

མཛེས་ལྷན་པུ་ལྷན་པུ་ལྷན་པུ་ལྷན་པུ་
Awam Tibetan Buddhist Institute

May all beings be happy



Meditation Practice Manual



**Awam Tibetan Buddhist Institute
Tucson, AZ**

Spiritual Director: HE Khenchen Paljea Dorjee Rinpoche

President: Khenpo Drimed Dawa (Dr. Dean Pielstick)

AwamInstitute.org

EmailAwamTBI@gmail.com

Meditation Center: 3400 E Speedway Blvd, Suite 204,
Tucson AZ

Mail: 301 N Longfellow Ave, Tucson AZ 85711

Phone: 520-622-8460

Table of Contents

Session Text	1
Sadhana Practices.....	8
Green Tara	8
White Tara	11
Praises to the 21 Taras	13
Rigpa Guru Yoga	16
Amitabha.....	18
Yeshe Tsogyal.....	21
Vajrayogini	23
Simhamukha	26
Shakyamuni Buddha	28
Manjushri	30
Chod.....	31
Chant Songs	32
May All Beings Be Happy	32
May Blessings Be Poured Upon You	32
Show Us the Way of Compassion	33
Source of Our Being	33
Endnotes.....	34

SESSION TEXT

Conch – inviting all the Buddhas and Bodhisattvas

Blessing Mantraⁱ

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

Four Thoughts that Turn the Mindⁱⁱ

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 – 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. *Chant 100-Syllable Mantra (p. 2) to melody while receiving water in left hand. Take into mouth, swallow, wipe the remainder on crown of your head.*

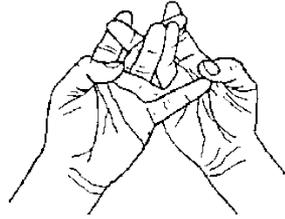
**Om Benza Sato Samaya
Manu Palaya
Benza Sato Tenopa
Tishta Drido Mé Bhawa
Suto Khayo Mé Bhawa
Supo Khayo Mé Bhawa
Anu Rakto Mé Bhawa
Sarwa Siddhi Mé
Prayatsa**

**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} & Guru Yoga^{ix}

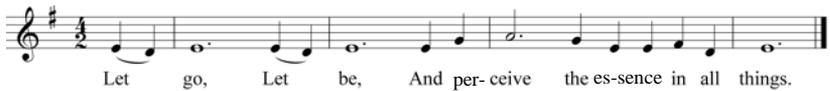
In the northwest of the land of Orgyen,
In the heart of a lotus flower,
Endowed with the most marvelous attainments,
You are renowned as the lotus-born,
Surrounded by many hosts of dakinis.
Following in your footsteps,
I pray to you: Come and bless me with your grace!

Guru Pémé Siddhi Hung

Om Ah Hung Benzra Guru Pémé Siddhi Hung (108X)

Light radiates from the Guru's four places into my four places purifying my body, speech, mind and all subtle obscurations, granting the four empowerments and planting the four seeds. The Guru dissolves into light and merges inseparably into myself. *Meditation: Dissolve visualization and rest in the natural state of pure awareness.*

Musical Chant – Let Go, Let Be (5X)



Text inspired by Meister Eckhart, 1260-1329 CE.
 Music & text © 2001 Kristopher E. Lindquist. www.KELmusic.com
 Modified slightly by Khenpo Drimed Dawa.

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!

Prajnaparamita – The Heart Sutra^{xi}

HOMAGE to the Noble Lady: Transcendent Conqueror –
 Heart of Transcendent Wisdom.

Thus I have heard.... Once the Transcendent Conqueror was dwelling in Rajghir on Vulture Peak, together with a great sangha of Bhikshus and a great sangha of Bodhisattvas. At that time from among the different Dharmas, the Transcendent Conqueror entered the samadhi called “profound illumination.”

At the same time the noble and powerful Avalokiteshvara – the Bodhisattva-Mahasattva – looked clearly at the profound practice of transcendent wisdom and saw clearly that the five aggregates are empty by nature.

Then by the Buddha’s power, the venerable Shariputra asked the noble and powerful Avalokiteshvara – the Bodhisattva-Mahasattva, “How should noble men and women, who wish to engage in the profound practice of transcendent wisdom, train?” Thus he spoke.

The noble and powerful Avalokiteshvara – the Bodhisattva-Mahasattva – answered the venerable Shariputra with these words: “Shariputra, noble men and women who wish to engage in the profound practice of transcendent wisdom should see this clearly – the five aggregates are empty, thus transcending all suffering.

Oh, Shariputra, form is emptiness, emptiness is form; form is not other than emptiness, emptiness is not other than form. The same is true with feelings, perceptions, thoughts, and consciousness.

Oh, Shariputra, all phenomena are emptiness; they are not produced nor destroyed, not defiled nor pure, not deficient nor complete. Therefore, in emptiness there is no form, no feelings, no perceptions, no mental formations, and no consciousness. There is no eye, no ear, no nose, no tongue, no body, no mind.

There is no seeing, no hearing, no smelling, no tasting, no touching, no thinking. There is no realm of sight and so on up to no realm of consciousness. There is no ignorance and no extinction of ignorance. There is no old age and death, and no extinction of old age and death. Likewise, there is no suffering, no origination of suffering, no extinction of suffering, no path; there is no wisdom, no attainment.

Since there is nothing to be attained, the bodhisattvas rely on this perfection of wisdom and abide in it without fear. Liberating themselves from illusion, they awaken ultimate enlightenment. All Buddhas in the past, present, and future attained ultimate enlightenment by relying on this perfect transcendent wisdom.

Therefore, one should know that perfect transcendent wisdom is the greatest mantra, the highest mantra, the incomparable mantra, the mantra that clears all suffering, the deepest truth. The mantra for perfect transcendent wisdom is proclaimed:

Gaté, gaté, paragaté, parasamgaté, bodhi soha!

Shariputra, this is how a Bodhisattva-Mahasattva should train in the profound transcendent.”

Then the Transcendent Conqueror arose from that samadhi and praised the noble and powerful Avalokiteshvara – the Bodhisattva-Mahasattva – saying, “Excellent, excellent noble son; it is so; it is just so profound. Transcendent wisdom should be practiced just as you have taught. All the tathagatas rejoice.”

When the Transcendent Conqueror said this, the venerable Shariputra, the noble and powerful Avalokiteshvara – the Bodhisattva-Mahasattva, the whole retinue and the world with its gods, people, demigods, and gandharvas rejoiced and praised these words of the Transcendent Conqueror. Thus ends the Mahayana Sutra called Noble Lady, the Transcendent Conqueror, the Heart of Transcendent Wisdom.

Sadhana Practice announced by Chant master.

First Sunday – Tara

Second Sunday – Guru Rinpoche

Third Sunday – Amitabha

Fourth Sunday – Dakini

Fifth Sunday – Shakyamuni

Buddha or other

Request for Teachings^{xii}

Please turn the wheel of the Dharma of the two vehicles and their combination according to the dispositions and, likewise, the mental capacities of sentient beings.

Reading and/or dharma talk by teacher

Blessing: Chant **Om Ah Hung Hri** while receiving saffron nectar in right hand. Take into mouth and swallow, wipe any remainder on crown of head. Continue chanting until all receive blessing.

Musical chant: Selection indicated by chant master (pp. 32-33)

Long Life Prayers^{xiii}**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!

Khenchen Lama

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!

Khenpo Drimed Dawa

Émahó!

You understand the knowable objects of Samsara, Great Teacher.
You have realized the intent of the sacred Dharma, Yogi Khenpo.
Your Dharma practice is Unification of the Two.
Khenpo Drimed Dawa, "Stainless Moon", may you live long!

Wish for Bodhicitta^{xiv}

**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.

Bodhicitta, 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.

Musical chant:^{xv} **Om Mani Pémé Hung Hri**

Dedication^{xvi}

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

PRACTICE SADHANAS

Week 1 – Tara

Green Tara (1)^{xvii}

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 Tata-gatas 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 Partiza Soha
 Om Arya Tara Sapariwara Padyam Partiza Soha
 Om Arya Tara Sapariwara Pupé Partiza Soha
 Om Arya Tara Sapariwara Dhupé Partiza Soha é
 Om Arya Tara Sapariwara Aloké Partiza Soha
 Om Arya Tara Sapariwara Gandé Partiza Soha
 Om Arya Tara Sapariwara Newide Partiza Soha
 Om Arya Tara Sapariwara Shapta Partiza Soha <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.



*As light rays emanate from the **Tam** and mantra syllables purifying all and performing activities of compassion, recite:*

Om Taré Tutaré Turé Soha (108X or as much as possible. Then dissolve the visualization and rest in the natural state of pure awareness.)

Atisha's Prayer to Green Arya Tara

Om! Homage to the lady who protects us from the eight fears!
Homage to the lady who blazes with the splendor of
auspiciousness!

Homage to the lady who closes the door to lower rebirths!
Homage to the lady who leads us on the path to higher realms!
You have always sustained me in your care.

Now, protect me still with your great compassion, I pray!
<Bell>

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>

White Tara (2)^{xviii}

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.

ॐ
tam



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.

While visualizing this recite the mantra

Om Taré Tuttaré Ture Mama Ahyur Puyé Jyana

Putring Kuru Soha ÷ (108X or as many as you can. Then dissolve the visualization and rest in the natural state of pure awareness.)

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. (3X) <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>

Make offerings to Tara

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

Praises to the 21 Taras (3)^{xix}

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**
Destroy 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;
 The 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**
 Disperses 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: Rest in the natural state as long as you can.

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>

Week 2 – Guru Rinpoche

Rigpa Guru Yoga^{xx}



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/

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

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*>

Week 3 – Amitabha^{xxi}

Homage to the Three Jewels and Three Roots, the sources of refuge; I go for refuge.

In order to establish all beings in Buddhahood,
I generate the supreme enlightenment mind
of Bodhicitta. (3X)



On a water-born lotus flower, I appear as the white Bodhisattva Chenrezig. 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.

On his right side is the powerful Lord of the Universe, Chenrezig, white in color. He has one face and four arms. He holds the palms of the first two hands together at his heart. In his right hand he holds a circle of beads; and in his left a lotus. He stands on a lotus and moon disc.

On the left side of Amitabha is the Great Powerful One – Vajrapani. He has one face, two arms, and is blue in color. In his right hand he holds a dorje; in his left hand a bell. He is standing on a lotus and moon disc.

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

**Om Ami Déwa Hrih
Benza Samaya Dza
Dza Hung Bam Ho**

**Tik Thra Lhen
A Ti Pu Ho
Om Hung Tram Hrih Ah
Abhi Khen Tsa Mam**

**Om Argam Padam Pupé Dupé Aloké Gendé Néwidé
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, to the Great Compassionate Chenrezig, to the Great Powerful Vajrapani, 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
(Recite 108X or as many times as you can.)

Hri Then the Buddha in front dissolves into light and melts into me. (Dissolve the visualization, then meditate in the natural state of pure awareness for as long as you can.)

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

Émaho The wondrous Buddha of Infinite Light – to his right is the Lord of Great Compassion (Chenrezig), and to his left stands the Bodhisattva of Great Power (Vajrapani). All are surrounded by countless Buddhas and Bodhisattvas. There is miraculous, immeasurable happiness and joy in the Buddha field called Dewachen. Instantly, when I pass from this life, without taking another birth, may I be reborn in Dewachen and see Amitabha’s face. Having made this aspiration prayer, by all the Buddhas and Bodhisattvas of the ten directions, may I be blessed with unhindered accomplishment. <Bell>

Tayata Bentsa Dri Awa Bodha Na Yé Soha

Om May all the Buddhas and Bodhisattvas abiding in the ten directions and three times think of me. I rejoice in their accomplishments of the two accumulations. I offer all the virtue I have gathered in the three times to the Three Jewels. May the teachings of the Victorious One flourish. <Bell>

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 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.

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

Samaya Gya Gya Gya

Week 4 – Dakini

Yeshe Tsogyal (1)^{xxii}

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)

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 Thotrentsal 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

(Recite 108X, or as many as you can, then dissolve the visualization and rest in the natural state of pure awareness.)

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.

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

Vajrayogini (2)^{xxiii}

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 **Hum Hum**. 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 my navel is a red Vajravarahi, at my heart a blue Yamani, at my throat a white Mohani, at my forehead a yellow Shobhani, at the crown of my head a green Bhariavi, and at all my limbs smoke-colored Chandali, each in the same form as Vajrayogini.

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. Their voices manifest the red vowels and consonants at my throat, generating the energy of voice. Their minds manifest streams of Bodhicitta into my heart, generating the wisdom of bliss and emptiness. My appearance as Vajrayogini is experienced as an illusion. Emptiness is the clear nature of the Dharmakaya.

Om Vajravarahi Mahayogini Atmako Ham

**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 Dakiniyé
Vajra Varnaniyé
Vajra Vairochaniyé
Hum Hum Hum
Phat Phat Phat
Soha

(Recite the mantra 108X or as many times as you can.)

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. *(Meditation: Rest in the natural state of pure awareness.)*

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>*

Simhamukha (3)^{xxiv}

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 **Hum** on a lotus and sun disc. From the **Hum** 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 **Hum** 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 **Hum**. Due to that, I myself arise out of the **Hum** 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 **Hum** 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 Hoh

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

Om Vajra Sama-dza

Om Panja Kula Sapari-wara Argham, Padyam, Pupé, Dupé, Aloké, Ghandé, Néwidé, Shapta Pratitsa Soha

<Snap fingers and/or bell>

Request the initiation: Please bestow the empowerment on me.

They reply: **Om Vajri Bhawa Abhishékata Samaya Hum**

<Bell>

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 **Hum**, 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

(Recite 108X or as much as you can.)

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, then rest in the natural state of pure awareness.*)

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>

Week 5 – Shakyamuni Buddha (1)^{xxv}

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

Without focus on any phenomena, within the expanse of emptiness and compassion, from the syllable **Hum** 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.

ॐ ह्रम



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 Namó Bhaga-waté Shakya-muni-yé
Tatha-gata-ya Arha-té Samyak-sam
Buddha-ya Taya-tha
Om Muni Muni Maha Muni Yé Soha (3X)**

Om Muni Muni Maha Muni Yé Soha

(Repeat 108X or as many times as you can. Then dissolve the visualization and rest in the natural state of pure awareness.)

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.

Recite the 100 Syllable mantra three times

**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)**

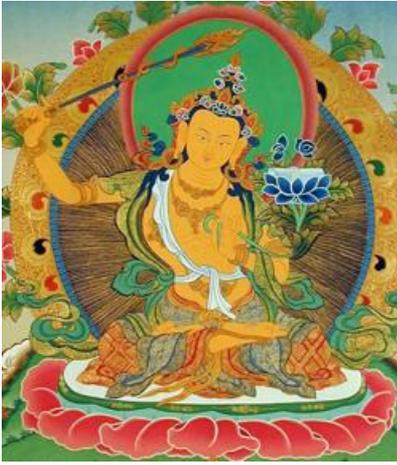
Appearances, sounds and thoughts are the nature of the deity, mantra and dharmakaya.

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.

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

Other Sadhanas

Manjushri (2)^{xxvi}



I prostrate to the Bhagavan Natha Manjushri. Your mind is completely pure and luminous, like the sun free from the clouds of the two obscurations. You hold a text at your heart, since you see all the variety of objects just as they are. You love like your only child all the multitude of beings, who are trapped by the darkness of ignorance in the prison of Samsara and afflicted

by suffering.

Your speech, possessing the sixty kinds of melody, roars mightily like a dragon. Thus you awaken from the sleep of the kleshas, liberate from the chains of karma, and dispel the darkness of ignorance.

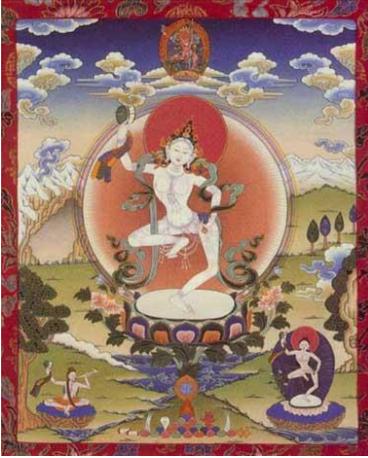
You hold aloft a sword, since you cut all the sprouts of suffering. You are primordially pure and have completed the ten bhumis. You have perfected all the qualities. The kaya of the elder son of the Victorious One is adorned with the 122 ornaments. You dispel the darkness of my mind. I pay homage to Manjushri. <Bell> *(Repeat all of above 3X)*

Om Ahra Patsana Dhi *(108X, then dissolve the visualization and rest in the natural state of pure awareness.)*

By the rays of your kind, supreme knowledge, dispel the dark ignorance of mind. That I might understand the teachings and the commentaries as in the canon, I beseech you to grant the luminosity of confident wisdom.

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

Chöd (chant with Drum & Bell) (3)^{xviii}



Phat No longer cherishing the body, the god demon of distraction is overcome. The mind emerges into the expanse of space through the Brahma opening, overcoming the death-lord demon and turning into the fierce goddess. Her left hand holds a skull as an instrument and her right a curved knife conquering the demon of afflictions, cutting off the skull and overcoming the demon of

the form aggregate. She sets it on a hearth of human skulls which form the Three Bodies.

Inside it the corpse filling the thousand million worlds is distilled into pure nectar by the syllables, **Ah** and **Ham**, and is purified, increased and transformed by the power of the three syllables. *<End Drum & Bell>*

Om Ah Hum (108X or as many times as you can)
<Trumpet 3X>

Phat Offerings are made to the high guests and their intentions are fulfilled. *<Bell>* Masses of merit completed, I attain the common and supreme siddhis. The low guests of cyclic existence are pleased and all my debts are cleared. *<Bell>* Especially all those who harm and obstruct are well satisfied, sicknesses, spirits and interrupters vanish in the expanse. *<Bell>* Bad circumstances and selfishness are all reduced to dust. At last all that is left of the offerings and recipients is the unfabricated **Ah** in the Great Perfection nature.

(Meditation: Dissolve the visualization, then rest in the natural state of pure awareness.)

Add: By the merit of this practice, may I achieve enlightenment for the benefit of all sentient beings. (3X) <Bell & Drum>

CHANT SONGS

May All Beings Be Happy (2X)

May all be - ings be hap - py, all be - ings be at peace.

May all be - ings be hap - py, all be - ings be at peace.

All free from suf - fer - ing, all free from suf - fer - ing.

All be - ings hap - py, all be - ings be at peace.

The musical score is written on four staves. The first two staves are in 3/4 time, the third in 2/4, and the fourth in 4/4. The key signature is one sharp (F#).

Text inspired by Buddhist chant text.
 Music & text © 2001 Kristopher E. Lindquist. www.KELmusic.com

May Blessings Be Poured Upon You (2X)

May Bless - ings be poured up-on you, So you nev - er

hun - ger or thirst, May Wis - dom and Love fill your

heart, So you may a Bless - ing be - come.

The musical score is written on three staves. The key signature is three sharps (F#, C#, G#) and the time signature is 3/4.

Music & text © 2001 Kristopher E. Lindquist. www.KELmusic.com

Show Us the Way of Compassion (2X)

Refrain

Show us the Way of com - pas - sion, — the Way of joy and peace. —

Show us the Way of com - pas - sion, — the Way of joy and peace. —

Verse

Show us the Way, show us the Way, show us the Way of life. —

Show us the Way, show us the Way, show us the Way of life. —

Music & text © 2001 Kristopher E. Lindquist. www.KELmusic.com

Repeat Refrain

Source of Our Being (2 1/2 X)

Refrain

Source of our be - ing, Goal of our long - ing, You the Way of liv - ing true.

Source of our be - ing, Goal of our long - ing, You the Way of liv - ing true.

Verse

Wak - en us from dreams of il - lu - sion, wak - en us from dreams un - real.

Music & text © 2001 Kristopher E. Lindquist. www.KELmusic.com

Repeat Refrain

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} Adapted by Khenpo Drimed Dawa from *The Concise Recitation and Practice of the New Treasure of Dudjom* (HH Dudjom Rinpoche)
- ^x From “KPB”
- ^{xi} Adapted by Khenpo Drimed Dawa from “KPB”
- ^{xii} From “KPD”
- ^{xiii} Ibid. and Khenpo Drimed Dawa pray by HE Khenchen Lama
- ^{xiv} Ibid.
- ^{xv} Garchen Buddhist Institute CD *Vajrasattva Mantra*
- ^{xvi} Common use dedication prayer
- ^{xvii} Compiled and translated from traditional sources by Lama Kunga Thartse Rinpoche in 2001. Ewam Choden Tibetan Buddhist Center, 254 Cambridge Ave., Kensington, California 94708

-
- xviii Khenchen Prachhimba Dorjee Rinpoche, 2007
- xxix From *How to Free Your Mind: Tara the Liberator* by Bhikshuni Thubten Chodron
- xx 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.
- xxi Adapted by Khenpo Drimed Dawa from the sadhana written by the 14th Karmapa at the great seat of Ogmin Tshurpu
- xxii From sadhana text of Jnanasukha, extracted from *The Collected Works of His Holiness Dudjom Rinpoche*, Volume 16
- xxiii Adapted by Khenpo Drimed Dawa from text translated by Konchok Tamphel, Garchen Buddhist Institute
- 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 Text translated by Lama Gursam Acharya and Douglas Duckworth, Tibetan Meditation Center, and adapted slightly by Khenpo Drimed Dawa
- xxvi From “KPB”
- xxvii Adapted from *Tantric Practice in Nying-ma* by Khetsun Sangpo

Showing Respect for Buddhist Dharma Texts

Please treat this prayer book with respect, as it contains the precious teachings of the Dharma.

Please do not place it on the floor, and please do not step over it or place other objects on top of it.

When you no longer have use for it, please give it to someone who does, or please dispose of it by burning or recycling.

