Awam Tibetan Buddhist Institute

May All Beings Be Happy

Awam Practice Manual

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Opening Prayers and Practices

With mental calm… we invite all the Buddhas and Bodhisattvas to join us with the ***sound of the conch****.*

Blessing Mantra[i]: **Om Sambara Sambara Bimana Sara Maha Zambaba Hung Phat Soha! (3X)**

Four Thoughts that Turn the Mind[ii]

Homage to Samantabhadra and Samantabhadri! Because I suffer due to my own actions, and I now have this precious human life without knowing when I will die, I will now engage in virtuous actions for the benefit of all sentient beings with joy and devotion! Therefore…

Refuge – While visualizing the refuge tree:[iii]

I take refuge in the Buddha, the Dharma and Sangha most excellent, in order to enable all sentient beings to attain enlightenment. **(3X)**

Bodhicitta – The Four Immeasurables[iv]

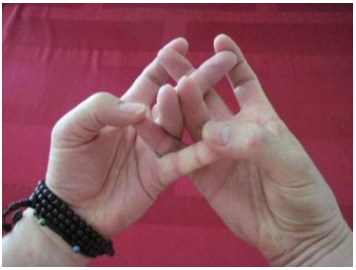
May all mother sentient beings, boundless as the sky, have happiness and the causes of happiness.
May they be liberated from suffering and the causes of suffering.
May they never be separated from the happiness, which is free from sorrow.
May they rest in equanimity, free from attachment and aversion. *(3X)*

Vajrasattva Purification[v]

Vajrasattva and Vajratopa appear above me purifying me and all beings and phenomena with nectar from the place of their union.

Om Benza Sato Samaya
Manu Palaya
Benza Sato Tenopa
Tishta Drido Mé Bhawa
Suto Khayo Mé Bhawa
Supo Khayo Mé Bhawa
Anu Rakto Mé Bhawa
Sarwa Siddhi Mé Prayatsa
Sarwa Karma Sutsa Mé
Sitam Shriya Kuru Hung
Ha Ha Ha Ha Ho
Bhagavan
Sarwa Tathagata
Benza Mamé Muntsa
Benzi Bhawa
Maha Samaya Sato Ah (3X)

Mandala Offering to the Three Kayas[vi]



Om Ah Hung
In the Dharmakaya pure realm, dharmadhatu equality,
The realms of the five Sambhogakaya families self-appear unobstructedly,
Along with the array of Nirmanakaya pure realms that fill all of space. All this I offer as Samantabhadra's clouds of great bliss.

Om Ratna Mandala Pudza Mégha Samudra Saparana Samayé Ah Hung <***Snap fingers and/or bell***>

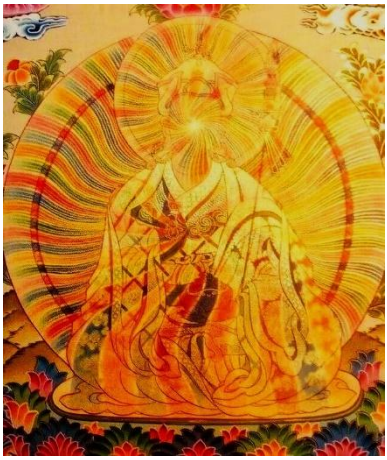
Short Seven Limb Prayer[vii]

Whatever merit I have gathered through prostrations, offerings, confession, rejoicing, requesting, and praying – for the sake of the enlightenment of all sentient beings – all this I dedicate.

The Seven Line Prayer[viii]

Hung In the northwest of the land of Orgyen,
In the heart of a lotus flower,
Endowed with the most marvelous attainments,
You are renowned as the lotus-born,
Surrounded by many hosts of dakinis.
Following in your footsteps,
I pray to you: Come and bless me with your grace!
Guru Pémé Siddhi Hung (prayer 3X)

Secret Rigpa Guru Yoga[ix]



Ah, Rigpa Guru Padma Gyalpo,
I take refuge in the self-recognizing nature of my mind.
Because of their ignorance sentient beings are wandering in samsara,
May all sentient beings reach the great liberation.
By recognizing their nature as the primordial awareness of Samantabhadra,
All demons and malicious forces, even their concepts and names fall apart.
The nature of all phenomena is dharmadhatu and
The unchanging self-arising wisdom is your only protection.

Jnana Rakcha Hung

Phenomena perceived through the six kinds of consciousness (the five senses and the mind consciousness)
Without attachment are recognized as the rays of rigpa,
All surroundings appear as Buddhafields and sentient beings as Buddhas,
Everything is the blessing of wisdom,

Jnana Ahwé Shaya Pem

Primordial self-arising ultimate Padmasambhava
Appears as my rigpa space – there is no face, no limbs, no image,
Primordial rays of rigpa fully encompass the three kayas
Without the impurity coming from discursive mediation.
Primordial nature of my rigpa is my guru.
There is no coming and going – in every moment I welcome his presence.
Everything firmly abides in dharmadhatu.
I prostrate to the understanding of the real nature that eliminates ignorance.
I offer recognition of the Buddha nature in objects of the six kinds of consciousness.
I praise the nature of the vajra three kayas of the body, speech and mind.
In the great unchanging Dharmadhatu,
All moral ethics are encompassed in the pure guru mind.

I recognize the deepest empty nature of all sounds and speech,
In all my activity I recognize its Dharmadhatu nature and recite the mantra:

Om Ah Hung Benzra Guru Pémé Siddhi Hung (**21X)** *then relax your brain, body and abide in peace for* ***15 minutes****.*

Dedication

With all the good virtue I have accumulated in samsara and nirvana,
I pray that discursive thought of all sentient beings would be eliminated,
That they would achieve the ultimate liberation and
Obtain the rainbow body just like Rigpa Guru Padmasambhava's.

<***Bell & Drum***>

Nature of Phenomena Prayer[x]

Do this towards all you see:

Outside, inside, environment and beings, all things –
While seeing them, remain without grasping.
This freedom from the trap of duality, subject-object clinging,
Is the very form of the deity – luminous and empty.
To this lama, the very self-liberation of desire and attachment, we pray!
To the Lotus-born Guru of Orgyen, we pray!

Do this towards all that you hear:

All sounds, grasped as sweet or harsh,
While hearing them remain empty without after-thought.
This empty sound, with no beginning and no end,
Is the speech of the victorious ones.
To this empty sound, the speech of all the Buddhas, we pray!
To the Lotus-born Guru of Orgyen, we pray!

Do this towards all that stirs in the mind:

Whatever thoughts and emotions of the five poisons arise,
Don't invite them, don't chase after them,
Don't let mind fabricate or contrive.
Simply allowing them to settle in the face of their own arising
Is liberation into the Dharmakaya.
To this lama, rigpa's self-liberation, we pray!
To the Lotus-born Guru of Orgyen, we pray!

Thus, outwardly purify appearances of their allure;
Inwardly, free mind from grasping;
And, by the self-recognition of luminosity,
May the compassion of all the Sugatas of past, present and future
Inspire and bless beings like us with self-liberation!

Sadhana Practice *to be announced by Yogi Khenchen Drimed Dawa.*

Closing Prayers

Aspiration Prayers

Aspiration Prayer by Khenchen Tupten Chöpel:

"Profound peace, natural simplicity, uncompounded luminosity; I have found the nectar-like nature of reality" – (*Buddha*),
May I gain the ability to guide infinite beings
Through the skillful conduct of training each according to their needs.

An Aspiration by Dudjom Lingpa:

Through the compassion of an ocean of victorious Buddhas of the three times,
And by the force of the profound Secret Mantrayana's interdependence,
May we devote our whole lives to Dharma practice,
And thus, awaken into the rainbow body of great transference!

Long Life Prayers[xi]

H.H.Dalai Lama
For this realm encircled by snow-covered mountains
You are the source of every benefit and bliss without exception.
Tenzin Gyatso, you who are one with Avalokiteshvara,
May you remain steadfast until Samsara's end!

H.H. Khenchen Lama Rinpoche
In the Dharmadhatu appearing as Amitabha,
In the Sambhogakaya form as wisdom Buddha Manjushri,
Padmasambhava's heart son Sangye Yeshe,
Incarnated as Padma Dagnag Lingpa in previous life
And Paljea pa Dorjee in this lifetime,
May your life be longer than the duration of samsara
So that all your virtuous intentions can be accomplished.
Please give me your heart blessings so that
My mind is united with yours in the Buddha nature.
So, I pray!

Long-Life Prayer for All Gurus

I pray the Lama may have good health.
I pray that the Lama may have long life.
I pray that your Dharma activities spread far and wide.
I pray that I may not be separated from you.

Wish for Bodhicitta[xii]

Om Ah Hung Shri Ananta Benzra Sarwa Siddhi Phala Hung Ah

Glorious, precious root lama,
Sit on the lotus seat on the crown of my head.
With your great kindness please accept me.
Please bestow the realizations of body, speech, and mind.

In all the activities of the glorious lama,
May no wrong view arise even for a moment.
By the devotion of seeing whatever he or she does as perfect,
May the blessing of the lama enter my mind.

Throughout the succession of my lives,
From the perfect lamas may I never be separated and,
Enjoying the glory of the Dharma,
Perfect all the qualities of the stages and the paths
And swiftly attain the stage of Vajradhara.

The lamas who have become the glory of the Dharma, may their lives be stable;
May the land be entirely filled with Doctrine-holders;
May the wealth and power of the patrons of the Doctrine increase,
And may the auspiciousness of the Doctrine remain forever.

Bodhichitta, the excellent and precious mind.
Where it is unborn, may it arise.
Where it is born, may it not decline,
But ever increase, higher and higher.

A Prayer for Peace *by Yogi Khenpo Drimed Dawa*

Homage to all the Buddhas, Bodhisattvas, Dakinis, Protectors, gurus, ourselves, and all other sentient beings; we are all interrelated, interconnected, and interdependent.

May we abide *softly and deeply* in the innate happiness of deep peace and lovingkindness for all beings.

May we directly experience complete peace and compassion for the wellbeing of all.

May the sufferings caused by our greed, hatred, and lust vanish into peace for the greater good of all.

May peace fulfill our inherent nature of altruistic generosity to *softly and deeply* help, support, and care for all beings.

May warfare, killing others, and all crimes be dissolved *softly and deeply* into peace for all.

May pride, arrogance, and selfishness dissolve *softly and deeply* into emptiness beyond renewal or harm, for the benefit of all.

May all beings abide *softly and deeply* in peace, with mental calm and contentment … always and all ways!

("You may say I'm a dreamer. But I'm not the only one. I hope someday you'll join us, and the world will be as one" and "All we are saying is give peace a chance". – John Lennon)

Dedication[xiii]

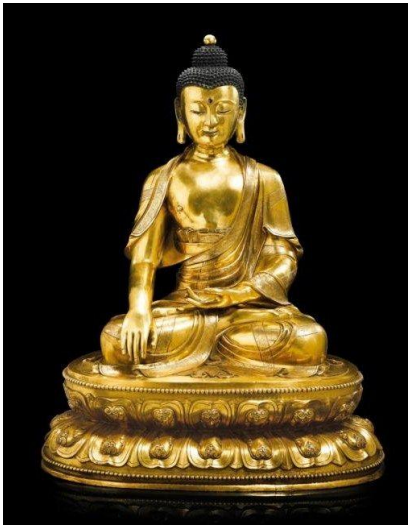
I dedicate the merit of this practice for the benefit of all sentient beings! **(3X)** ***<Bell & Drum>***

PRACTICE SADHANAS

Peaceful Yidams

Shakyamuni Buddha[xiv]

Focus: *Liberation from the sufferings of samsara in this life.*



I take refuge in the Buddha, the Dharma, and the Sangha most excellent for the benefit of all sentient beings. **(3X)**

Om Svabhava Shuda Sarva Dharma Svabhava Shudo Ham

Without focus on any phenomena, within the expanse of emptiness and compassion, from the syllable **Hung** radiating and absorbing light instantly, I am Buddha Shakyamuni, golden and radiantly clear. With Nirmanakaya attributes complete, touching the ground in meditation gesture and sitting in vajra posture, as a vivid presence of five-colored light.

With the three syllables in the three places, light emanates from the seed syllable at my heart, inviting the wisdom beings which dissolve inseparably into myself. ***<Bell>***

I am empowered by the deity, receiving the crown of the Lord of the lineage.

With a limitless Samantabhadra cloud of offerings of appearance and existence, samsara and nirvana, I offer pure perception to the deities of purity. In the expanse of awareness, the primordially unfabricated all-ground, I praise

the miraculous display of all appearances of the mind of the deity – myself. ***<Bell>***

Around the **Hum** on moon-disk at my heart, the mantra circles, radiating offerings to the Victorious Ones and absorbing blessings purifying the two obscurations of beings. ***<Bell>***

Appearance and existence become the spontaneous presence of the three vajras.

Om Muni Muni Maha Muni Yé Soha (21X) *Then relax your brain, body and abide in peace for* ***15 minutes****.*

Hri I offer an ocean of offering clouds, actual and imagined. I praise the deities of the all-expansive purity of samsara and nirvana. Forgive me for any faults, errors or wrongs I have done. Accept my apology and bestow the siddhi of purity.

Appearances, sounds and thoughts are the nature of the deity, mantra and dharmakaya.

In the practice of this great yogi of the profound secret, may the infinite display of the wisdoms and kayas be inseparable – one taste within the heart-drop.

Dedication: I dedicate the merit of this practice for the benefit of all sentient beings. ***(3X) <Bell & Drum>***

Return to closing prayers – p. 6.

Chenrezig (Avalokiteshvara)[xv]

Focus: *Male Buddha of Compassion to benefit all beings.*

From now until the heart of enlightenment is reached, I and all sentient beings as limitless as space, go for refuge to the glorious, supreme Lamas, Yidams, Buddhas, the sublime Dharma and the noble Sangha.

We go for refuge to the dakas, dakinis, guardians, and the Dharma protectors who are endowed with the vision of pristine wisdom. **(3X)**

Om Svabhava Shuda Sarva Dharma Svabhava Shudo Ham

Through the merit I create by practicing giving and the other Perfections, may I attain Buddhahood for the sake of all sentient beings.

Crowning the heads of all beings throughout space, Chenrezig appears from **Hri** upon a white lotus and full moon seat. Five colored light rays shine from his clear white body.

He is smiling and watching with compassionate eyes. Of his four hands, the first pair are joined in the meditation mudra, the other right hand holds a crystal rosary and the left a white lotus.

He sits with legs in vajra position, a stainless moon as his backrest. He is adorned with silks and precious jewels, with a deer skin over his shoulder. Buddha Amitabha crowns his head. He is the essence of the union of all refuges.

Oh Lord of whitest form, not sullied by faults,
Crowned by the perfect Buddha,
Viewing all beings with compassionate eyes,
To you, Chenrezig, I bow.

I pray to you, great, noble Chenrezig, lord of love. Great compassionate victor, embrace us with compassion, the innumerable beings wandering endlessly within samsara, experiencing unbearable suffering. Please bestow the blessing of omniscient Buddhahood.

Praying intently, light emanates from Chenrezig's noble form and purifies all manifestations of impure karma and confusion.

The place becomes Dewachen. The body, speech, and mind of all beings becomes Chenrezig's appearance, sound, and thought inseparable from emptiness.

Om Mani Padme Hung (21X) *Then relax your brain, body and abide in peace for **15 minutes**.*

Prayer of Bodhicitta and Dedication of Merit
Bodhicitta, the excellent and precious mind.
Where it is unborn, may it arise.
Where it is born, may it ever increase higher and higher.

Through this virtuous action,
May I quickly attain the state of Chenrezig,
And lead every being without exception
Into that pure world.

I dedicate the merit of this practice for the benefit of all sentient beings. **(3X) <Bell and Drum>**

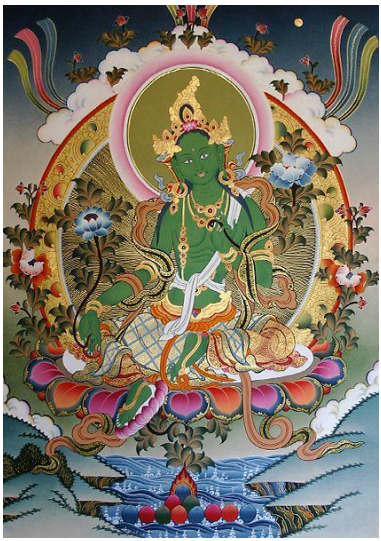
Return to closing prayers – p. 6.

Green Tara[xvi]

Focus: *Female Buddha of compassion, wisdom, and fears*

I take refuge in the Buddha, the Dharma, and the Sangha most excellent for the benefit of all sentient beings. **(3X)**

Om Svabhava Shuda Sarva Dharma Svabhava Shudo Ham



From emptiness appears the letter **Pam** which transforms into a lotus seat. On the top of this appears the letter **Ah** which transforms into a moon seat on which my mind appears in the form of the green letter **Tam**. From this green letter **Tam**, rays of light are manifested which make offerings to all the Aryas for the benefit of all sentient beings. ***<Bell>***

The light then reabsorbs into myself, and I become Tara. The color of my body is green and I have one face and two hands. My right-hand rests on my right knee in the giving mudra. In it I hold a Vessel of Life. My left hand is at my heart with the ring finger and thumb pressed together holding the stem of the blue upala flower, which blossoms at my left ear. I am peaceful and smiling and am fully matured.

I am adorned by all precious ornaments and garments. My right foot is slightly extended, and my left foot is tucked in. My back rests against a moon disk. At my forehead is a white **Om**. At my throat is a red **Ah**. At my heart is a blue **Hung**. From the **Hung** light rays radiate and invoke all the Tatagatas of the ten directions in the form of Green Taras. ***<Bell>***

Om Benzra Samaya / Dza Hung Bam Ho

The wisdom beings absorb into me. Again from the seed syllable at my heart, light rays are extended and invoke the five initiating Dhyani Buddhas. ***<Bell>***

Om Benzra Samaya

Please, all Tatagatas, bestow on me all empowerments.

Then the Tatagatas pour water from a vessel on top of my head. The water goes through my body purifying my bodily defilements. It fills up my body to the top of my head. Then on top of my head appears Amitabha.

Recite with the offering mudras

Om Arya Tara Sapariwara Argham Padyam Pupé Dhupé Aloké Gandé Newide Shapta Partiza Soha

<Snap fingers and/or ring the Bell>

In my heart on the moon seat, there is a green letter **Tam** surrounded by the syllables:

Om Ta Ré Tu Ta Ré Tu Ré So Ha.

From these syllables rays of light are extended and make offerings to the Buddhas and Bodhisattvas. ***<Bell>***

All the powers, blessings and compassion of all the Buddhas and Bodhisattvas manifest in the form of rays of light which absorb into the rosary of seed syllables.

Light rays emanate from the **Tam** and mantra syllables purifying all and performing activities of compassion.

Om Tare Tutare Ture Soha (21X) *Then relax your brain, body and abide in peace for* ***15 minutes****.*

Dedication

By this merit may I quickly reach
The enlightened state of Green Arya Tara,
So that I may lead all living beings without exception
To the same Enlightenment. **(3X)** ***<Bell & Drum>***

Return to closing prayers – p. 6.

White Tara[xvii]

Focus: *Long life, health, healing, compassion and serenity*

You who are the bridge from the ocean of samsara, I take refuge in the noble Tara who leads sick and suffering sentient beings of the three realms to liberation. **(3X)**

Om Svabhava Shuda Sarva Dharma Svabhava Shudo Ham

I perceive all inner and outer phenomena as the indestructible union of emptiness and wisdom. All my feelings, thoughts, perceptions of phenomena, and discursive thoughts are understood as being empty.

From the emptiness arises a lotus sitting on the top of my head with thousands of white and red petals; in the center of the lotus is a moon seat. On the top of the moon seat is the heart syllable of Tara – **Tam** – emanating and receiving beams of light. The seed syllable transforms into stunningly beautiful White Tara of radiating white color like a full moon, having one face and two arms, wearing the thirteen adorations of the Sambhogakaya Buddha: auspicious bracelets, anklets, rings, bracelets on the arms, crown, earrings, necklace, ribbons hanging over ears, jewel garland hanging down to the heart level and navel, and the shawl.

Tara's right hand is displaying the mudra of generosity and holding a stem of a white lotus; her left hand is positioned at the heart level with tips of thumb and ring finger touching, holding the stem of the upala lotus. Inside the upala flower is a vase with the nectar of longevity. Tara's legs are bent but not crossed and her right leg is in front of her left leg on the full moon cushion.

She has seven eyes: one eye on the palm of each hand, one on the sole of each foot, one on the forehead in addition to her two eyes. From the toes of her right foot flows nectar of radiating white color like a melting full moon. As the nectar enters my body, I am full of pure bliss and transform into the immortal indestructible diamond form.

Make offerings to Tara

Om Argham Padyam Pupé Dupé Aloké Gandé Néwité Shapta Pratisa Soha ***<Snap fingers and/or Bell>*** *Then…*

Recite the mantra

Om Taré Tuttaré Ture Mama Ahyur Puyé Jyana Putring Kuru Soha (21X) *Then relax your brain, body and abide in peace for* ***15 minutes****.*

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. ***<Bell>***

Victorious pure Tara, through this practice may all my sickness, demons, unfavorable conditions, curses on my body, speech and mind be swiftly finished, and may I achieve liberation. ***<Bell>***

Noble Tara, you are helping beings in samsara,
You remove all suffering and fears of samsara,
You heal all sickness, I praise you – Mother of all Buddhas.
<Bell>

Dedication

By this virtue may I quickly achieve the state of Noble Tara, and establish every being without exception in that state. **(3X)** ***<Bell & Drum>***

Return to closing prayers – p. 6.

Praises to the 21 Taras[xviii]

Focus: *21 peaceful and wrathful forms to benefit all beings*

Om Svabhava Shuda Sarva Dharma Svabhava Shudo Ham

Om I prostrate to the noble transcendent liberator.

1 – Homage to Tara, swift and fearless, with eyes like a flash of lightning, lotus-born in an ocean of tears of Chenrezig, three worlds' protector. **<*Bell*>**

2 – Homage to you whose face is like one hundred autumn moons gathered, and blazes with the dazzling light of a thousand constellations. **<*Bell*>**

3 – Homage to you born from a gold-blue lotus, hands adorned with lotus flowers, essence of giving, effort and ethics, patience, concentration, and wisdom. **<*Bell*>**

4 – Homage to you who crown all Buddhas, whose action subdues without limit, attained to every perfection; on you, the bodhisattvas rely. **<*Bell*>**

5 – Homage to you whose **Tuttaré** and **Hum** fill the realms of desire, form and space. You crush seven worlds beneath your feet and have power to call all forces. **<*Bell*>**

6 – Homage to you adored by Indra, Agni, Brahma, Vayu and Ishvara. Praised in song by hosts of spirits, zombies, scent-eaters and yakshas. **<*Bell*>**

7 – Homage to you whose **Trey** and **Pey d**estroy external wheels of magic. Right leg drawn in and left extended, you blaze within a raging fire. **<*Bell*>**

8 – Homage to you whose **Turé** destroys the great fears, the mighty demons. With a wrathful frown on your lotus face, you slay all foes without exception. <***Bell***>

9 – Homage to you beautifully adorned by the Three Jewels' gesture at your heart. Your wheel shines in all directions With a whirling mass of light. <***Bell***>

10 – Homage to you, radiant and joyful, whose crown emits a garland of light. You, by the laughter of **Tuttaré**, conquer demons and lords of the world. <***Bell***>

11 – Homage to you with power to invoke the assembly of local protectors. With your fierce frown and vibrating **Hum**, You bring freedom from all poverty. <***Bell***>

12 – Homage to you with crescent moon crown, all your adornments dazzling bright. From your hair-knot, Amitabha Shines eternal with great beams of light. <***Bell***>

13 – Homage to you who dwells in a blazing wreath like the fire at the end of this age. Your right leg outstretched and left drawn in, joy surrounds you who defeats hosts of foes. <***Bell***>

14 – Homage to you whose foot stamps the earth, and whose palm strikes the ground by your side. With a wrathful glance and the letter **Hum**, you subdue all in the seven stages. <***Bell***>

15 – Homage to the blissful, virtuous, peaceful one, object of practice, nirvana's peace, perfectly endowed with **Soha** and **Om**, overcoming all the great evils. <***Bell***>

16 – Homage to you with joyous retinue you subdue fully all enemies' forms; **t**he ten-letter mantra adorns your heart and your knowledge-**Hum** brings liberation. <***Bell***>

17 – Homage to **Turé** with stamping feet whose essence is the seed-letter **Hum**; you cause Merus, Mandara and Vindaya and all three worlds to tremble and shake. <***Bell***>

18 – Homage to you who holds in your hand a moon like a celestial lake; saying **Tara** twice and the letter **Pey**, you dispel all poisons without exception. <***Bell***>

19 – Homage to you on whom the kings of gods, the gods themselves and all spirits rely. Your armor radiates joy to all; You soothe conflicts and nightmares as well. ***<Bell>***

20 – Homage to you whose eyes, the sun and moon, radiate with pure brilliant light; uttering **Hara** twice and **Tuttara** Dispels extremely fearful plagues. ***<Bell>***

21 – Homage to you, adorned with three natures perfectly endowed with peaceful strength; you destroy demons, zombies and yakshas **O Turé**, most exalted and sublime! ***<Bell>***

Thus, the root mantra is praised, and twenty-one homages offered.

*Meditation: Then relax your brain, body and abide in peace for **15 minutes**.*

Dedication: By this virtue may I quickly achieve the state of Noble Tara, and establish every being without exception in that state. **(3X) <*Bell & Drum*>**

Return to closing prayers – p. 6.

Amitabha[xix]

Focus: *Buddha of Boundless Light, longevity, discernment, pure perception, and the purification of aggregates with deep awareness of the emptiness of all phenomena; Lord of Dewachen Buddhafield.*

Homage to the Three Jewels and Three Roots, the sources of refuge; I go for refuge in order to establish all beings in Buddhahood and generate the supreme enlightenment mind of Bodhicitta. **(3X)**

Om Svabhava Shuda Sarva Dharma Svabhava Shudo Ham

In front of me, on a lotus and moon disc, sits the Lord of Boundless Light – Amitabha, red in color. He sits in the vajra posture, wearing dharma robes. He has one face and two hands, resting in the mudra of equanimity and holding a begging bowl.

Countless Buddhas, Bodhisattvas, Shravakas, and Arhats surround him. Lights radiate from the three syllables in the three places of the three main deities and invite the wisdom deities from Dewachen.

Om Argam Padam Pupe Dupe Aloke Gende Newide Shapta Ah Hung *<Snap fingers and/or bell>*

Hung In the Land of Great Bliss you turn the wheel of dharma and always look upon sentient beings with

compassion, fulfilling your commitment to protect all beings. We offer praise and prostrations to you, Lord of Boundless Light, whose hands rest in the mudra of equanimity. **<*Bell*>**

Emaho To the wondrous Buddha of Infinite Light, and to all the countless Buddhas and Bodhisattvas, I pray with a mind of one-pointed devotion. Please bestow the supreme siddhi. Bless me with the realization of Amitabha. **<*Bell*>**

Lights radiate to the west from the bodies of the assembled deities. Amitabha's form, strings of his mantra, and hand symbols in countless numbers fall like rain from the pure land of Dewachen and flow into me. **<*Bell*>**

Om Ami Déwa Hri (21X)

Amitabha dissolves into light and melts into me. *Then relax your brain, body and abide in peace for **15 minutes**.*

My body reappears in the form of Buddha Amitabha like a rainbow in the sky. Luminosity and emptiness have become inseparable.

I dedicate this virtue to all sentient beings that they may attain enlightenment. May all virtue accumulated ripen in my mind stream. May the two obscurations be purified and the accumulations perfected. May life, health, practice, and realization increase. May the tenth Bodhisattva level be reached in this very life. **<*Bell*>**

When we leave this life may we instantly be reborn in Dewachen. Once born there, may the lotus open and may we achieve enlightenment in that very body. After reaching enlightenment may we manifest in order to guide sentient beings until samsara is empty.

Dedication:

I dedicate the merit of this practice for the benefit of all sentient beings. **(3X) <*Bell & Drum*>**

Return to closing prayers – p. 6.

Manjushri[xx]

Focus: *ever-present wisdom with his sword of awareness to cut off all delusion*

The ground is primordially pure; its radiant energy is unceasing. Bodhicitta, my own awareness, is of the nature of Mañjuśrī on an ultimate level. In recognition of my own true essence, I take refuge. (*3X*)

Om Svabhava Shuda Sarva Dharma Svabhava Shudo Ham

In illusory deluded perception, beings roam endlessly through clinging to things as real. To bring them to primordial freedom, I generate bodhicitta beyond extremes.

Saṃsāra is entirely positive, and nirvāṇa is wholly good in the All Good expanse. There is no birth, death, pleasure or pain. Through the power of the unchanging dharmatā, let the inspiration to realize true reality descend upon us.

In an experience of reality, primordial purity and profound luminosity, the spontaneously present play of awareness dawns as great compassion. Inseparable unity, extending everywhere, is the wisdom of all the buddhas.

Manjushri is peaceful, youthful, smiling, graced with signs and marks. He has the glow of twilit clouds and is adorned with jewels and silks. In his right hand he holds aloft the sword of wisdom; in his left he holds a text upon an utpala flower. He is seated on a lotus resting upon a full moon disc with his two legs crossed in a posture of majestic ease.

Self-arisen maṇḍalas appear in countless number, amidst an expanse of rainbow light. Root and lineage gurus, ḍākinīs and oath-bound guardians arise as a spontaneous adornment.

Oṃ. Through the force of Atiyoga, empty of existence and non-existence, the samaya connection is always fully present. Oh, sugata of perfect bliss, turn your attention toward me.

Youthful Mañjuśrī, you who embody fortune and splendor, from the natural and unelaborated palace of dharmatā, embodiment of self-arisen compassion, transcendent conqueror, in order to dispel the darkness of unknowing and conceptuality, I invite you in your self-arisen wisdom form: come now, I pray.

All phenomena, represented by the objects of sensory perception, are pure from the beginning and perfect in this offering. Without attachment, I make these offerings that fill the dharmadhātu.

With sights, sounds and mind experienced as deity, mantra and dharmatā, the great perfection of awareness-emptiness, and awareness-emptiness as my own cognizance, all-penetrating and beyond limits—in a state that is undistracted and free of grasping, I recite the secret mantra:

Om Ara Patsana Dhi…. (*21X*)
Then relax your brain, body and abide in peace for ***15 minutes****.*

As represented by this, may all virtues accumulated in the past, present and future, ripen fully in the mindstreams of all beings throughout the whole of space, so that they may all awaken in the youthful vase body complete with its six special features of inner luminosity.

The pure dharmakāya view, settled in a state beyond the ordinary mind, the perfect sambhogakāya meditation, with the full measure of direct experience, and the mature nirmāṇakāya conduct, in which space and awareness are indivisible—may all be auspicious for the effortless accomplishment of these three kāyas.

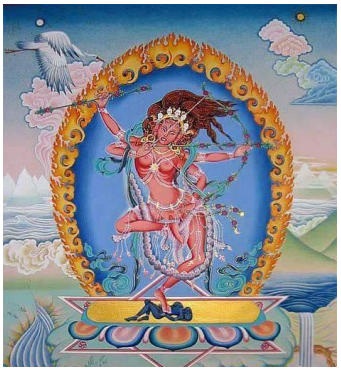
I dedicate the merit of this practice for the benefit of all sentient beings. (*3X*) ***<Bell & Drum>***

Return to closing prayers – p. 6.

Semi-Wrathful and Wrathful Yidams

Kurukulle[xxi]

Focus: *Magnetizes all good things to benefit beings*



Namo In the self-existing awareness as the wisdom dakini, I take refuge beyond coming together and separation. The confused mind of unrealized beings clings to duality. I arouse the awakened mind of natural liberation. **(3X)**

Om Svabhava Shuda Sarva Dharma Svabhava Shudo Ham

Seven-Line Prayer:

HUNG In the northwest of the land of Orgyen,
In the heart of a lotus flower,
Endowed with the most marvelous attainments,
You are renowned as the lotus-born,
Surrounded by many hosts of dakinis.
Following in your footsteps,
I pray to you: Come and bless me with your grace!
Guru Pémé Siddhi Hung (***prayer* 3X**)

From the very nature of unfabricated mind and the dynamic energy of its emptiness, awareness, as the syllable **Hri**, radiates and reabsorbs light.

From **Hri**, I appear as the magnetizing dakini: red, the color of the rising sun; Sixteen years of age, youthful and beautiful, with a passionate expression; holding a lotus hook and a lasso; naked and adorned with utpala flowers and jewels; dancing on a lotus and sun, and manifest within a vast mass of light, the bliss of meditative heat.

At the heart center, above a sun disc, a red **Hri**, encircled by the mantra, blazes with light that radiates forth pervading all countless realms.

It magnetizes all matter, animate and inanimate, and dissolves back into the heart life-force syllable, engendering splendor and blessings.

Changeless bliss-emptiness is co-emergent and the mastery of natural liberation is attained.

Om Kurukulle Hri Soha (21X) *Then relax your brain, body and abide in peace for* ***15 minutes****.*

Self-arising awareness, the deity of characteristics, pervades great nonduality beyond the conceptual mind.

Once again, indivisible unity, illusory dynamic energy,
Arises as the wisdom display of the universe and its beings.

Om Ah Hung

Dedication and Verse of Auspiciousness:

All virtues accumulated in the three times, without conceptuality, I dedicate in the expanse that is free of limits.

May all sentient beings in the three realms of cyclic existence Awaken as buddhas in great equal purity.

By the power of the blessings of the three roots and the dakinis, for myself and the retinue of excellent practitioners, pacify all unfavorable circumstances and fulfill our wishes.

May there be the auspiciousness of stirring the depths of sentient beings. With flowers falling from the sky, everything is imbued with happiness and excellence. ***<Bell & Drum>***

Return to closing prayers – p. 6.

Gurkhukma Vajrakilaya[xxii]

Focus: *The most powerful for removing obstacles and destroying the forces hostile to compassion.*

In the deity of my own intrinsic awareness, I take refuge. In order to liberate beings, I generate the Awakened Mind. All words of honor associated with the accomplishment of Vajrakilaya, at the cost of my life, shall never be ignored. **(3X)**

Om Swabhava Shuda Sarwa Dharma Swabhava Shudo Ham

From the sphere of the nature of emptiness, unceasing clouds of compassion arise. Discriminating wisdom, one's pure awareness, appears as a blue-black **Hung**.

By its flaming rays, clinging to the substantiality of the universe and its contents is cleansed. Grasping to objectivity becomes the mandala of the blazing fire mountain, self-arisen, spontaneously present, arranged as utter vastitude, within which, the purified grasping mind is the principle cause of the radiation and reabsorption,

Becoming the essential expression of all the buddhas, the great Glorious One, blue-black, with three heads, the right white, the left red, and six arms, with the right two holding nine and five pronged vajras, the left two holding a fire flame and a trident, and the final two rolling and piercing with a purba.

His four legs are in the treading posture, suppressing Mahadeva and devi. Possessing the strength of unbearable wrath, with vajra wings he sports all the glorious charnel ornamentation.

(He is) joined in union with his consort Gyei-deb, light blue in color. She holds a trident tipped khatvanga and a skull-cup full of blood. Overhead a primordial wisdom Garuda circles.

(They stand) upon a variegated lotus and blazing sun-seat displayed in the expanse of a fiercely swirling fire of this eon. Within the heart, in a shining garnet tent of light, is the primordial wisdom presence, Vajrasattva, clear blue.

Within his heart is the samadhi presence, a vajra, in the center of which is a **Hung** surrounded by the mantra-mala, the color of clear lapis lazuli.

Rotating clockwise, light rays beyond imagination proceed,
Making offerings to the aryas[1], clearing the obscurations of sentient beings and invoking the oath-bound guardians, annihilating enemies and obstructors.

All form, sound, and thought arise as the primordial wisdom play of the deity, mantra and Dharmata; luminously present within a blazing expanse of primordial-wisdom fire:

All apparent phenomena are the deity,
All sound arises as the play of mantra,
All thoughts dwell within the clear light of the Dharmata.

Om Benzar Kili Kilaya Hung Phet (21X) *Then relax your brain, body and abide in peace for **15 minutes**.*

Hung Fierce is (your) wrathful demeanor. Where peaceful means are unable to beneficially intervene, this wrathful enlightened embodiment is displayed. To the vajra activity of gathering and dispersing, I render praise.

Hung May all vidyadharas of the Youthful Vajra (Vajrakilaya), accomplish the Kilaya of existence. May the Vajrakilaya deities of apparent phenomena receive the accomplishment of the primordial wisdom heruka.

I dedicate the merit of this practice for the benefit of all sentient beings. **(3X)** ***<Bell & Drum>***

Return to closing prayers – p. 6.

[1] Noble ones

Yeshe Tsogyal[xxiii]

Focus: *Consort of Padmasambhava and female Buddha and master in her own right*

Namo In my own pure awareness as the Wisdom Dakini, I take refuge beyond coming together and separation. The confused mind of unrealized beings clings to duality. I arouse the awakened mind of great natural liberation. **(3X)**

Om Svabhava Shuda Sarva Dharma Svabhava Shudo Ham

Ah From thusness – unmodified primordial purity and its dynamic energy of compassion, naturally manifest and all-illuminating – **Bam**, the syllable of discerning wisdom, rises like a rainbow in the sky. Its radiating light purifies impure grasping to substantiality. The universe and its beings become the Lotus Light pure realm of great bliss.

At the center of its wondrous citadel of purity, on a lotus-sun-moon seat, I am Yeshe Tsogyal, with the rosy white complexion of inseparable bliss-emptiness, perfectly resplendent with the beauty of enlightenment's marks and qualities; face, serene and smiling, the single sphere of totality; two arms, the unity of means and wisdom; holding a curved blade that severs the root of self-identity and a skull cup that bestows the supreme accomplishment.

Standing evenly on both legs, I am naked, yet adorned with various silks, jewels, and a garland of flowers. Above my crown, the supreme method, the Lord of the Enlightened Lineage, Pema Garwang Totreng-tsal with sambhogakaya

ornaments and holding bell and vajra shines brilliantly in an expanse of rays and spheres of rainbow light.

Arranged in the three seats of his wisdom form, countless victorious three roots, overflow like sesame seeds in a pod – distinct and perfect. From the beginning, the commitment and wisdom aspects are inseparable.

At my heart center inside a hollow sun-moon amulet box, **Bam** – encircled by the turning mantra garland – radiates light which pervades all matter, animate and inanimate. All phenomena – forms, sounds, and mental events – are perceived as the display of deity, mantra, and wisdom.

Om Jnana Dakini Bam Ha-Ri-Ni-Sa Siddhi Hung (21X) *and abide in peace for* ***15 minutes****.*

Ho Self-manifest pure awareness, the deity of characteristics, pervades great nonduality beyond conceptual mind. Once again indivisible unity – illusory dynamic energy – arises as the wisdom display of the universe and its beings.

Om Ah Hung

Ho All virtues accumulated in the three times without conceptuality, I dedicate in the expanse that is free of limits. May all beings in the three realms of cyclic existence awaken as buddhas in great equal purity. ***<Bell>***

By the power of the blessings of the Three Roots and the dakinis, for myself and the retinue of excellent practitioners, pacify all unfavorable circumstances and fulfill our wishes. May there be the auspiciousness of stirring the depths of sentient beings. ***<Bell>***

With flowers falling from the sky, everything is imbued with happiness and excellence.

Dedication: I dedicate the merit of this practice for the benefit of all sentient beings. **(3X) <*Bell & Drum*>**

Return to closing prayers – p. 6.

Simhamukha[xxiv]

Focus: *Repels discursive thoughts that shroud the nature of mind*

I take refuge in the Buddha, the Dharma, and the Sangha most excellent for the benefit of all sentient beings. **(3X)**

Om Svabhava Shuda Sarva Dharma Svabhava Shudo Ham

From emptiness appears a **Hung** on a lotus and sun disc. From the **Hung** rays of light shine forth establishing the vajra-ground. Around it is a vajra-fence, and above it a vajra-tent, all surrounded by the blazing fire of wisdom. In the center of the vajra-tent is the syllable **É**, which transforms into a dark-blue dharmakara.

In the center of the dharmakara is a lotus and a sun disc. On top of corpses of the Maras stands my mind in the form of a dark-blue **Hung** from which light rays emanate destroying all demons and gathering all the powers and accomplishments of the dakas and dakinis to be absorbed into the **Hung**. Due to that, I myself arise out of the **Hung** as Simhamukha.

My body is dark-blue with one face, two arms and three red rounded eyes. My mouth shows the bared fangs with the tongue curled upwards, looking extremely ferocious. In my right hand I am holding a curved knife; in my left hand I am holding a skullcup filled with blood. On my left shoulder leans a khatvanga. My hair and brows are yellow-red, streaming upwards. A crown of five skulls adorns my head; a necklace made of fifty freshly cut human heads hangs around my neck. I am wearing a tiger-skin skirt and the five bone ornaments.

I am in dancing posture with the left leg extended and the right one tucked in, surrounded by the blazing flames of the wisdom fire. At my forehead is white **Om**, at my throat red **Ah**, at my heart dark-blue **Hung** from which light rays spread forth summoning the wisdom-being surrounded by all the Buddhas and Bodhisattvas. ***<Bell>***

Om Vajra Sama-dza / Dza Hum Bam Ho

I become one with the wisdom beings. Then again from the **Hung** at the center of my heart, light rays shine forth summoning the five Buddha families and their retinue. ***<Bell>***

Om Panja Kula Sapari-wara Argham Padyam Pupe Dupe Aloke Ghande Newide Shapta Pratitsa Soha

<Snap fingers and/or bell>

Initiation: My whole body is filled with initiation water from the vase and is purified of all its defilements. The water overflowing the crown of my head is the totality of becoming, out of which appears a blue five-pointed vajra to adorn the head.

In the center of my heart, residing on a sun disc, stands a dark-blue **Hung**, surrounded by the mantra syllables arranged counter-clockwise. The flames coming from the mantra garland incinerate all maras.

Ah-Ka-Sa Ma-Ra-Tsa Sha-Da-Ra-Sa Ma-Ra-Ya Phat (21X)

Dakini Simhamukha, please bestow the common and uncommon siddhis upon me and all sentient beings. This requested, the lotus seat and sun disc are absorbed into me in the form of light. *Meditation: Dissolve the visualization, rest in pure awareness, and abide in peace for* ***15 minutes****.*

By the virtue of this may I and all sentient beings accomplish the state of the dakini. Without leaving a single sentient being behind, may I be able to liberate them to the state of the dakini. ***(3X) <Bell & Drum>***

Return to closing prayers – p. 6.

Vajrayogini/Vajravarahi[xxv]

Focus: *Transformation of ordinary desire into altruistic enlightenment, transcendent suchness*

In the Buddha, the Dharma, and the Sangha most excellent, I take refuge until enlightenment is reached. By the merit of generosity and other good deeds, may I attain enlightenment for the benefit of all sentient beings. **(3X)**

Om Svabhava Shuda Sarva Dharma Svabhava Shudo Ham

From emptiness comes the sound of **Hung Hung**. Then the foundation of the universe arises, establishing the vajra ground. Around it is a vajra-fence, and above it a vajra-tent, all surrounded by the blazing fire of wisdom.

In the center of this circle of protection is the syllable **É**, which transforms into a tetrahedron, the small point of which is down, expanding upward. It is blue on the outside and red on the inside. On top is a red **Pam**, which changes into a multicolored lotus. Above that is an **Ah**, which is transformed into a moon disk. On that is a **Ram**, which is transformed into a sun disk. On this is the essence of my mind in the form of a red **Bam**. Red light radiates out as an offering to all the Buddhas and Bodhisattvas, and purifying all sentient beings, who are transformed into Vajrayoginis. The light returns and transforms me into Vajrayogini.

My body is red and brilliant, like 100,000 suns. I have three eyes and bared fangs, showing wrath and affection. From the

right rear of my head is a grunting black sow. My head is adorned with a crown of five skulls. My hair is partially loose. I wear a garland of 51 fresh skulls and am adorned with the five bone ornaments. My right hand holds a vajra and my left hold at skull cup filled with blood at my heart. On my left shoulder rests a khatvanga. I am naked with the body of a 16 year-old girl with upright breasts. I stand on my bent left leg with my right leg folded in the dancing posture. I am surrounded by the flames of primordial wisdom.

At the secret place of Vajrayogini is a red tetrahedron at the center of which is a red **Hri**, which radiates light and invites all the Buddhas and Bodhisattvas and their retinues in the form of Vajrayoginis. These dissolve into my crown, generating bliss and energy throughout my body.

Om Vajravarahi Argham Padyam Pupé Dupé Aloké Ghandé Néwité Shapta Pratitsa Soha ***<Snap fingers and/or bell>***

I prostrate and praise the glorious Vajradakini, wheel turner of the Dakinis, embodiment of the five wisdoms and the three kayas, who protects all sentient beings. ***<Bell>***

At the secret place of myself as Vajrayogini is a red tetrahedron glowing like a flame. In the center is a red lotus, upon which is a red sun disk and a red **Bam**, surrounded by the mantra circling counterclockwise.

Om Om Om Sarva Buddha Dakini-yé
Vajra Var-nani-yé Vajra Vairo-chani-yé
Hum Hum Hum Phat Phat Phat Soha (21X)

Light radiates from the **Bam** and all phenomena dissolve into me. I dissolve from the top down and the bottom up into the **Bam**. The **Bam** dissolves from the bottom up into the crescent, the bindu, the nada and into emptiness. *Then relax your brain, body and abide in peace for* ***15 minutes****.*

I arise as Vajrayogini with one face and two arms.

Dedication: By this virtue may I quickly attain the state of Vajravarahi, and may I lead all sentient beings into that state with none left behind. **(3X)** ***<Bell & Drum>*** *To top of p. 6*

The Essence of the Kalachakra Tantra[xxvi]

Focus: *Nondual wisdom of the innate mind of immutable bliss-emptiness and compassion*

I take refuge in the Buddha, the Dharma, and the Sangha most excellent for the benefit of all sentient beings. **(3X)**

Om Svabhava Shuda Sarva Dharma Svabhava Shudo Ham

Kalachakra is blue color. He holds a vajra in his right hand and a bell in his left hand. He is in union with his golden dakini consort, Vish-vamata.

The Maras from all directions become contentious. Unoppressed by their painful analytic exertion, the excellent and precious qualities of the gurus' wisdom mindstream are transmitted into my heart-essence. And thus, the mind stream tantra is communicated into me.

The *outer* Kalachakra – the mountains, countries, planets, stars – taking form, arise from the expansion and contraction of the inner channels, winds, and drops in their own shapes, as the union of appearance and emptiness.

The *inner* Kalachakra is all inner phenomena, which are pure by nature. The *innate* Kalachakra is residing in the yidam. Together they are the great unchanging bliss and emptiness indivisible as Mahamudra, taking its place of rest as the Heruka who pervades all of samsara-nirvana, the natural mode of spontaneous rigpa, that of indivisible primordial purity and effortless presence, which gives the final teaching – the very being of the dharmakaya, the body of vajra wisdom.

The essence of Kalachakra is the mantra made of ten seed syllables known as the Tenfold Powerful One:[2] (*illustrated here*) the *outer* is the vessel of the realms of the world; the *inner* is the vajra body; the *innate* is the mandala of the mind.

Homage to the Adi Buddha, the uncontrived, space-pervading vajra, wholly arisen as the constant consort of form!

We have blissful feelings of our self and the bliss of Buddha wisdom nature, while reciting the mantra continuously. The deity whose truth is undivided outer, inner, and innate, May glorious Kalachakra give constant protection.

The **É** syllable, emptiness free of extremes, is Vish-vamata, embodiment of the feminine principle of wisdom; **Vam,** great bliss, is the masculine principle as glorious Kalachakra; their non-dual play is the Ten-Fold Powerful One. The three – outer, inner, and innate – undivided, are the natural environment.

The space-pervading vajra stripped bare, totally isolated from particles of change, is the true view.

Oh glorious gift of the wheel of space, **É Ma**! Wondrous!

Om Ah Hung Ho Hacha Mala Vara Yam Soha
(21X) *Then relax your brain, body and abide in peace for* ***15 minutes****.*

A "tilaka"[3] between the eyebrows condenses the essential points of the Kalachakra Tantra: rigpa and the "wheel of time".

Dedication: By this virtue may I quickly attain the state of Kalachakra and Vishvamata, and may I lead all sentient beings into that state with none left behind. **(3X) <*Bell & Drum*>**

Return to closing prayers – p. 6.

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[2] Ya, Ra, Va, La, Ma, Ksha, Ha, plus a cresent, bindu, and nada
[3] A mark between the eyebrows (popular in Hinduism).

Prajnaparamita – The Heart Sutra[xxvii]

Focus: *Realization of the transcendent understanding of things beyond ordinary sensory experiences*

Prajnaparamita

Avalokiteshvara – the bodhisattva of great compassion – going deep into the profound practice of transcendence saw clearly that the heart-essence of the five aggregates is "emptiness" – being empty of complete permanence, independence, and self-existence. Thus, the heart-essence transcends *all* sufferings. The heart-essence of the form aggregate is emptiness, and emptiness is the heart-essence of form; the heart-essence of form is not other than emptiness, emptiness is not other than the heart-essence of form. The same is true with the other aggregates: feelings, perceptions, thoughts, and consciousness.

Thus, all phenomena are fundamentally marked with emptiness; they are not produced nor destroyed, not defiled nor pure, not deficient nor complete.

Therefore, there is no *other* heart-essence in form, feelings, perceptions, mental formations, and consciousness;

There is no *other* heart-essence in eyes, ears, nose, tongue, body, or mind;

There is no *other* heart-essence in seeing, hearing, smelling, tasting, touching, or thinking;

There is no *other* heart-essence in the realm of sight and so on up to the realm of consciousness;

There is no *other* heart-essence in ignorance or extinction of ignorance;

There is no *other* heart-essence in old age and death, or extinction of old age and death;

There is no *other* heart-essence in suffering, origination of suffering, extinction of suffering, the path;

There is no *other* heart-essence in wisdom or attainment; all are transcended in the heart-essence of mind.

Since there is *nothing other* to be attained, bodhisattvas abide in this transcendent heart-essence without fear. Liberating themselves from delusions, they awaken *ultimate* liberation.

Therefore, one should know that perfect transcendence is the greatest mantra, the highest mantra, the incomparable mantra, the mantra that clears all suffering, the deepest truth. The mantra of perfect transcendence is:

(Tayata) (Om)[4] Gaté, gaté, paragaté, parasamgaté, bodhi soha![5]

(21X) *Then relax your brain, body and abide in peace for **15 minutes**.*

<Bell & Drum>

Return to closing prayers – p. 6.

[4] "Tayata" and/or "Om" are sometimes included

[5] *Gone, gone, gone beyond, gone far beyond; be rooted in the ground of Awakening!*

ENDNOTES

[i] From "Khaton Prayer Book: Practices of the Wish-Fulfilling Gem" (KPB)

[ii] Adapted by Khenpo Drimed Dawa from *The Concise Recitation and Practice of the New Treasure of Dudjom* (HH Dudjom Rinpoche)

[iii] From "Garchen Institute Prayers"

[iv] Ibid.

[v] Ibid.

[vi] From "KPB"

[vii] Ibid.

[viii] Ibid.

[ix] From "KPB" – On a strong request of Lama Rigzin Dho Ngag Gya Stos, this mind terma was received by Nupchen Sangye Yeshe in the great place of Ma Gyal Pom Rai mountain in the west and written down by Padma Sam Zin for the benefit of all sentient beings.

[x] From "KPB"

[xi] Ibid. and Drikung Kagyu Prayer for all lamas

[xii] Ibid.

[xiii] Common use dedication prayer

[xiv] Text translated by Lama Gursam Acharya and Douglas Duckworth, Tibetan Meditation Center, and adapted slightly by Khenpo Drimed Dawa

[xv] Lama Losang Samten

[xvi] Compiled and translated from traditional sources by Lama Kunga Thartse Rinpoche in 2001. Ewam Choden Tibetan Buddhist Center, 254 Cambridge Ave., Kensington, California 94708

[xvii] HH Khenchen Lama Rinpoche, 2007

[xviii] From *How to Free Your Mind: Tara the Liberator* by Bhikshuni Thubten Chodron

[xix] Adapted by Khenpo Drimed Dawa from the sadhana written by the 14th Karmapa at the great seat of Ogmin Tshurpu

[xx] Swift Bestowal of Blessings: A Sādhana of Peaceful Mañjuśrī *by Khenchen Jigme Phuntsok*

[xxi] In the tradition of the great Terton H.H. Jigdral Yeshe Dorje Dudjom Rinpoche (1904-1987), Supreme Head of the Nyingma Sect of Tibetan Buddhism

[xxii] From HH Khenpo Jigmed Phuntsok and adapted by Yogi Khenpo Drimed Dawa

[xxiii] From sadhana text of Jnanasukha, extracted from *The Collected Works of His Holiness Dudjom Rinpoche*, Volume 16

[xxiv] Adapted by Khenpo Drimed Dawa from the sadhana compiled and translated by Lama Kuga Thartse Rinpoche from the *Collected Sadhanas*, Vol. 8, folios 293-296 and other traditional sources and edited slightly by Wolfgang Saumweber, Ewam Choden Tibetan Buddhist Center, 2004

[xxv] Adapted by Khenpo Drimed Dawa from text translated by Konchok Tamphel, Garchen Buddhist Institute

[xxvi] Adapted by Khenpo Drimed Dawa from the *Essence of the Kalachakra Tantra* by Ngawang Lodro Tsungme and Jamgon Kingtru's *Treasury of Knowledge*, both translated by Lotsawa Palden Phuntsok, and *Kalachakra – The Tenfold Powerful One* from Kalacharanet.org.

[xxvii] Adapted by Khenpo Drimed Dawa from "KPB"