfold Path.
4. Spontaneously Accomplished Vidyadhara – has reached the path of no-more-learning and achieved the full enlightenment with cessation from all obscurations into ultimate reality (*paranirvana*)

**Within the state of the guru as timeless awareness (Yeshe Lama), the great secret of ripening and liberation,**

- One has attained Buddhahood of our guru, called “timeless awareness” (*Yeshe Lama*), an utterly lucid awakened mind.

- It has also been explained as the Five Buddha Wisdoms:

(1) [Mirror-like wisdom] seeing clearly; the mind's ability to reflect precisely whatever comes before it, and the unobstructed clarity of rigpa's naturally arising radiance.

(2) [Discerning wisdom] appreciating differences; the understanding of all relative phenomena, the things themselves (as opposed to their nature), without confusing or mixing them up.

(3) [Equality] sensing balance and imbalance; the realization that all phenomena have always been of "equal taste" within great rigpa-awareness.

(4) [All-accomplishing] doing what needs to be done, the opposite of jealousy or paranoia.

(5) [Dharmadhatu] being in all of that in direct knowing or insight; the awareness of the mind's natural state and true nature, and the openness and vastness of the mind..

**May all living beings, altogether as one, swiftly attain buddhahood.**

*Colophon: So it was that on the third day of the waxing period during the light phase of the lunar cycle, in the Water Rabbit Year, this was written by Rigdzin Lama Pelgyeypa Dorjé, the vagabond who has acquired sovereign mastery over the treasury of inexhaustible recollection and eloquence, in response to the spoken requests of Jétsünma Tséten Payma, or Payma Khandro, which were made from Bodhgaya in India, the supreme holy site where the one thousand Buddhas of this Eon of Excellence will attain Buddhahood, as well as from before the Great Stūpa of Jarung Khashor in Nepal, which was built by the siblings of Guru Padmasambhava, the wish-fulfilling jewel (in their previous lifetimes as brothers). This, a prayer of aspiration composed of whatever spontaneously arose to mind, is offered up as a wish for peace and happiness in this world. May it be a precious wish-fulfilling jewel of power, granting whatever is imagined; one which arises through the signs of virtue from all-pervasive Enlightened Activity and its spontaneous achievement of living beings' welfare. Thus do I pray from the land of the sublime mountain, in Ewam Samdzin Ling. On February 2nd, 2023, which falls on White Friday, the day of my life force, I offer this up with devotion.*

**Bodhicitta** – the mind of enlightenment

**Bodhicitta, the excellent and precious mind,**

**Where is unborn may it arise, - not yet present**

**where is born may it not decline, - continue without decline**

**but ever increase, higher and higher!**

- Shantideva

### **Post-Meditation Prayer**

**The thorough immersion in the displays of kayas and yeshe, is the state where appearance, sound, and awareness are deity, mantra and dharmakaya.**

- The “kayas” are the body forms of a Buddha, primarily the three kayas: nirmanakaya – form body, sambhogakaya – celestial or yidam body, and the dharmakaya – true or transcendent body. “Yeshe” means wisdom, so the Buddha’s wisdom. These are such that body (appearance), speech (sound), and mind (awareness) of a buddha (as well as our own innate Buddhature) *are* none other than deity (yidam or Buddha), mantra (speech), and dharmakaya (Buddha body). In the view of tantra, there is no difference, because neither really exists; ultimately, we transcend those characteristics.

**Through the spiritual training in profound and secret great yoga, may I attain one taste in the sphere of inseparability that is enlightened mind.**

- Our “spiritual training” is primarily our study and practice (both on and off of the cushion) in this “profound and secret great yoga” (profound because it is great knowledge or insight; secret because it is not common knowledge; “great” repeats that it is profound, deep understanding)
- “One taste” is a reference to being *transcendent*, beyond normal or physical experience; beyond names or labels or words to describe or explain it.
- “Inseparability” is beyond ordinary or ultimate; it transcends those divisions.
- The *transcendent* understanding of the fully “enlightened” mind is one of “mind beyond mind” (beyond words or concepts), also known as the “ultimate” wisdom or insight into the *true nature of things*, or the way things *are* compared to the way things *appear* in ordinary experience. [There is, of course, some *irony* in the use of words to define what is said to be beyond words! As an old song says, “Silence is golden.”]

**In all of my lifetimes, may I never separate from the genuine guru.**

- Assuming there will be additional rebirths, we pray not to be separated from our Root Guru(s), or even to remain inseparable beyond rebirth, in the “deathless” state of paranirvana, final liberation.

**Enjoying the glory of the sublime Dharma,  
And perfecting the precious qualities of the stages and paths, may I quickly attain the state  
of the glorious guru.**

- Committed to and “enjoying” the Dharma as we progress through the stages and paths to enlightenment, we pray to attain the complete liberation as have *all* Buddhas, including our own teacher, innately as a Buddha too.

*Finally, if you wish, end with a few repetitions of a melodic chant of Vajra Guru Mantra or Mani Mantra:*

**Om Ah Hung Benzar Guru Pema Siddhi Hung** (Padmasambhava’s mantra) or

- **Om Ah Hung** is the body, speech, and mind of a Buddha;
- **Vajra** (or “Benzar” or “Benza”) means indestructible;
- **Guru Pema** is Padmasambhava;
- **Siddhi** – is accomplishments, the “ultimate” accomplishment is enlightenment, “ordinary” accomplishments are altruistic lovingkindness and compassion for others, as well as progression in our practice. It is sometimes also used to refer to “worldly” desires, which may be viewed as acceptable in tantra, wherein *nothing* is impure.

But this can be controversial. Padmasambhava himself is said to have stated, “My view is vast as space, but my actions are as fine as barley flour”. Other great masters have made similar statements. The point is that **actions have consequences**, so be careful what you do. Pragmatically, this can be separated in the context of practice in isolated places (alone or with other Dzogchen practitioners, for example), but not around others. As I sometimes say, dance around naked at home or in the mountains with no one else around, but don’t do it in downtown Tucson where you will be arrested. This would not be good for you, nor for how other people see Buddhism.

**Om Mani Padme Hung (Hri)**

- This second option is known as the “six syllable mantra”: Om-Ma-Ni-Pad-Mé-Hung. Recitation is considered as one way to actualize bodhicitta (the mind of enlightenment). It is also a prayer for happiness (lovingkindness and compassion) for *all* sentient beings. But it is not just a matter of reciting mantras. You have to walk the talk with everyday dharma practice and altruistic actions.
- This is the mantra of Chenrezig or Avalokiteshvara – the male Buddha of Compassion (Tara being the female Buddha of Compassion)
  - The most common meaning given is: Praise to the jewel in the lotus
  - **Om** – (A, U, M) the pure body, speech, and mind of a Buddha, (also wholeness, perfection, and the infinite)

- **Mani** – jewel; altruistic intention, removing poverty or difficulties of cyclic existence and abiding in solitary peace; fulfilling the wishes for ultimate happiness for all sentient beings.
  - **Padme** (or **Peme**) – lotus; symbolized wisdom, just as a lotus grows from the mud into a beautiful flower; it is sometimes said to include recognizing the emptiness of duality or some “deluded” inherent existence (there is no such *inherent* existence).
  - **Hung** – represents the unity of method (or skillful means) and wisdom (the true nature of things ... *impermanent and interdependent* – not as they appear; also, *non-dual*); it is also referred to as the *union* of method and wisdom.
  - **Hri** – Conscientiousness, avoiding *non-virtuous* actions and what is *objectionable*; it may also be symbol of other lists of “6” like the Six Perfections (generosity, ethics, patience, perfection, consciousness, wisdom).
- There is a well-established tradition of doing a Chenrezig retreat and reciting one hundred million (yes, *million*) **Om Mani Padme Hung** mantras.



## Appendices: Yidam Practices

### Appendix 1a: Amitabha Sadhana

#### **The Swift Path to Great Bliss – A Sadhana of Amitabha, Buddha of Limitless Light**

Revealed by Tertön Sogyal

First, let me read some general background and description of Amitabha, then we will examine the sadhana text.

Amitabha, the Buddha of Infinite or Boundless Light is also known as Amitayus, the Buddha of Infinite *Life*. His red color is related to the life force and preservation. He is known for magnetizing or bringing together all good things, discerning wisdom, pure perception, and deep awareness of the emptiness of phenomena.

After accumulating great merit, he is said to have achieved Buddhahood and created the Pure Land called Sukhavati (Skt.) or Dewachen (Tib.). Dewachen is located in the Western direction, beyond our own world. By the power of his vows, he made it possible for all who call upon him to be reborn into this Pure Land instead of samsara and receive further teachings so we too may become a bodhisattva or fully awakened buddha. Having done so, we can then return to this world or remain in Dewachen to help others.

In Vajrayana, Amitabha is one of the Five Dhyani Buddhas (or the Five Buddha Families), representing the Lotus family. He is red in color, seated on a lotus wearing dharma robes with his hands held in the mudra of equanimity and holding a begging bowl. His aggregate is perception, the energy of which manifests as discriminating wisdom. His element is fire which manifests as his consort Pandara (Pandara-vasini). He helps us overcome the “poison” of strong desires. His mantra is **Om Amitabha Hri** (usually pronounced **Om Ami Dewa Hri**).

His two main disciples are Avalokiteshvara or Chenrezig (the male Bodhisattva or Buddha of Compassion) and Vajrapani (the Bodhisattva or Buddha of Power). They are often included in the text of his sadhana practices. His Holiness the Dalai Lama is said to be an emanation of Chenrezig. Amitabha is often invoked during Phowa practices (transfer of consciousness at the time of death) or as Amitayus for preventing an untimely death. These teachings are particularly appropriate for our aging population, helping others with aging and death, as well as our own aging process. So now look at the text:

**I prostrate to Amitabha, the Buddha of Limitless or Boundless Light! For this sadhana of Amitabha, first take refuge and generate bodhicitta, then practice the following visualization and recitation:**

- To prostrate is to honor the particular figure of the practice. It is a sign of our egolessness.

- Sadhana is a practice text. They may be very short, as in our text, or very elaborate, taking hours or days to practice. But our emphasis on Dzogchen emphasizes simplicity.
- We take refuge, usually in the Buddha, Dharma, and Sangha (outer refuge), but in some sources we may take refuge in the 3 or 4 roots – Guru, Yidam, and Dakini and/or Protector. There are also secret refuge (3 Kayas) and innate refuge (our Buddhature).
- Although it is customary to do prostrations with each of the 3 repetitions of the vow, it is not always practical and we may just fold our hands and touch the crown (or just above the crown) for “refuge”, then the forehead, throat, and heart, locations of the 3 chakras representing body, speech, and mind.
- There may also be a separate verse (or combined with the refuge verse) for bodhicitta – the mind of enlightenment.
- Then we visualize Amitabha (as described in the text) and recite the text that follows.

**While experiencing the emptiness nature of all phenomena,**

- Sometimes there is a separate emptiness mantra, but here it just references the “empty” nature of all phenomena. Emptiness has a lot of different meanings. Perhaps the simplest in these practices is that it is “transcendent” in the sense of being “beyond words”. That is, it transcends conceptualization, and we focus on the *direct experience* of phenomena.

**I meditate on all-pervasive loving compassion.**

- Within the experience of “emptiness”, we meditate on loving compassion, a combination of 2 of the 4 Immeasurables – lovingkindness and compassion. At times the Buddha said that each of these are sufficient in themselves for attaining full enlightenment (although most views take a position on the need for a deep “experience of emptiness” ... but that is a vast topic beyond our time here).

**Within that state of emptiness and compassion, all that appears and exists is the pure realm of great bliss.**

- Within the direct experience of *both*, everything (all that appears to our senses – including our mind) actually exists in this “pure realm of great bliss”. Each Buddha is said to have a pure realm (rather like a “Buddha heaven” but is *impermanent*). Within that, we experience “great bliss” – not the *ecstatic bliss* we usually think of, but more of an “innate happiness”, a sense of peace, mental calm, and contentment.

**In its center, upon a lotus and moon disc seat, my own awareness is the syllable Hrih.**

- Amitabha sits upon a lotus (common for nearly all peaceful Buddha-forms) with a moon disc as a seat in its center. (Many lotuses have a “disc” at the center of the blossom.)

- Symbolically then, my awareness manifests as the syllable Hri. This is a metaphor often illustrated in sadhana texts. The lotus is a symbol of purification. It grows from mud at the bottom of a pond and blossoms above the water, pure and beautiful.

**From it light radiates out, accomplishing the twofold benefit — for myself and others.**

- From our own awareness as the Hri, light radiates out to all Buddhas, Bodhisattvas, and all other sentient beings, as part of our “Enlightened Intent” (Bodhicitta – the mind of enlightenment, and Bodhisattva – the wish for all beings to attain that enlightenment; it is also often articulated as “altruistic intention”). This benefit is twofold – for both us and all others.

**I am transformed into the Bhagavan (a Buddha), the transcendent (beyond concepts) accomplished conqueror, Amitabha, Buddha of Limitless Light, red in color, with one face and two hands, resting in the mudra of equanimity, holding an alms bowl filled with nectar.**

- The text then gives us a brief description of Amitabha.
- The mudra of equanimity is the left hand resting in the right hand and in our lap (or some say the middle of the lower abdomen) ... at rest (equanimity – mental calm).
- He is holding his alms bowl (monastics traditionally made alms rounds to collect food in a bowl, usually once each morning), but here it is filled with “nectar”, symbolic of wisdom and compassion, or in some cases long life.

**His two legs are in the posture of immutability. His enlightened body wears the three dharma robes. With major and minor marks, he is utterly perfect, Supreme embodiment of the Buddhas’ five kayas, appearing yet devoid of inherent nature.**

- His legs are crossed (immutability = not changing or moving)
- The 3 dharma robes are (1) the inner garment, which may also be worn for working or bathing (may be around the waist), (2) the formal outer robe worn during practices and gatherings, and (3) the third was an outer robe used either during ritual, visiting dignitaries, or during the cold season. (These differ somewhat.)
- The “major and minor marks” refer to lists of such markings symbolically indicating a fully realized Buddha.
- Of course, he/she is “perfect”!
- He embodies the 5 kayas (literally “body”). Most commonly we refer only to the first 3: Nirmanakaya (physical form), Sambhogakaya (a celestial body, like those described for Yidam practices, sometimes compared with a “rainbow” in that it can be seen but not

touched), Dharmakaya (lit. “truth body” – not an actual body per se, but symbolic of ultimate truth), then there is sometimes Svabhavikakaya (a fully enlightened form, sometimes described as the union of the other three, not unlike the Christian idea of the union of the Father, Son, and Holy Spirit as the “Godhead”). But when 5 elements are included, this is replaced with the 4<sup>th</sup> as Abhisambodhikaya (the body of complete awakening) and Vajrakaya (transcendent body) ... although some reverse these last two.

- Finally, these are said to “appear” (or not) yet “transcend” any “inherent (or innate) nature”. This opens a vast philosophical issue with numerous conflicting views. For our purpose, we may say that since it is “transcendent”, it is simply beyond any physical embodiment.

**At his heart, upon a moon disc, is a red syllable Hrih, encircled by the mantra in a clockwise direction, radiating light.**

- Inside Amitabha (as in all Buddha-forms or Yidams), he is hollow. Somewhat like the lotus and moon disc upon which he is seated, there is often a tiny lotus and moon disc at the heart chakra. Upon this is a red Hri, his seed syllable (one of the more common syllables for male yidams, but Hung being the most common). This seed syllable is floating just above the moon disc, surrounded by its mantra above the outer edge of the disk in a clockwise organization (male figures) ... and rotates counter-clockwise. In so doing, it radiates (red) light to all Buddhas.

**All the sugatas, just as visualized, are invited and dissolve into the visualization.**

- The radiation symbolically invites all the sugatas (Buddhas, Yidams) in the same form as Amitabha and they become part of the mandala of the visualization.

**Dza Hung Bam Ho**

- **Dza** = hook them, **Hung** = merge with them, **Bam** = they are asked to remain, and **Ho** = they commit to staying!

**Light radiates from the mantra, bringing twofold benefit—for self and others.**

- The circling mantra (while being recited) benefits both us (“self”) and all other beings.

**All forms that appear are pure as Amitabha; all that resounds is in essence the sound of mantra; all thoughts, all concepts are pure as the five wisdoms.**

- As in any “pure realm”, all “forms” (Vajra or Buddha body) are considered to be absolutely pure, all sounds are Vajra or Buddha speech, all thoughts are Vajra or Buddha Mind as the 5 wisdoms (linked to the 5 Buddha Families mentioned previously) – forms of “truth”:
  - All accommodating (or *Dharmadhatu*) – the true nature of reality
  - Mirror-like – as it really is
  - Equanimity – immeasurable peace (descriptions vary somewhat)
  - Discriminating – accurate understanding of the way things are (vs. appear)
  - Subduing – subduing distracted mind, mindfulness or awareness

**In the state of great bliss, I recite the mantra:**

- Great bliss = the subtlest level of mind, “clear light”, pure awareness (*rigpa*)

We then recite:

**Om Ami Dewa Ayu Siddhi Hung Hrih** (as many times as you can, 21X, or 108X)

- The basic mantra is Om Ami Dewa Hri, Ami Dewa is Tibetan for Amitabha.
- **Ami** = deathless and **Dewa** = radiant; it protects from dangers and obstacles to success
- This text adds Ayu Siddhi Hung: **Ayu** = life, **Siddhi** = accomplishment, and **Hung** is enlightened mind.
- Recite as many times as you can. In groups, do 21, then another 80 later, or the group may recite a whole mala together with no additional recitation suggested.

**Return to p. 13 to continue with other “roots”.**

*By reciting this eleven-syllable root mantra three hundred thousand times, you will attain accomplishments. Then rest, without visualizing the appearance of the deity. Follow this with dedication and aspiration prayers. This practice will dispel untimely death in this life and lead you in future along the path of great bliss and liberation. So, fortunate ones, take it to heart. Samaya. This was deciphered from the yellow scrolls of Lerab Lingpa’s treasure text by Gyalwang Thubten Gyatso.*

**Appendix 1b - Dorje Gotrab (Vajra Armor) Sadhana**

***The Means of Accomplishment of Vajra Armor (Dorje Gotrab) Wish-fulfilling Jewel***

commentary by **Khenchen Lama Palgyepa Dorjee Rinpoche**

The Vajra Armor mantra is a secret teaching. Many great masters say that the Vajra Armor mantra never loses its power, and it never changes. And if we do Tantra practice, our actions for liberation are swift and definite. The mantra’s power is unchanging. It is wish-fulfilling. It is always with you if you practice it. If you believe 100%, this will change the health of your body and change your mind as well for liberation.

Dorje Gotrab (Vajra Armor) is a practice that uses the mantra to heal many illnesses and energetic impurity, and many serious social problems. It is transmitted in the tradition of revealed treasures, terma. The precept of Guru Padmasambhava was that in the future there will come a time when diseases, epidemics will appear, from which no means of healing, no procedures, no medicines will help, it is at this time that people will be able to be treated with the blessings from the practice of Dorje Gotrab, and it is the power of his blessing. He is especially important in the Nyingma tradition and is considered the destroyer of all diseases and epidemics.

Depicted in the thangka, Dorje Gotrab is a powerful Buddhist protector and yidam depicted riding a buffalo (listed as a “hog” in the commentary) with nine heads surrounded by flames with Garuda and Vajrapani above. Chenrezig, Samantabhadra and Manjushri are on the top. Vajravarahi is on the left side and lion-faced Dakini Simhamukha on the right.

Across the bottom are the protectors Rahula in the left corner, Ekajati in the center, and Dorje Legpa (Vajra Sadhu) in the right – the principle protectors of the Nyingma Tradition of Tibetan Buddhism, and guardian of the Terma (revealed treasures). Dorje Gotrab is a wrathful yidam with fire and light flashing everywhere (fire of wisdom), burning up and snuffing out all obscurations and defilements to liberation. He is laughing and has a phurba. a potent symbol of transformation, symbolic power, and the interconnectedness between the spiritual and material realms.

- **Emaho!** - wonderful, amazing!

**Instantaneously as oneself from within emptiness,**

- Transcendent, suchness, beyond words

**the great and glorious Guru Dorje Gotrab appears with one face, two arms, dark blue in color, rolling a vajra and kilaya in his hands,**

- Left and right respectively

**adorned with the form of glorious cemeterial ornaments,**

- Bone ornaments (crown, necklace) and tiger skin

**on a lotus, sun, moon and nine-headed dark-black hog – (or buffalo),**

**riding with two legs in the warrior stance.**

- Standing with feet apart

**Visualize in the midst of the blazing flame of wisdom,**

- The surrounding flames

**free from defilements**

- All hindrances and so forth have been eliminated, snuffed out

**with the divine figures of the buddhfield.**

- The surrounding yidams and protectors listed above

**The nature of all sound complete in the words of the mantra,**

- Vajra speech

**compassion and thought processes ripened in dharmata.**

- Vajra mind (relative and ultimate)

**Recite the mantra through the spontaneous display of Samantabhadra:**

**Om Padma Shawari Phat / Nen Par Shig / Naga Nen / Tayatha / Sarwa / Wirita / Hana  
Hana / Banzar Na / Raksha Raksha / Soha// (as many times as you can, 21X, or 108X)**

- Dorje Gotrab, also known as Vajra Armor, was first revealed by the great Treasure Master, Dorje Lingpa. He did not have a visualization, only the mantra. The Vajra Armor mantra is considered precious, akin to a wish-fulfilling gem.
- The Vajra Armor mantra adds to the benefits of all Buddhas and Bodhisattvas, their blessings including their primordial blessings. With devotion and confidence in the mantra practice, all outer, inner and secret obstacles are said to be dispelled.
- Vajrayana mantra provides protection for our body, speech, and mind. It bestows great power and blessings for peace. The Vajra Armor mantra practitioner will develop immense wisdom and compassion, increases in their meditation power and eventually achieving peace and full liberation. It has as an ultimate goal of attaining rainbow body. Enlightenment comes very fast if we recite Vajra Armor mantra. And when the practitioner dies, the body may be sustained in *tukdam*. Upon cremation, there will be relics and other auspicious signs.

Specifically, word by word:

- **OM** is sounded as “Ah U Ma”. First, OM means Ah-U-Ma sounded together are the three kayas of body, speech, and mind. This means Guru Rinpoche’s great mind; his speech meaning Dharma, and Rainbow body. These are his three kayas, and we pray to Guru Rinpoche. This is the same for all mantras OM AH HUNG or the short form, OM.
- **PADMA SHA-WARI PHAT**. Padma is lotus as well as part of Guru Rinpoche’s name - Padmasambhava. Shawari means all diseases; all mental diseases and sufferings, and all body health problems are cleaned. Guru Rinpoche is blessing our mental and physical diseases, and they are completely cleared. Tibetan Buddhism considers diseases in different categories. Usually, human illness includes 424 different forms. All these are purified, cleaned with ‘Padma Shawari Phad’. Although all illness is cleaned, this has a special focus on problems with illnesses of our body. Diseases of our physical body are all cleaned and pure with ‘Padma Shawari Phad’.
- **NEN PARSHIG** focuses on our breathing problems; demons harming us and causing diseases, and demons’ negativity forcing harm. All of these are also cleaned. There are 21,000 diseases from separate demons. All purification of our negativity, demons and problems with our energy that is *tsa lung*, our speech, are destroyed.

- **NAGA NEN** is focused on obstacles created by evil spirits; demons creating obstacles to the path, and mental problems. Today's scientists talk of mental illness. There are 80,000 obstacles that can be created. There are also 360 new evil demons. 'Naga Nen' benefits these illnesses because all of these are destroyed with this part of the mantra.
- This means Guru Rinpoche's blessings of 'Padma Shawari Phad', 'Nen Parshig' and 'Naga Nen', together are body medicine, speech medicine and mind medicine that cleans and destroys all obstacles. This means that with the first mantra, the physical body is healthy. With the second - *tsa lung*, our energy and speech are good. With the last one, we have a peaceful mind with no anger, no jealousy, etc. This means all obstacles are destroyed.
- **TEYATHA** means Guru Rinpoche is teaching and communicating with us.
- **SARWA** means everything.
- **WI-RITA** means very pure and clean - pure body, pure speech, and pure mind. Everything is pure. This is 'Sar-wa Wi-rita'.
- **HANA HANA** means liberation or freedom. Purification of body, purification of speech, and purification of mind. Karma purification, speech purification, and mind purification of all very deep negativities are now all pure.
- In total, there are 101,784 different kinds of diseases (*424, 21,000, 80,000, 360 equals 101,784*). This includes the 360 diseases that are induced by negative forces. With 'Sarwa Wi-rita', all of these become purified, and everything is liberated. 'Sarwa Wi-rita' also means to take care of. 'Hana Hana' means everything is clean.
- **BENZER** (or **banzar**) **NA** means like a tent, a diamond vajra fills the sky and covers the earth. Everyone and everything are inside the tent and safe from all disease and harm.
- **RACHA RACHA** means to take care of things. Together, "Benzer Na, Racha Racha" is Dorjee Gotrab taking care of things. He is like a tent that is protective so no obstacles or illness can get inside.
- **SOHA** means everything is absolutely and completely successful and excellent! May all sentient beings reach the great liberation.

We continue: **With the blessing of Guru Padmasambhava, there are thirteen syllables: One vowel "O" and four vowels "I" (long ē), one vowel É (long ā) and four long full-stops.**

- This is a reference to the number of vowels in the mantra: pronounced **O** (oh), **I** (long ē), and **E** (long ā).

**When recited without any omission, it removes all outer, inner, and secret obstacles.**



- We have achieved the liberation from any obstacles to full liberation.

**All (is) auspicious in this life, the next life and the intermediate state.**

- This is a reference to an excellent life and rebirth in our next life, as well as in the Bardo state between lives. [This seems a little odd, since it says previously that we have attained full liberation, in which case there is no rebirth, unless we intend to return as a Bodhisattva to continue to guide others to liberation.]

**Practice, those who possess such good fortune! Samaya Gya gya gya!**

- Having the good fortune to have received this text (transmission and commentary), we are instructed to practice, especially reciting the mantra.

Then:

*Four Roots Dedication by Mipham Rinpoche*

**Emaho! All root lineage masters are blessing your heart,**

- Emaho – wonderful, amazing! The lineage masters give us these blessings in our heart essence.

**Under the sweet care of the yidam-deity, you have attained accomplishment,**

- The yidam has now taken us on and we have attained our goal of full liberation (*siddhi*) with a “pure view”.

**Dakinis and dharmapalas are with you, just like your shadow.**

- Even the dakinis (sky dancers and messengers) and the protectors are giving us their full support, following us like our shadow on a sunny day!

**Whatever you wish, may it come true — wish-fulfilling and auspicious, I pray for you!**

- Self-explanatory!

**Now my dedication.**

- Rinpoche adds the following dedication to his commentary:

**We see the pure nature of all the Three Jewels and the Three Roots mantra’s nature of Rigpa. We see the teachings are true. Our Rigpa is three kayas great mindfulness, awareness. All sentient beings easily have Buddha enlightenment.**

- Rinpoche adds his dedication, that we see the “pure nature” of the Three Jewels (Buddha, Dharma, and Sangha) and the three Roots (Guru, Yidam, and Dakini or Protector) with the nature of the mantra, which is “rigpa” – “pure awareness”. Through that awareness we see that the teachings are “true”. We recognize that our rigpa (pure awareness) *is* the three kayas or buddha bodies (nirmanakaya, sambhogakaya, and dharmakaya) manifesting in our

“mindfulness” and “awareness” (practices and continuous application at all times). Thus, we and *all* sentient beings will realize our and their “enlightenment”.

*Return to p. 13 to continue with other “roots”.*

*It is transcribed by Shri Emaho from the sky-treasury through the state of wisdom on the request of the great Terton Drukdra Ogyen Drodrel Thinley Wangi Gyelpo on the ceremonial day of Monkey month in the earth dog year.*

## **Appendix 1c – Manjushri Sadhana**

### **The Wish-Fulfilling Gem: A Sādhana of the Reverend Lord Mañjuśrī**

by Khenchen Lama Rinpoché, Pelgyeypa Dorjé

- A “wish-fulfilling gem” is a magical jewel that can grant wishes.
- A “sadhana” is a practice text.

Manjushri has multiple meanings, but “Beautiful One with Glory [or] Auspiciousness” or other variations of that are common. Scholars have identified Mañjuśrī as the oldest and most significant bodhisattva in Mahāyāna literature. He is first referred to in early Mahāyāna sūtras such as the *Prajñāpāramitā sūtras* and through this association, very early in the tradition he came to symbolize the embodiment of *prajñā* (transcendent wisdom).

The *Lotus Sutra* assigns him a pure land called *Vimala*, which is in the **East**. His pure land is predicted to be one of the two best pure lands in all of existence in all the past, present, and future. In Tibetan Buddhism it is called *Dewachen* and in Sanskrit it is *Sukhavati*.

Within Vajrayāna Buddhism, Mañjuśrī is a meditational deity and considered a fully enlightened Buddha. His consort in some traditions is Saraswati (goddess of knowledge, music, flowing water, abundance and wealth, art, speech, wisdom, and learning).

Mañjuśrī is depicted as a male Buddha wielding a flaming sword in his right hand, representing the realization of transcendent wisdom, which cuts down ignorance and duality. The text supported by the lotus in his left hand is a *Prajñāpāramitā sūtra*, representing his attainment of ultimate realization from the blossoming of wisdom.

**First, the going for refuge and generation of bodhicitta are as follows:**

**Ah: To my own buddha nature, the essence of the Sugata [1], I go for refuge, knowing it to be my own true face.**

- **Ah** is a declaration, here, to my own innate buddhanature, our ultimate essence; Sugata is a Buddha. Knowing it to be my own true face reiterates that being a Buddha is our innate essence. We also intend to liberate all beings, “impure and wandering”. We wish that they all be freed from the sufferings of this life, samsara, within “the great self-liberation”. The Buddha can’t do it for us. It is up to us to follow the instructions. Because we have this innate Buddhanature, we can “self-liberate” ourselves by following the teachings of the Buddha, from teachings and our inherent essence from our Buddhanature.
- In this case, we go for refuge in Manjushri, the Buddha, knowing him to be my own “true face”, my very essence.

**So that all living beings, impure and wandering, may be freed within the great self-liberation, I generate the mind of awakening (bodhicitta).**

- Furthermore, we wish not only for ourselves, but for *all* living beings – the bodhisattva ideal. Even though we may currently be “impure” and “wandering” about in samsara, we wish are “self-liberated”, awakening to the reality of the way things *are*, vs. the way they *appear*. That is, our sensory experiences are not completely accurate. We know that from science as well. But here it refers to the delusion of our desires for wealth, pleasure, praise, and fame, as well as not experiencing their opposites. There are, of course, many other lists that hinder our ability to “awaken” from these delusions about life to a “mind of awakening” (bodhicitta). In short, we can *all* attain liberation if we are willing and make an effort to do so.

**In the middle, the main practice, the Generation of the Deity, is as follows:**

**Émahó (how wondrous!) From out of the natural state of primordial purity,**

- “Émahó” is explained in the text – “how wonderful!” Our “natural state of primordial purity” refers to our buddhanature cited above, but also to our innate ability to even be aware – *rigpa* – or awareness of awareness, what psychologists call “metacognition”, the human ability (other animals?) to be aware of our innate cognitive functions, not just our sensory experiences ... like mind watching mind.
- It is fairly common in Tibetan Buddhism (and some other branches) to refer to this as “emptiness”. That is one way to understand it, but it requires recognizing exactly *what* it is “empty of”. In Dzogchen it is more common to refer to “rigpa” – pure awareness itself, or the ability to be aware at all. In either case, we must be both “aware that we are aware” and “what we are aware of” or “not aware of” as the case may be. But it is also important to know that our awareness and what we are aware of (even emptiness) are interdependent – either no awareness or nothing to be aware of and “poof”, there is nothing at all, even knowing that fact!

The text continues: **free from elaboration,**

- We are directly aware, without cognizing, naming, or otherwise evaluating.

**spontaneously accomplished rainbow beams of spontaneous presence amass:**

- Our experience is described as in our mind, just as we may see rainbow beams, but cannot touch them. (Some schools of Buddhist philosophy assert that “everything” is in and only in our mind. But this approach has been rejected in both Buddhism and Western philosophy.)
- Another phrase for this is “the dynamic radiant display” – we experience it as being out there, even though what we are experiencing is being processed in our mind. What is actually “out there” is not the way that it appears. A couple of brief examples: (1) what we “see” appears as objects, not the atoms and photons that create that image, and (2) different species perceive “reality” differently, e.g., bats and dolphins have “sonar” which we do not have; their experience is different than ours! As the Buddha said, all is illusory! (And in multiple ways) ... continuing...

**The awakened form of self-awareness, luminous yet empty, The Reverend Lord, Ārya Mañjuśrī; in the glory of the sambhogakāya’s marks and signs [of Buddhahood],**

- “Self-awareness” (in the awakened form – awareness of awareness) is the metacognition mentioned above (although Buddhists never understood it in exactly that way due to their lack of science, but that is changing, particularly with the support from the Dalai Lama). The idea of “luminous yet empty” is that our “perceptions” (luminosity or sense of perceiving) is “empty” of some permanent or independent existence. Everything is impermanent and interdependent, but we are generally either unaware of that, or just aren’t paying attention to it. But with “self-awareness” we are paying attention to that.
- So, in that context, Manjushri symbolizes that knowing. He is described as in a “sambhogakaya” form (a cosmic or symbolic representation, as attributed to all “yidam” forms and illustrated as a “rainbow light”). The “marks and signs” [of Buddhahood] is a reference to 32 major and 80 minor characteristics attributed to a Buddha.

**Gazing upon living beings with a smiling face of delight, his right hand holding the sword of sublime understanding, in his left, an utpala flower beautified by a volume of scripture, his two legs resting in the vajra cross-legged posture, within a state of calm abiding (*śamatha*) which is clear, pure, and stable.**

- Manjushri is smiling. He holds the sword of wisdom (that cuts through delusion), and holds a lotus/Utpala flower symbolizing purity and upon which is a volume of the *prajnaparamita* or perfection of wisdom; his legs are crossed and he is in a state of mental calm that is “clear, pure, and stable”.

**To the dharmakāya guru of higher vision (*vipaśyanā*),**

- The “dharmakaya guru” represents the “truth body”, the ultimate or absolute nature of mind, pure awareness, rigpa, clear light, etc., just like Samantabhadra. The “higher wisdom” or vipassana is insight into the true nature of things (described in various ways), often as “transcendent knowing”.

**I bow deeply, knowing him to be my own true face.**

- This is the first topic of the seven-limb prayer. The first is “prostration” – bowing deeply. This also asserts that we both have innate buddhanature. It is not a “cosmic oneness” as in some religions and philosophies, but an identical “nature” or “essence”.

**I continuously make the offerings of Samantabhadra, that of whatever manifests.**

- The second topic is “offerings”, here the “offerings of Samantabhadra”, which represent everything (at least mentally) filling all of space!

**I confess within the state of liberating all that naturally arises.**

- The third topic is “confessing” – confessing our breaches of ethics or other mistakes in our practice.

**I rejoice free of dualistic fixation.**

- The fourth topic is “rejoicing” for all the Buddhas and Bodhisattvas, etc.

**I request that you turn the dharma wheel whose three spheres are unborn [2].**

- The fifth topic is a request to continue “turning the wheel of dharma”, i.e. teachings. The three spheres that are “unborn” infer those which are beyond birth or permanent vs. impermanent. The three are: (1) the early teachings such as the 4 Noble Truths, 12 links of dependent arising, no-self, etc., (2) the teachings on emptiness (and the bodhisattva path), and (3) the teachings on Buddhanature and/or some philosophical views – ultimate vs. relative, here it is transcendent wisdom.

**I implore you to abide unchanging throughout the four times.**

- The sixth topic is a request not to leave us alone, to remain always to guide us on the path in the four times: past, present, future, and time-beyond-time.

**Please illuminate apparent existence as the fields of the victorious ones.**

- The seventh topic is “dedication”. This line is a specific request to illuminate or clarify “apparent existence” or samsara as buddhafields or pure realms. This is part of the “pure view” of Tibetan Buddhism viewing *all* beings as Buddhas, *all* sounds as mantras, *all* thoughts as wisdom of Buddha, and *all* phenomena as a buddhafield or pureland or abode of a Buddha. This is then dedicated to enlightenment of all beings.

**The uncontaminated mass of virtue from pacifying, increasing, magnetizing, and subduing [3], supreme and common, I dedicate to living beings.**

- Finally, we dedicate the virtues of the four Buddha activities: (1) pacifying – conflict, sickness, famine, defilements, obscurations..., (2) enriching or increasing – longevity, merit, spreading dharma..., (3) magnetizing/attracting – bringing together favorable conditions and good qualities, whatever is needed, and (4) subjugating/destroying – removing hostile forces (inner and outer).

**Recite:**

**Om Arha Patsana Dhīh**

- The mantra of wisdom, both cognitive and transcendent.
- **Om** is the body, speech and mind of a Buddha.
- **Ah** is a door to the insight that all dharmas are innate from the very beginning.
- **RA** is a door to the insight that all dharmas are without dirt (unsoiled).
- **PA** is a door to the insight that all dharmas have been expounded in the ultimate sense.
- **Tsa** or **ChA** is a door to the insight that the rebirth of any dharma cannot be apprehended, because all dharmas do not decrease, nor are they reborn.
- **NA** is a door to the insight that the names of all dharmas have vanished; the essential nature behind names cannot be gained or lost.
- **Dhīh** is the seed syllable, often repeated a number of times in decreasing levels

*And then:* **Tam Saraswati Jnana Hrim Dza** Saraswati mantra – consort of Manjushri

- **Tam** – Seed syllable of Saraswati
- **Saraswati** – dakini, the divine embodiment and bestower of enlightened eloquence and inspiration. She is a patroness of the arts, sciences, music, language, literature, history, poetry & philosophy.
- **Jnana** – wisdom (especially *prajnaparamita*)
- **Hrim** – great blessing
- **Dza** – just now!
- **(as many times as you can, 21X, or 108X)**
- **In conclusion, the receiving of the Four Empowerments is as follows:**
- The four empowerments are “vase”, “secret”, “wisdom” and “word”:
  - Vase empowerment – purifies all defilements of your body, empowers you to do generation stage practices and plants the seed for attaining the Form Body, Nirmanakaya.
  - Secret empowerment – purifies speech and empowers you to do the mantra recitation, and plants the seed for attaining the Enjoyment Body, Sambhogakaya.

- Wisdom empowerment – purifies your mind, empowers you to do the completion-stage yogas, and plants the seed for the realization of the Truth Body, Dharmakaya.
- Word empowerment – purifies any remaining subtle obscurations, empowers you to do the Dzogchen practices, and plants the seed for the realization of the Essence Body, Swabhavikakaya.

**From the four places of the meditation deity, the Victorious One [Mañjuśrī],  
Light radiates forth, purifying my four obscurations.**

- The four places are the chakras at the forehead, throat, heart, and below the navel. Light radiates from those four places purifying the obscurations of body, speech, mind, and subtle obscurations.

**The dynamic manifestations of obtaining the four empowerments are completed;  
And the level of the four bodies of awakening (kāyas) is manifestly ripened.**

- You have attained the empowerments, although these are not the same as formal empowerments which include rituals, commitments, and so forth. You attain the four bodies of a Buddha (which we all innately have in our Buddhanature).

**Once again, apparent existence melts into light.**

- Samsara, the way things appear, dissolve into light.

**In the innate state of pure experience from the very beginning;**

- Our innate Buddhanature, pure from the beginning...

**In the innate expanse of the indestructible freedom from elaboration:**

- There is only indestructible freedom from our enlightened state.

**Rest within the basic space which is beyond meeting and parting.**

- Abide in that true nature beyond coming and going. Rebirth has been transcended!

**Ah Ah Āh** (hurray!)

*Return to p. 13 to continue with other “roots”*

*And thus, so it was that in response to the repeated request of Khandro Jétsün Rikdzin Yangchen Lhamo (mkha' 'gro rje btsun rig 'dzin dbyangs can lha mo), a transcendent one worthy of copious honor, this was composed by the Vidyadhāra Śrī Ānanda Vajra (bidya dhaa ra shrii a nanta badzra), with pure vision of faith and admiration for the Second Victorious One [Padmasambhava], during the light side (waxing phase, dkar phyogs) of the second month (dzo zla) of the Fire Bird Year [2017] in the sixty year Tibetan astrological cycle (rab gnas), at the very location of the Mountain Hermitage of the Kālacakra of the Great Perfection (rdzog chen dus 'khor ri khrod), in the snowy hills of England: Virtue! (Translated from the Tibetan by Erick Tsiknopoulos, late September-early October 2017, in the village of Rakkar near Sidhbari, in the Dharamsala area of Himachal Pradesh, India, at the request of Khenchen Lama Rinpoché, Pelgyeypa Dorjé and Khandro Rigdzin Yangchen Lhamo.)*

**Footnotes:**

1. Skt. Sugatagarbha.

2 ‘khor gsum skye med chos ‘khor; alternatively, “the Dharma Wheel of the unborn three spheres”. This refers to the emptiness of the subject, object and the action or relationship between them. Also known as the ‘thorough purity of the three spheres’ (‘khor sum rnam dag or ‘khor gsum rnam par dag pa) and ‘the (thorough) non-conceptualization/non- conceptuality toward the three spheres’ (‘khor gsum mi rtog pa or ‘khor gsum rnam par mi rtog pa). This itself is realized in the ‘the deep wisdom (jñāna) of total/thorough nonconceptuality/non-conceptualization/non-discursivity/non-discursiveness toward the three spheres’ (‘khor gsum rnam par mi rtog pa’i ye shes), and the ‘the discerning insight (prajñā) of non-reification/non-referentiality/non-fixation toward the three spheres’ (‘khor gsum mi dmigs pa’i shes rab).

3. The four awakening (or awakened) activities (phrin las).

## **Appendix 2: Dakini Practice – Tara or 21 Taras**

**Twenty-One Taras** – Tara is the most popular goddess in the Buddhist pantheon. She is the female Buddha of Compassion and represents virtuous and enlightened activity. Her compassion is said to be even stronger than a mother’s love for her children. In the Tara tradition, twenty-one forms have developed to describe a range of specific qualities of Tara. The most popular forms are Green Tara and White Tara. Green Tara is the central figure in this tanka painting, representing all of the Taras. She is depicted as a young girl having a *mischievous and playful nature*, who often manifests herself in the lives of practitioners who take themselves or the spiritual path too seriously. *In Praise of the Twenty-One Taras* is recited by all four major lineages of Tibetan Buddhism, often each morning.

### **The Twenty-One Praises to Tara**

#### **From the Words of the Buddha**

#### **Om! Homage to the Noble Lady Tara!**

- The twenty-one Taras can be distinguished by the color of their bodies, adornments and postures. They protect people from eight and sixteen kinds of fears (actual and symbolic each). **The eight fears are** (*Bokar Rinpoche*): the danger of...

- (1) pride and lions,
- (2) lethargy (*torpor*) and elephants,
- (3) anger and blazing fire,
- (4) jealousy and poisonous snakes,
- (5) violence of false views and thieves,
- (6) insatiable greed and imprisonment,
- (7) desire and waters (*flooding, drowning*),
- (8) doubts and demons.



**The sixteen fears are** (*Khenchen Thrangu Rinpoche*): the fears of  
 (1-5) the five elements: earthquakes (*earth*), floods (*water*), wind, fire, and space),  
 (6) weapons,  
 (7) tyrannous authority,  
 (8) criminals,  
 (9) spirits,  
 (10) elephants,  
 (11) wild animals,  
 (12) poisonous animals,  
 (13) sickness,  
 (14) accidents and untimely death,  
 (15) poverty and  
 (16) frustrations of hopes and plans.

According to old tradition the twenty aspects of Tara are visualized around the main figure. According to new terma tradition the twenty-one aspects are visualized below the main Green Tara who is thus visualized twice, because Atisha added a verse, which praises the main deity.

1. (Noble Lady Tara Nyur-ma Pamo)

**Homage, Tara, quick one,  
 Heroine whose eyes flash like lightning,  
 Born from the opening corolla of the lotus face  
 Of the lord of the triple world.**

- **Tara Swift and Heroic** is red in color. Her specific function is to control, and there is a ceremony in which a practitioner invokes this Tara to turn back the power of others who are trying to exert harmful power over us. We can reverse that power or turn it away by requesting Tara's help.

2. (Noble Lady Tara Yang-chenma)

**Homage, Mother, whose face is filled  
 With the light of an array of a hundred full autumn moons,  
 Shining with the brilliant open light  
 Of the hosts of a thousand stars.**

- This Tara is called **Tara White as the Autumn Moon**. Like a hundred luminous autumn moons, she is radiant white, indicating that she liberates sentient beings by peaceful methods and can purify all the mental afflictions that keep them bound in cyclic existence.

3. (Noble Lady Tara Ser-mo Sonam Tob-ched)

**Homage, Mother, golden one,  
 Her hand adorned with a blue lotus,**

**Whose field of practice is generosity, effort,  
Austerity, calm, acceptance, and meditation.**

- **Golden Tara, Giver of Supreme Virtue** is gold with a bluish tint, and her specialty is prolonging life and increasing resources, wisdom, and merit.

**4. (Noble Lady Tara Tsug-tor Nam-gyal-ma)**

**Homage, Crown of Tathagata,  
Her actions endlessly victorious,  
Venerated by the sons of the conqueror  
Who have attained every single perfection.**

- **Tara, the Victorious Ushnisha of Tathagatas** has a crown protuberance, or ushnisha, on the top of her head. Its cause is a bodhisattva's great accumulation of merit on the path to Buddhahood. She is gold in color, and her specialty is to neutralize poison, increase life, and counteract premature death. She can stop accidents and untimely death—anything that might cause us to die before our full life span, as conditioned by our previous karma, has been lived out.

**5. (Noble Lady Tara Rig-jed Lhamo)**

**Homage, Mother, filling all regions, sky and the realm of desire  
With the sounds of Tuttara and Hum,  
Trampling the seven worlds with her feet,  
Able to summon all before her.**

- **Tara Proclaiming the Sound of Hum** (or **Tara Summoning the Three Worlds**) is gold in color and slightly wrathful. Her specialty is influencing and subjugating. This verse praises her ability to suppress adverse factors.

**6. (Noble Lady Tara Jig-jed Chenmo)**

**Homage, Mother, worshiped by Indra, Agni, Brahma,  
By Marut and different mighty ones.  
Honored by the hosts of spirits, of yakshas,  
Of gandharvas and the walking dead.**

- This Tara is called **Tara Victorious Over the Three Worlds**. She is ruby red, although in some cases she is reddish black. Her specialty is to purify obscurations and negativities. Here we praise her because the worldly gods offer their respect and service to her.

7. (Noble Lady Tara Tummo Zhen-gyi Mi-thub-ma)

**Homage, Mother, destroying the magical devices of outsiders  
With the sounds of Trat and Phat,  
Trampling with her right leg bent and left extended,  
Ablaze with a raging wildfire.**

- Standing amidst a raging fire, **Tara Crushing Adversaries** is black and fierce. Her specialty is *powa*—the transference of consciousness to Akanishta pure land at the time of death.

8. (Noble Lady Tara Zhen Mi-gyal-wa'i Pamo)

**Homage, Ture, terrible lady,  
Who annihilates the warriors of Mara,  
Slaying all enemies with a frown  
Of wrath on her lotus face.**

- **Tara Who Crushes All Maras and Bestows Supreme Powers.** Starting with this eighth Tara, we praise the fierce sambhogakaya (resource body of a Buddha) aspects. She is golden in color and sits on a crocodile. Fierce, her specialty is the completion stage practice of Highest Yoga Tantra.

9. (Noble Lady Tara Seng-deng Nag-chi Drolma)

**Homage, Mother, her hand adorns her heart  
In a mudra that symbolizes the Three Jewels.  
Adorned with the universal wheel,  
She radiates turbulent light.**

- **Tara Granter of Boons** [blessings, benefits; favors, requests] is ruby red. This verse praises her hand gestures; her left hand is in the mudra or gesture of the Three Jewels. The thumb and ring finger touching symbolizes uniting method and wisdom on the path, and the three upward fingers represent Buddha, Dharma, and Sangha, the three refuges. Her specialty is consecration.

10. (Noble Lady Tara Jig-ten Sum-lea Gyal-ma)

**Homage, Joyful Mother, whose brilliant diadem  
Spreads out garlands of light,  
Subjugating Mara and the world  
With mocking, laughing Tuttara.**

- **Tara Dispelling All Sorrow** is red, and her specialty is destroying maras, controlling the world of sentient beings, and fulfilling all wholesome wishes. Tara will help us fulfill our virtuous aspirations by instructing us on how to create the causes for happiness, liberation, and full enlightenment. Her ritual is for entering the mandala.

11. (Noble Lady Tara Nor-ter Drol-ma)

**Homage, Mother, able to summon before her  
All the hosts of protectors of the earth.  
Moving her frowning brows, she saves  
From all poverty by the sound of Hum.**

- **Tara Dispeller of All Misfortune** is the color of darkness. Her specialty is to increase enjoyment and wealth and to eliminate poverty. Here Tara is praised because she can activate the ten directional protectors who are inclined toward virtue and are leaders of other spirits.

12. (Noble Lady Tara Tashi Don-jed)

**Homage, Mother, whose diadem  
Is a crescent moon, blazing with all her ornaments,  
Ever shining with the brilliant light  
Of Amitabha in her piled hair.**

- **Tara of Auspicious Light** is gold, and we praise her crown ornaments. From her crescent moon crown ornament, white light radiates and eliminates sickness, suffering, sorrow, poverty, and depression. Following this, yellow light radiates from her crown ornament and performs the action of increasing, enhancing sentient beings' life span, merit, wisdom, and good qualities.

13. (Noble Lady Tara Yul-lea Gyal-jed)

**Homage, Mother, residing amidst the garland that blazes  
Like the fire at the end of the world era,  
Right leg extended, left bent, encompassed by joy,  
Annihilating hosts of enemies.**

- Ruby red, **Tara the Ripener** is standing, and her specialty is to subdue hindrances and to protect from fear and danger. She is completely confident and free from all anxiety and fear. The verse praises her fierce posture of standing in a blazing wreath.

14. (Noble Lady Tara Tron-yer-chen)

**Homage, Mother, who hits the earth with the palm of her hand,  
Who pounds on it with her feet.  
Frowning wrathfully, she shatters  
The seven underworlds by the sound of Hum.**

- **Tara the Wrathful Summoner** is stamping her foot, saying, "Enough with the obstacles to liberation and enlightenment! Enough with the suffering of sentient beings! I'm going to destroy these!" Her body is made of black light, and she stands amidst a protective blaze of

wisdom. Forming a protective circle of light, she destroys interferences to the flourishing of the Dharma and interferences to the happiness and well-being of sentient beings.

15. (Noble Lady Tara Rab-zhi-ma)

**Homage, Mother, blissful, virtuous, calm,  
Whose field of activity is peaceful nirvana,  
Endowed with the true perfection of Svaha and Om,  
Destroying great evils.**

- **Tara the Great Peaceful One** is white in color. There's an external cleansing or purifying ritual that goes with her practice, and her specialty is to pacify destructive karma that causes suffering and prevents realizations of the path to enlightenment. The verse praises her speech and her dharmakaya (truth body) mind. All her actions are done within the peace of nirvana.

16. (Noble Lady Tara Rig-ngag Tob-jom)

**Homage, Mother, encompassed by joy,  
Who shatters the bodies of enemies,  
Savioress manifesting from the rigpa of Hum,  
Arraying the sounds of the ten-syllable mantra.**

- **Tara the Destroyer of All Attachment** is coral red. She amplifies the power of mantras and cuts harmful thoughts that impede the increase of positive energy. This verse praises the activity of both her peaceful and fierce mantras. When she teaches the Dharma through the action of her speech, all afflictions are pacified. This doesn't mean that Tara teaches and afflictions magically vanish. Rather, from our side, we sentient beings respond to the teachings and put them into practice. While Tara can guide and instruct us, we need to make effort to cease our afflictions and develop our good qualities.

18. (Noble Lady Tara Ma-ja Chenmo)

**Homage, Mother, holding the rabbit-marked moon,  
Which is like a heavenly lake,  
Dispelling all poison with the sound of Phat  
And the twice-spoken Tara.**

- **Tara the Victorious** is white, and her specialty is to dispel diseases caused by nagas, such as leprosy, tumors and boils. She also pacifies diseases caused by poisons—toxins in the environment, air pollution, and food poisoning. This verse praises her activities that dispel the poisons of the world and the environment.

19. (Noble Lady Tara Dug-kar-mo)

**Homage, Mother, served by the ruler of the hosts of gods,  
By gods and kinnaras,  
Dispelling conflicts and bad dreams  
With her armor of joy and splendor.**

- **Tara Consumer of All Suffering** (or **Tara Invincible Queen**) is white and her specialty is to free from poison. This verse praises her activity of dispelling conflict, bad thoughts, and nightmares. Relying on this Tara when we are depressed or if we have suicidal thoughts is very effective in overcoming such disturbing emotions and thoughts.

20. (Noble Lady Tara Rit-rod Lo-jon-ma)

**Homage, Mother, whose two eyes  
Are the sun and full moon, shining with brilliant light,  
Who dispels deadly disease  
With Tuttara and twice-spoken Hara.**

- **Tara Source of All Attainments** is orange and grants the power to make oneself invisible. This verse praises her ability to dispel fevers and epidemic diseases. Just as some illnesses drag on, so too cyclic existence drags on and flares up. She frees us from both. “Twice spoken *Hara*” means reciting, a wrathful mantra (not in the text) - *om nama, tare namo, hare hum, hare soha*, and “with *tuttara*” means reciting the (main) peaceful mantra, *om tare tuttare ture soha*.

It is said that when we are ill, relying on the fierce and the peaceful aspects of Tara and reciting their mantras are helpful. This meditation is good for illnesses such as cancer, AIDS, Covid, new diseases, environmental pollution, and illnesses that are difficult to cure.

21. (Noble Lady Tara Lhamo O-dzer Chen-ma)

**Homage, Mother, endowed with the power to pacify  
By the array of the three natural states,  
Destroying the hosts of evil spirits, yakshas, and the walking dead,  
Ture, most excellent Mother.**

- **Tara the Perfector** is white, and her specialty is taking practitioners to Akanishta Pure Land in this very life. This verse praises her activity of subduing evil spirits and zombies. Her three natures are her body, speech, and mind appearing as *om* at her crown chakra, *ah* at her throat chakra, and *hum* at her heart chakra. These pacify internal poisons such as afflictions, and external interferences such as non-human beings and spirits who take away the power of medicine, the power of our body, or the power of food. This Tara is very effective in dispelling mental illness due to spirit interference.

**This is the praise with the root mantra,  
And these are the twenty-one homages.  
Reverently recited by whoever has intelligence  
And genuine devotion to the goddess,  
Arising at dawn or evening to remember it,  
It grants complete fearlessness.**

**All evil deeds are pacified; all evil destinies are destroyed.  
Quickly, one will be initiated by the seventy million buddhas.  
Attaining greatness by this practice,  
One will proceed to the ultimate state, buddhahood.**

**Even if one has eaten or drunk  
A dreadful poison, vegetable or animal,  
By remembering the praise, the poison is completely dispelled.  
One completely abandons the hosts of sufferings  
Caused by evil spirits, contagious diseases and poisons.**

**This applies to other beings as well.**

**If one recites the praise clearly,  
Two, three and seven times,  
Those wishing for children will gain children,  
Those wishing for wealth will gain wealth,  
All desires will be fulfilled.**

- (Some *samsara* wishes are included... commonly found in *tantra*, but not in earlier traditions, where “cessation” of such wishes is the heart of the path to “liberation”. But in tantra, “pure view” asserts that there are no innate hindrances, except in our mind. Like Shakespeare’s Hamlet – “There is no good or bad, but thinking makes it so”.)

Then: **There will be no hindrances, all obstacles will be destroyed.** And the mantra:  
**Om Tare Tuttare Ture Soha** (as many times as you can, 21X, or 108X)

- **Om** – Buddha’s body, speech, and mind
- **Tare** – liberate discontent
- **Tuttare** – liberate the 8 fears
- **Ture** – liberate from duality
- **Soha** – take root in my mind

**The twenty-one homages and praises to Noble Lady Tara are completed.**

*Return to p. 14 to continue with the “protector” root with King Gesar...*

*(Adapted from: The Smile of Sun and Moon: A Commentary on the Praise to the Twenty-One Taras by Khenchen Palden Sherab, translated by Anna Orlova, Sky Dancer Press 2004)*

### Appendix 3: Dharmapala (Protector) Practice

#### King Gesar Sadhana

#### **The Swift Infusion of Blessings –A Guru Yoga of the Great Embodiment of Unchanging Awareness Wisdom**

by Mipham Rinpoche

**The Epic of King Gesar** (edited from *Wikipedia*) is an epic from Tibet and Central Asia. It originally developed between around 200 or 300 BCE and about 600 CE. Following this, folk balladeers continued to pass on the story orally; this enriched the plot and embellished the language. The story reached its final form and height of popularity in the early 12th century.

The epic reflects Tibetan society during the sixth to ninth centuries. The foundation for the origin of epic is ethnic folk culture. He conjectured that before epics came into being, the Tibetan people "already had a corpus of stories that described the formation of the heavens and the earth, their ethnic origin, and ethnic heroes; these stories provided a foundation for creating the character Gesar. After further polishing by the oral poets, especially the ballad singers, Gesar became a great epic".

The story includes early elements taken from Indian tantra. The oral tradition of this epic is most prominent in the two remote areas associated with the pre-Buddhist ethnic religion known as Bon, strongly suggesting that the story has native roots. In its distinctive Tibetan form, the epic appears to date from the time of the second transmission of Buddhism to Tibet marked by the formation of the Sarma or "new schools" of Tibetan Buddhism (ca. 1000-1300).

The epic relates the heroic deeds of the culture hero Gesar, the fearless lord of the legendary kingdom of Ling. It is recorded variously in poetry and prose and is sung widely throughout Central Asia and South Asia.

As a heroic song composed or recited by oral bards, the epic of Gesar has been, for centuries, improvised on. A given Gesar singer would know only his local version, which nonetheless would take weeks to recite. It has been responsive to regional culture and folklore, local conflicts, religious trends, and even political changes on the world stage.

There is a very large body of versions, each with many variants, reputed by some to be the longest in the world. Although there is no one definitive text, the Chinese compilation of its Tibetan versions so far has filled some 120 volumes; it consists of more than one million verses divided into 29 chapters. Western calculations speak of more than 50 different books edited so far in China, India, and Tibet. (There are around 10 versions on Amazon, also on Lotsawa)

The oldest existent text of the epic is the Mongolian woodblock print commissioned in 1716. None of the Tibetan texts that have come down to us are earlier than the 18th century, although they are likely based on older texts that have not survived. In the late 19th and early 20th centuries a woodblock printing of the story was compiled by a scholar-monk, with inspiration



from the prolific Tibetan philosopher Mipham Rinpoche. (A translation of this version is available on Amazon.)

Khenchen Lama says, “The fourth Root is Protectors, and we will focus on King Gesar. King Gesar is an incarnation of Guru Rinpoche and his wisdom, compassion and power. King Gesar is the best protector. He is different from other Dharmapalas, that is, protectors, because he encompasses all wisdoms, compassion and powers of all the Buddhas and Bodhisattvas. When no other protectors can be helpful, King Gesar always can be.

“These four Roots are very, very important for meditation practitioners. Guru Yoga is linked to our body; the Yidam is linked to our speech; the Dakini is linked to our mind; and *the Protector is linked to our activity.*”

**Emaho! In the sky before me is an expanse of rainbow-colored light,**

- *Emaho* – wonderful or amazing! *Rainbow-colored light* is a common representation of significance, often radiating from a master or Yidam to benefit beings. It is often seen at the time of death or cremation of a great master.

**With vast, cloud-like gatherings of dralas and deities of the Three Roots,**

- “Dralas” are a class of non-Buddhist local deities. The “Three Roots” are Guru, Yidam, and Dakini or Protector; so the “deities of the Three Roots” are the Yidams or deities.

**Out of which appears the Supreme Being, Gesar Norbu Dradul Tsal,**

- King Gesar appears out of the “gathering” in the previous line. “Norbu Dradul Tsal” is another name of Gesar, meaning one who subdues foes (as a protector).

**Inspiring, replete with blessings, and smiling with joy.**

- He inspires us, gives blessings, and is very happy for us.

**Protector, embodiment of all the Buddhas, Compassionate One,**

- A protector is one who protects from our own anger, ignorance, and attachment, as well as self-cherishing and self-grasping. “Embodiment of all the Buddhas” refers to his lovingkindness and compassion, thus called the “Compassionate one”.

**Nirmanakaya emanation of the great and glorious Orgyen,**

- Nirmanakaya is the “form body” of a Buddha, here he considered as an emanation of Padmasambhava.

**Lord, who embodies the three buddha families, great lion Gesar,**

- He embodies the enlightened body, speech, and mind of a Buddha. “Great lion” means that he is a great being among men.

**Like a child, in a state of intense and fervent devotion,**

- My devotion to Gesar is intense and fervent.

**I pray to you, my kind father, from the depths of my heart.**

- Thus, I pray from the depths of my heart...

**In your wisdom mind, which never parts from the state of clear light,**

- Your wisdom is pure and continuous in the ultimate form of clear light, or rigpa (pure awareness) at *all* times.

**Great clouds of loving kindness and compassion are amassed now and forever more,**

- His lovingkindness and compassion are vast and without end.

**And for the disciples with the right karma and aspirations from the past,**

- For those of us with good karma from our past actions and intent...

**Your compassion brings down a powerful rain of blessings and inspiration.**

- We are blessed with his powerful blessings and inspiration to attain full Buddhahood.

**Even within the battle dress and armor of the brave drala warriors,**

- The local deities are dressed in battle dress and armor, ready to attack all of our harmful delusions, hindrances, habits and so forth that are blocking our path to full liberation.

**Appear countless mandalas of the deities of the Three Roots—**

- Mandalas are realms of Yidams, of the guru, Yidam, and dakini or protector, here as our protectors.

**Merely by thinking of you all, we are inspired with great and powerful blessings.**

- Imagining the vast array of mandalas offering us their protection, we are inspired by their blessings, that we too may attain Buddhahood.

**The male warriors perform their imposing dance of war,**

**The female warriors sing their captivating songs,**

**The horses pant and neigh excitedly,**

**And the brave dralas bellow with laughter.**

- The “war dance” is very common in ancient cultures to enhance courage. They are ready for the battle against our afflictive emotions and mental obscurations blocking us from liberation and enlightenment.

**For us, whose minds are filled with devotion and joy,**

- We are committed, filled with devotion and joy towards the dharma and our attainment of becoming a Buddha ourselves.

**Do not neglect your promises and commitments, but grant us your blessings—**

- We ask the Buddhas to keep their promises and commitments to us and to grant us their blessings...

**Make our bodies a stronghold of drala warriors,**

- The first of 3 lines on body, speech and mind: (1) Make us strong and committed to our practice...

**Empower our speech with miraculous force,**

- (2) Make our “speech” (energies) empowered beyond any “ordinary” force,

**And arouse in our minds the awareness-power of bliss and emptiness!**

- And (3) arouse our innate awareness (rigpa) with the power of bliss (the relative – lovingkindness and compassion) and emptiness (the ultimate that transcends all words or expressions, the “deathlessness” of full enlightenment).

**Make us one with you, Lord Gesar, forever inseparable!**

- This is not a form of “celestial oneness” as in some religious traditions, but being inseparable from the *qualities* of ultimate liberation and enlightenment for us and all other beings.

***Repeat the following as many times as you can:***

- There are three parts. It would be common to recite each of the first two, three times each. Then, in group practice, recite the actual mantra 21X, or 1 mala in personal practice.

**Oh lama, care for us! And:**

**Oh lama, Great Being, Wish Fulfilling Jewel, care for us!**

The mantra:

**Om Ah Hung Benza Maha Guru Mani Radza Sarva Siddhi Pala Hung**

- We pray to the lama (Mipham Rinpoche or your root guru) to grant blessings and empower your body, speech, and mind to attain full liberation and enlightenment.
  - **Om Ah Hung** – body, speech, and mind of a Buddha
  - **Benza** – (Vajra) indestructible
  - **Maha** – great
  - **Guru** – teacher or master

- **Mani** – jewel, enlightened intent
- **Radza** – king
- **Sarva** – all (or everyone)
- **Siddhi** – accomplishment, enlightenment
- **Pala** – protector
- **Hung** – enlightened mind

*Then return to p. 14 to continue with Part III – the Dedication and Long-life Prayers.*

*At the end of the recitation, consider that you merge inseparably and settle in an experience of dharmakaya, beyond the ordinary mind.*

*Blessings will enter swiftly and signs will appear as rigpa’s creative power. If you pray like this for seven days you will surely be held and cared for. In a state transcending the ordinary mind, this was composed by Rigpé Dorje, Who has received the blessings of the Great Lion Gesar in abundance.*

*At the end of the session, recite the prayers called “Subduer of Hor” and “The Swift Steed” in a melodious tone.*

*This was written on the 23rd day of the third month of the year of Sarvajit (i.e., Fire Pig, 1887). May virtue abound. Maṅgalaṃ. Translated by Adam Pearcey, Rigpa Translations, 2012. With many thanks to Alak Zenkar Rinpoche.*

## **END of DAILY TREASURE MEDITATION**

### **FOUR ROOTS PRACTICE**