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རྣམ་འགྲུབ་ཟབ་ལམ་བརྟུང་འདུས་

བཞུགས་སོ།།

THE DAILY PRACTICE OF  
THE SADHANA OF  
GURU VAJRASATTVA.

*The Quintessence of the Profound Path*

His Holiness Dudjom Rinpoche

## **HOMAGE TO THE LAMA VAJRASATTVA!**

*This daily sadhana is for the devoted practitioner who keeps the samaya and has received initiation into the mandala of Vajrasattva, embodiment of all lineages. It has three parts, the preparation, the main practice and the conclusion :*

### **Lineage prayer**

Künzang dorse m garab shri singha  
Samantabhadra, Vajrasattva, Garab Dorje, Shri Singha,  
Pejung tsogyal ngadak yabse sok  
Padmasambhava, Yeshe Tshogyal, the Sovereign and his Son,  
Kater gyüpa'i chuwo kündü gön  
Protector who embodies all the unbroken lineages of the revealed  
Treasures and Oral transmission teachings,  
Trinchen lama chokla sölwa dep  
Kind and supreme teacher, I pray to you.  
Jinye lama gyamtso düpa'i ngö  
Embodiment of the ocean of teachers,  
Rabjam yidam gyamtso trodu'i dak  
Emanating and re-absorbing an infinity of Yidam deities,  
Khandro tamchen gyamtso'i chipal che  
Glory of the ocean of Dakinis and oathbound Guardians,  
Rigdü dorje sempar sölwa dep  
Vajrasattva, union of all lineages, I pray to you.  
Tamal nangshen matak gosum po  
May my body, speech and mind, polluted by attachment to ordinary  
perceptions,  
Yongdrup dorje sumtu takmin ne  
Ripen in the purity of the three perfect Vajras.  
Magak tukje künkhyap trinle kyi  
Through the encompassing activity of unceasing compassion,  
Taye drokham tongtruk paltop sho  
May I gloriously draw beings out from the depths of the infinite  
worlds of existence.

*Jigdral Yeshe Dorje (Kyabje Dudjom Rinpoche) composed this prayer to fulfill the wish of Longchen Yeshe Dorje.*

## **1. PREPARATION**

**Chokchu'i kyapyül tamche lama dorje sempa'i nampar benzar  
samadza**

Refuges of the ten directions, come in the form of Lama Vajrasattva:  
Benzar Samadza

*In his presence in the space in front of you, take Refuge and generate Bodhicitta reciting  
three times :*

**Namo rigdü lama dorje sem**

Namo! Lama Vajrasattva, embodiment of all lineages,

**Midral kyapkyi choktu nyen**

I take you as my inseparable, supreme refuge.

**Shendön khorwa tongtruk chir**

To churn up the depths of samsara for the sake of others,

**Zabmo'i naljor la tsöncha**

I will strive in this profound practice.

*Accumulate merits reciting the daily confession in eight branches:*

**Dorje lopön sangye pal**

I pay homage to you, Vajra Master,

**Tüsum shukla chaktsal lo**

Glorious embodiment of all the Buddhas past, present and to come.

**Choksum tenpa'i shirgyur la**

In you who are the foundation of the Teaching of the Three Jewels,

**Nyime yiky kyapsu chi**

I take refuge with a mind free from duality.

**Ngöjor yiky namtrül te**

I entreat you to accept these pure offerings:

**Takpa'i chöpa shesu söl**

Material riches and those that I imagine.

**Ngödrup chuwo chöpa'i gek**

I confess all my faults without exception:

**Nyeche malü shakpar gyi**

The obstacles that cut the stream of accomplishments.

**Chokchu khorsum takpa'i chö**

I rejoice in all acts everywhere performed without attachment,

**Machak chöla je yi rang**

Free from the notion of subject, object and action.

**Takpa tashi'i trima me**

**I generate perfect Bodhichitta,**

**Dzokpa'i changchup semkye to**

**Pure and untainted by the four extreme views.**

**Deshek changchup sempa la**

**With the three purities, I offer my body**

**Takpa sumgyi lü bül lo**

**To the Sugatas and Bodhisattvas.**

**Tsherab drangpa'i gewa nam**

**I gather all the merits accumulated throughout all my lives**

**Düne changchup choktu ngo**

**And dedicate them to supreme Enlightenment.**

*Then, at the words :*

**Benzar mu**

*The refuge melts into me.*

**Rang nyi kechik gi dorje herukar salwa'i tuka ne tröpa'i**

**trochung tsöncha'i chartang chepe gek tamche gyang ringtu**

**trepar gyur**

**In one instant, I become Vajra Heruka. From my heart center there emanates small wrathful deities and a shower of weapons, which drive all obstacles far away.**

*Expel the obstacle makers with:*

**Hung Hung Hung Bisho Benzar Krodha Dzola Mandala Phe**

**Phe Phe Hala Hala Hala Hung**

*Saying:*

**Benzar Gyana Raksha Hung**

*create the protection tent. If you have arranged material offerings, say :*

**Om Ah Hung Sarwa Pudza Megha Samaye Hung Benzar**

**Saparana Kham**

*A cloud of offerings spreads and fills the sky.*

## **2. THE MAIN PRACTICE**

### **A. The different branches of the yoga of visualization related to the Enlightened Body.**

*Visualize the deity, reciting as follows:*

**A Chöying kyeme tongpa'i tsal**

Ah! From the state of emptiness, ultimate unborn space, there manifests

**Gakme nyingje künla khyap**

Unceasing and omnipresent compassion.

**Tongsal zungjuk rangrik ni**

Inseparable union of clarity and emptiness, self-knowing awareness

**Hung yig karsal ötu bar**

Blazes as a bright white letter HUNG,

**Tele ötrö dorje'i gur**

From which emanate rays of light that form a vajra tent

**Chiröl yeshe meri tam**

Surrounded by the fire of wisdom.

**Nangtu jungwa rimtsek teng**

Inside, upon the five elements superposed,

**Pema daptong dalwa'i ter**

There opens a thousand-petalled lotus, in whose heart

**Rinchen potrang tsendzok ü**

There stands a precious palace, perfect in every way.

**Sengtri pema nyida'i teng**

In the center, upon a lion throne, on a lotus and disks of sun and moon,

**Hung nyi dorje hung tsen le**

A letter HUNG transforms into a vajra, itself marked with a HUNG.

**Ötrö pakchö drodrip jang**

It projects rays of light that carry offerings to sublime beings and purify the obscurations of beings wandering in samsara.

**Tsurdü yongyur kechik gi**

As the lights are re-absorbed,

**Rang nyi dorje sempa'i ku**

And instantaneously I arise as Vajrasattva,

**Kartser shiwa'i nyamgu den**

White and shining, displaying the nine peaceful expressions,

**Tsenpe'i langtso gyepa'i kur**

With a youthful complexion and the major and minor marks of Buddhahood,

**Chöpen tarchang zidir tang**

Beautifully adorned with crown ribbons, a silk shawl, a belt and

Töyok meyok dzepar lup  
 Garments for the upper and lower body;  
 Ugyen nyencha gurchu tang  
 Adorned with bracelets, armlets, anklets,  
 Doshal tang ni semo do  
 Tiara, earrings, and the three necklaces  
 Dubu namkyi lekpar tre  
 Of different lengths.  
 Tön ting utra tor tsuk tser  
 His blue black hair is tied in a top knot,  
 Norbu rinchen barwe gyen  
 Adorned with a precious shining jewel.  
 Chakye dorje tukar tö  
 In his right hand, he holds a vajra at his heart;  
 Yönpe drilbu kula ten  
 In his left, he presses a bell to his hip.  
 Shapsung dorje kyiltrung shuk  
 Sitting in a vajra posture, he holds  
 Pangtu yumchok nyema kar  
 In his lap sit his supreme Consort, white Nyema,  
 Chudruk nyamden gyechak dzum  
 Smiling with joy, with all the beauty of her sixteen years.  
 Chagya ngayi gyencha chang  
 She wears the five bone ornaments and  
 Chakye trikuk yabgül khyü  
 Holds a curved knife in her right hand, her arm around her consort's  
 neck.  
 Yönpe töpa dutsi töp  
 With her left hand she raises a skullcup filled with nectar and  
 Shabnyi yabkyi kela tril  
 Her two legs embrace her consort's loins;  
 Zakme dewa chenpor jor  
 They are united in undefiled great bliss.  
 Pung kham gyalwa shitro'i tal  
 My aggregates and elements are themselves the mandala of the peaceful  
 and wrathful Buddhas,  
 Matsal yene lhüngyi drup  
 Who, not to be sought elsewhere, are naturally present in me as they have  
 always been.

**Pakye özer bar trik long**  
 In an expanse dense with measureless rays of light,  
**Kyilkhör rabjam khyabdak che**  
 The Sovereign Lord of infinite mandalas,  
**Tseme tukje'i daknyi chen**  
 Embodiment of boundless compassion,  
**Nangtong gyüma'i kursal wa'i**  
 Manifests in an illusory body, appearing but empty.  
**Nesum om ah hung gi tsen**  
 His three centres are marked with the syllables OM, AH, HUNG.  
**Hung le ötrö ogmin ne**  
 From the letter HUNG emanates rays of light,  
**Yeshe sempa chendrang gyur**  
 Which invite the wisdom being from the pure realm of Akanishta.

*Invitation of the wisdom beings :*

**Om chökyi yingsu nyom zhuk pa'i**  
 OM ! Buddhas and Bodhisattvas,  
**Gyalwa setang che nam kün**  
 Who dwell evenly in ultimate space,  
**Zuk ku dorje sempar sheng**  
 Take the form of Vajrasattva!  
**Tukje nyewar dirshek söl**  
 In your compassion, I pray you, come to this place !  
**Samaya Ho Samaya Svam Benzar Samadza Gyana Sato A A**

*The meditational and wisdom deities become inseparable with the words:*

**Dza Hung Bam Ho**

*Request them to be seated with:*

**Samaya Tishta lhen**

*The empowerment is bestowed and sealed with:*

**Namkha kangwa'i wangi lhe**  
 The empowering deities fill the sky  
**Changsem dutsi wangkur wé**  
 And grant me their initiation with the nectar of Bodhicitta.

**Chiwo'i ne ngar dru nge tsen**

The five points on my head are marked with the five syllables

**Yeshe rik nga'i wangkur dzok**

And the empowerment of the five wisdom lineages is perfectly achieved.

**Hung Om Tram Hrih Ah Abhikintsa Atma Ko Hang**

*Homage :*

**Rangle trülpa'i lhamo yi**

The goddesses that emanate from me

**Chakchö töpe gyepa kye**

Fill me with joy through their homage, offerings and praise

**Alalaho Atipuhö Pratitsaho**

*Outer offerings :*

**Om Shri Benzar Raga Argham Phadyam Pushpe Dhupe Alope**

**Gandhe Newinde Shapta Pratitsa Soha**

*Inner offerings :*

**Om Rupa Shapta Gandhe Rasa Parshe Pudza Ho**

*Secret offerings :*

**Maha Pentsa Amrita Rakta Balingta Kahi**

*Offerings of union, liberation and ultimate reality :*

**Tana Gana Dharmadhatu Pudza Ho**

**The General Offering of Amrita from the Tersar**

**Kunzang dorchang rignga rigsum gon**

Samantabhara, Vajradhara, Sovereigns of the three and five lineages,

**Garap shrising pema tötrengtsel**

Garab Dorje, Shri Singha and Pema Tötrengetsel.

**Yeshe tsogyal drokben lotsawar**

Yeshe Tsogyal and Drogben the translator,

**Menchö bul lo choktun ngödrup tsöl**

I offer you this amrita. Grant, I pray, supreme and ordinary siddhis!

**Sarwa pentsa amrita karam kahi**



Zabter goje rigdzin dudjom ling

Vidyadhara Dudjom Lingpa, who revealed profound treasures,

Mindröl kabab chödak rigpadzin

Vidyadhara, master of the Dharma, who hold the transmission of teachings that bring to ripeness and liberation,

Khorlo'i gönpo tsawa'i lama la

My root teacher, sovereign of the mandalas,

Menchö bul lo choktun ngödrup tsol

I offer you this amrita. Grant, I pray, supreme and ordinary siddhis!

Sarwa pentsa amrita karam kahi

Rabjam yidam zhitang tro wo'i lha

Infinity of yidams, peaceful and wrathful deities,

Pawo khandro tamchen gyatso'i de

Unnumbered dakas, dakinis and oathbound protectors,

Nangsi kyilkhör khorlor takpa la

Pure sphere of the mandala of phenomenal existence,

Menchö bul lo choktun ngödrup tsol

I offer you this amrita. Grant, I pray, supreme and ordinary siddhis!

Sarwa Pentsa Amrita Karam Kahi

Om Ah Hung

*Take the accomplishments by reciting Om Ah Hung and tasting the amrita.*

*This was composed by Jigdrel Yeshe Dorje.*

*Praise :*

Hung dorje sempa sempa che

Hung! Homage to Vajrasattva, the great being,

Dorje deshün shekpa kün

Homage to the Vajra of all Tathagatas,

Dorje tangpo küntu zang

Homage to the Vajra, Primordial Samantabhadra,

Chaktsal dorje sempa la o

To Vajrasattva I pay homage!

*After making these praises, the offering goddesses dissolve into me. In this simplified daily practice, once the above initiation has been received, one may proceed with the recitation.*

**B. The yoga of recitation related to the Enlightened Speech**

**Tuk ü dawa la nepa'i**

In my heart center, upon a moon disk,

**Dorje tse nga'i tewa ru**

There stands a five-pronged vajra. In its center,

**Hung tar yige gyape kor**

The syllable HUNG, surrounded by the 100 syllable mantra,

**Tele öser pakye trö**

Emanates limitless rays of light, which bear offerings

**Gyalwa tsa sum rabjam kün**

To the infinity of Buddhas and [deities of] the three Roots, who are pleased thereby.

**Chöpe nyeche wangchin dü**

Re-absorbed into me in the form of initiations and blessings,

**Chökyong sungma'i khön drip jang**

They purify the obscurations created by the irritation of the Dharma protectors,

**Tuktam nyenkang trinle kü**

Restore the sacred samayas, and urge the protectors to perform their activities

**Dorje'i pündrok checham gyi**

All the degenerations and breaches of samaya of my vajra brothers and sisters

**Nyamchak künjang taktsang top**

Are purified, and perfect purity is achieved.

**Dradön geknam nöduk gi**

The ill intentions and adverse acts of enemies, evil spirits and negative forces

**Samjor shiné jamsem kye**

Are pacified and replaced with love.

**Rigdrug drowa'i dug ngal gyi**

Beings of the six realms, totally purified from the karma that causes their suffering,

**Gyudre yongjang tarlam khö**

Are established on the path of liberation.

**Özer lardü rangla tim**

The rays of light return and dissolve into me.

**Diktung nyamchak malü jang**

All my negative actions, downfalls, transgressions and breaches are thereby cleansed.

Chinlap dechen zichin bar

The blessings they convey cause great bliss to blaze up in me.

Zuknang dorje sempa'i ku

All appearing forms are Vajrasattva's body;

Dradrak yige gyapa'i dra

All sounds are the resonance of the hundred syllable mantra;

Drentok yeshe sempa'i tuk

All thoughts are Vajrasattva's mind—

Machö khyapdal gongpa che

Uncontrived, totally open, great wisdom:

Kündum tikle chiktu dzok

The perfect sphere of unique essence.

*Considering all that precedes as vital, recite mainly the hundred syllable mantra:*

Om Benzar Sato Samaya *and so forth.*

*Then recite the quintessential mantra as much as you can:*

Om Benzar Sato Hung

*Then, if you want to proceed with the specific activity:*

Rangi tuka'i ngak treng le

The mantra in my heart center

Ngaki özer raptu trö

Emanates numerous rays of light,

Rigdrug kang na yöpa yi

Which strike upon the body of the deceased

Mikyül deyi lüla pok

Wherever it might be in the six realms.

Le ngen dikdrip gyuche jang

Purified of negative karma, obscurations and their causes,

Kechik milam sepa shin

In a single instant, as if awakening from a dream,

Takpa'i shingtu ukchung te

He (she) is liberated in a pure field

Tentu dewa'i satop gyur

And comes to ultimate bliss.

*According to the circumstances, recite 100, 1000, 10000 or 100000 times the quintessential mantra followed by A Ah Sha Sa Ma Ha:*

Om Benzar Sato Hung A Ah Sha Sa Ma Ha

*At the end, say the following prayer and consider that Vajrasattva acquiesces to this total purification :*

Om Lama dorje sempa kye

OM! Lama Vajrasattva,

Narak duk ngal kyaptu söl

Protect me against the sufferings of hell.

Dikpa'i tsokla daknong shing

I regret all my misdeeds.

Gyöpe gönpa'i drungtu shak

In your presence, O Protector, filled with remorse, I confess them and

Chinche migyi tamche pe

Take the vow not to repeat them ever again.

Gönpö tsangpar tsaltu söl

O Protector, I pray you, purify me !

Semchen kün gyi tön gyi chir

For the benefit of all beings,

Dorje sempa dagi drup

I will perform this practice,

Ku sung tuk su dagjor te

Joining myself with your Body, Speech and Mind.

Lame sala trangtu söl

Bring me, I pray, to your unsurpassable level!

*If you wish to make a Tsok offering, arrange whatever samaya substances of skilful means and wisdom you may have and sprinkle them with nectar.*

Ram Yam Kham Tong nyi yingkyi kapalar

Ram Yam Kham. In the kapala of the expanse of emptiness,

Yeshe rölpa'i tsoktor sham

Are arranged the offering tormas, the display of wisdom.

Zakpa mepa'i longchö dze

These substances of pure enjoyment

Döyön chötrin khakhyap gyur

Become a cloud of offerings of desirable objects that fill the sky.

*Bless them by reciting three times :*

Om Ah Hung

*Invitation to the guests to attend the Tsok :*

Hung Miyo trötrel chökyi ku  
Hung. Unchanging dharmakaya, free from all elaboration:  
Riktsal rölpä dorje sem  
Vajrasattva, play of the creative power of awareness,  
Yeshe barwa'i ying ne shek  
Come forth from the space of blazing wisdom  
Tamtsik tsok kyi khorlor röl  
And enjoy this tsok offering of samaya substances!  
Benzar Samaya Dza

*Offering :*

Om Ah Hung Rigdü lama dorje sem  
Om Ah Hung. Lama Vajrasattva, embodiment of all lineages,  
Tsa sum rabjam tsoknam la  
Infinite deities of the Three Roots,  
Döyön mize tsokchö bül  
I offer you this tsok made from inexhaustible objects of desire.  
Tamtsik nyamchak tölshing shak  
I confess breaches and degenerations of samaya.  
Nyidzin dragek yingsu dröl  
Liberate into the expanse of emptiness my enemy: dualistic clinging, the  
cause of obstacles.  
Choktang tünmong ngödrup tsöl  
Grant me common and supreme accomplishments!  
Sarwa Gana Tsakra Pudza Khahi

*Use this prayer also if you wish to make an accumulation.*

*Enjoy the samaya substances.*

*Then sprinkle the remainder with nectar of "saliva" and dedicate it:*

Om Ah Hung Kyilkhör chenpo'i kanyen pa'i  
Om Ah Hung. Blazing ones, Powerful Ones and Tramen  
Barma wangchuk tramen tsok  
Who obey the Master of the mandala,  
Lhakma'i longchö dishe la  
Accept and enjoy these remainders!

Parche künsöl tünkyen pel

Dispel all obstacles and increase favorable circumstances!

Utsita Balingta Kahi

*In conclusion, request the guests of the Tsok to remain firmly in their support.*

*Dissolve the self visualisation and arise again as the deity etc.*

*In thanksgiving, repeat the offerings and praise :*

Om Shri Benzar Raga Argham Phadyam Pushpe Dhupe Alope  
Gandhe Newinde Shapta Pratitsa Soha

Hung Dorje sempa sempa che

Hung! Homage to Vajrasattva, the great being,

Dorje deshin shekpa kün

Homage to the Vajra of all Tathagatas

Dorje tangpo kuntu zang

Homage to the Vajra, Primordial Samantabhadra.

Chaktsal dorje sempa la o

To Vajrasattva I prostrate!

*C. The yoga of great wisdom related to the enlightened mind (the mandala of the inseparability of the meditational and wisdom beings)*

*Dissolve the deity into clearly light and remain in a state of meditative equipoise:*

Nöchü öshu rangla tim

The universe and beings melt into light which melts into me,

Rangyang tuka'i hung la tim

I dissolve into the Hung in my heart,

Hung yang gyendzok mimik par

The syllable fades away gradually from bottom to top

Chöying longtu jamle so

And vanishes in infinite, ultimate space.

*Arise in the form of the uncontrived deity and bring all your activities on to the path, considering them to be the play of ultimate reality.*

Kechik tongsal ngang nyi le

In one instant I emerge from this state of emptiness and clarity

Laryang dorsem kuru sheng

In the form of Vajrasattva.

Nesum drusum chakgye sung

My three centers are protected and sealed with the three seed syllables,

**Khakhyap drowa'i tönla juk**

**I enter into the activity of benefiting all beings throughout the whole of space.**

### **3. CONCLUSION**

*Dedicate the merit accumulated and seal it with prayers of aspiration:*

**Dorje'i riksu kyene kyang**

**Born in the vajra lineage**

**Dorje sempa'i sang ngak tön**

**May I teach the secret mantra of Vajrasattva.**

**Nyingje denching lamar gü**

**May I have compassion and devotion to the teacher,**

**Kyeshing kyewar gyurwar sho**

**Thus may I be born in all my lives!**

**Laktu dorje drilbu dzin**

**May I hold in my hands the vajra and bell,**

**Zabmo'i chöni lokpa tang**

**Read the profound teachings,**

**Nyema'i shutra nyamze chen**

**Enjoy the essence of Nyema,**

**Kyeshing kyewar gyurwar sho**

**Thus may I be born in all my lives!**

**Dagi didrup sönam kang**

**All the merits from this practice**

**Taye drowa yongla ngo**

**I dedicate to the infinity of beings.**

**Künkyang nya ngen depa'i chok**

**May they attain supreme Nirvana**

**Dorje sempa'i kutop sho**

**And become Vajrasattva!**

*Conclude with the prayer of good wishes :*

**Gyurwa mepa rangki shi**

**May I have the good fortune to become a perfect Buddha**

**Takching tenpa dorje'i ngö**

**In the space of the Wisdom Being, self-awareness:**

Rangrig yeshe sempa'i long  
My own unchanging Vajra nature,  
Ngön sang gyepa'i trashi sho  
Stable and permanent.

*At the request of Gyurme Choying Dorje who raises the victorious banner of the practice, in Ladakh in the region of Ngari, the wanderer Jigdral Yeshe Dorje composed this text, condensing the tantras, commentaries and pith instructions of Vajrasattva, according to the teachings of the oral transmission and revealed Treasures. May it be meaningful!*

### **A Prayer to Vajrasattva**

*The Magic Key to Purity, which opens the door to liberation*

Ho Lama dorje sempa dirgong söl  
Ho! Guru Vajrasattva, I pray you, turn your thoughts to me!  
Dakki tsam pa'i getsok ditsön te  
All the good, past, present and to come, accomplished by me,  
Tü sum sakpa'i namkar jinye pa  
Symbolised by the virtue gathered through this practice,  
Khakyab dronam changchub tobchir ngo  
I dedicate to the enlightenment of living beings who fill the whole of space.  
Togme nesak digtung nyamchak mun  
May the darkness of negativity and downfalls, deteriorations and breaches, accumulated from beginningless time  
Tobzhi nyinmor chepa'i tuchom te  
Be dissipated through the powerful sunlight of the four opposing forces.  
Yangdak yeshe nangwa rabsel we  
May the brilliant light of perfect primordial wisdom  
Salam pangtok yonten ngön gyur sho  
Make manifest in me the qualities of the grounds and paths, of elimination and realization.  
Kyekun drukden dorje lutob ching  
May all beings gain the vajra body endowed with six qualities;  
Lama lhakpa'i lhayi jezung te  
May they be accepted by the teacher, the supreme deity,  
Mindröl dampa'i dutsi gyutam ne  
And be filled with the nectar of his teachings, which bring to ripeness and freedom,  
Rimnyi lamgyi nyendrup tarchin sho  
And pursue till the end, the approach and accomplishment stages of the twofold path!



Köpa'i tsakham lhaku'i chagyar se  
 May the configuration of the subtle channels awaken in the form of the  
 body of the deity;

Yowa'i lungkham nada'i yangsu dzog  
 May the moving wind-energy be perfect in the melody of the nada;

Thigle changsem yeshe sempar min  
 May the essence, bodhichitta, ripen into the form of the wisdom being;

Dakpa ramjam khorlor lhundzog sho  
 May all this be spontaneously perfected in the mandala of unbounded  
 purity!

Namzhik daka tsemi'i zhenchag drel  
 When the hour of death arrives, free of attachment to this life

Chime tsensa dzin la drözhin du  
 And eager to attain the citadel of deathlessness—

Jungzhi rimdu soktsöl umar deng  
 As the four elements gradually dissolve, and the wind energy enters the  
 central channel—

Zhime ösel chöku'i sazin sho  
 May I seize the ground of dharmakaya, the fundamental light!

Zhile zhinang chönyi parma do  
 During the bardo of reality, when visions arise from the fundamental  
 ground,

Khaying kangwa'i dra ö zer dang che  
 With sounds and rays of light that fill the whole of space,

Zhitro'i lhatsok thongtse rangnang du  
 When I see the host of peaceful and wrathful deities, may I recognize  
 them

Ngoshe lhundrub longku'i zhingjong sho  
 As my own projections, thus accomplishing the spontaneous field of the  
 sambhogakaya.

Gomdri tsalzhen rangnang ngöma zin  
 If, through the weakness of my practice, I fail to recognise them as my  
 own projections

Sipa pardo'i nangwa chagyur na  
 And the visions of the bardo of existence appear to me,

Lhatang lama damngak jedren te  
 May I call to mind my yidam deity, my teachers and their teachings,

Rangzhing trulku'i zhintu wukjin sho  
 And find relief in the pure field of the nirmanakaya!

**Rigdzin namzhi'i salam migtrul tar**

May I course through the grounds and paths of the four vidyadharas in  
the twinkling of an eye!

**Rabdrö chudruk yeshe lama'i sar**

And on the sixteenth level of Supreme Primordial Wisdom, may I attain  
manifest enlightenment!

**Ngonchang chubne tsölme thugje'i thu**

May I then, by the power of spontaneous compassion,

**Khorwa dongtruk trinle tharchin sho**

Bring to perfection the activity of drawing beings out of the abyss of  
samsara!

*At the behest of Longchen Yeshe Dorje, the precious lama from Dep'uk, who accompanied  
his sincere request with precious gifts, this prayer was composed by Jigdrel Yeshe Dorje.  
May it be virtuous!*