The Daily Practice of the Sadhana of Guru Vajrasattva.

The Quintessence of the Profound Path

His Holiness Dudjom Rinpoche
HOMAGE TO THE LAMA VAJRASATTVA!

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

Lineage prayer

Künzang dorsem garab shri singha
Samantabhadra, Vajrasattva, Garab Dorje, Shri Singha,

Pejung tsogyal ngadak yabse sok
Padmasambhava, Yeshe Tshogyal, the Sovereign and his Son,

Kater gyüpa'i chuwo kündü gön
Protector who embodies all the unbroken lineages of the revealed Treasures and Oral transmission teachings,

Trinchen lama chokla sölwa dep
Kind and supreme teacher, I pray to you.

Jinye lama gyamtso düpa'i ngö
Embodiment of the ocean of teachers,

Rabjam yidam gyamtso trodu'i dak
Emanating and re-absorbing an infinity of Yidam deities,

Khando tamchen gyamtso'i chipal che
Glory of the ocean of Dakinis and oathbound Guardians,

Rigdū dorje sempar sölwa dep
Vajrasattva, union of all lineages, I pray to you.

Tamal nangshen matak gosum po
May my body, speech and mind, polluted by attachment to ordinary perceptions,

Yongdrup dorje sumtu takmin ne
Ripen in the purity of the three perfect Vajras.

Magak tukje künkhyap trinle kyi
Through the encompassing activity of unceasing compassion,

Taye drokham tongtruk paltop sho
May I gloriously draw beings out from the depths of the infinite worlds of existence.

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

Chokchu’i kyap yü Tamche Lama Dorje Sempa’i Nampar Benzor Samadza
Refuges of the ten directions, come in the form of Lama Vajrasattva:
Benzar Samadza

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

Namo rigdū lama dorje sem
Namo! Lama Vajrasattva, embodiment of all lineages,

Midral kyapkyi choktu nyen
I take you as my inseparable, supreme refuge.

Shendön khorwa tongtruk chir
To churn up the depths of samsara for the sake of others,

Zabmo’i nailor la tsöncha
I will strive in this profound practice.

Accumulate merits reciting the daily confession in eight branches:

Dorje lopon sangye pal
I pay homage to you, Vajra Master,

Tusum shukla chaktsal lo
Glorious embodiment of all the Buddhas past, present and to come.

Choksum tenpa’i shirgyur la
In you who are the foundation of the Teaching of the Three Jewels,

Nyirme yikyi kyapsu chi
I take refuge with a mind free from duality.

Ngōjor yikyi namtrul te
I entreat you to accept these pure offerings:

Takpa’i chöpa shesu söl
Material riches and those that I imagine.

Ngödrup chuwo chöpa’i gek
I confess all my faults without exception:

Nyeche malü shakpar gyi
The obstacles that cut the stream of accomplishments.

Chokchu khorsum takpa’i chö
I rejoice in all acts everywhere performed without attachment,

Machak chöla je yi rang
Free from the notion of subject, object and action.
Takpa tashi'i trima me
   I generate perfect Bodhichitta,
Dzokpa'i changchup semkye to
   Pure and untainted by the four extreme views.
Deshek changchup sempa la
   With the three purities, I offer my body
Takpa sumgyi lü bül lo
   To the Sugatas and Bodhisattvas.
Tscherab drangpa'i gewa nam
   I gather all the merits accumulated throughout all my lives
Düne changchup chokitu ngo
   And dedicate them to supreme Enlightenment.

Then, at the words:

Benzar mu

The refuge melts into me.

Rang nyi kechik gi dorje herukar salwa'i tuka ne tröpa'i
trochung tsöncha'i chartang chepe gek tamche gyang ringtu
trepar gyur
   In one instant, I become Vajra Heruka. From my heart center there
emanates small wrathful deities and a shower of weapons, which drive
all obstacles far away.

Expel the obstacle makers with:

Hung Hung Hung Bisho Benzar Krodha Dzola Mandala Phe
Phe Phe Hala Hala Hala Hung

Saying:

Benzar Gyana Raksha Hung

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

Om Ah Hung Sarwa Pudza Megha Samaye Hung Benzar
Saparana Kham

A cloud of offerings spreads and fills the sky.
2. THE MAIN PRACTICE

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

Visualize the deity, reciting as follows:

A  Chöying kyeme tongpa'i tsal  
   Ah! From the state of emptiness, ultimate unborn space, there manifests

Gakme nyingje kunla khyap  
   Unceasing and omnipresent compassion.

Tongsal zungjuk rangrik ni  
   Inseparable union of clarity and emptiness, self-knowing awareness

Hung yig karsal ötu bar  
   Blazes as a bright white letter HUNG,

Tele ötrö dorje'i gur  
   From which emanate rays of light that form a vajra tent

Chiröl yeshe meri tam  
   Surrounded by the fire of wisdom.

Nangtu jungwa rimtsek teng  
   Inside, upon the five elements superposed,

Pema dap tong dalwa'i ter  
   There opens a thousand-petalled lotus, in whose heart

Rinchen potrang tsendzok ü  
   There stands a precious palace, perfect in every way.

Sengtri pema nyida'i teng  
   In the center, upon a lion throne, on a lotus and disks of sun and moon,

Hung nyi dorje hung tsen le  
   A letter HUNG transforms into a vajra, itself marked with a HUNG.

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

Tsurdü yongyur kechik gi  
   As the lights are re-absorbed,

Rang nyi dorje sempa'i ku  
   And instantaneously I arise as Vajrasattva,

Kartser shiwa'i nyamgu den  
   White and shining, displaying the nine peaceful expressions,

Tsenpe'i langtso gyepa'i kur  
   With a youthful complexion and the major and minor marks of
   Buddhahood,

Chöpen tarchang zidir tang  
   Beautifully adorned with crown ribbons, a silk shawl, a belt and
Töyok meyok dzepar lup
   Garments for the upper and lower body;
Ugyen nyencha gurchu tang
   Adorned with bracelets, armlets, anklets,
Doshal tang ni semo do
   Tiara, earrings, and the three necklaces
Dubu namkyi lekpar tre
   Of different lengths.
Tön ting utra tor tsuk tser
   His blue black hair is tied in a top knot,
Norbu rinchen barwe gyen
   Adorned with a precious shining jewel.
Chakye dorje tukar tö
   In his right hand, he holds a vajra at his heart;
Yönpe drilbu kula ten
   In his left, he presses a bell to his hip.
Shapsung dorje kyiltrung shuk
   Sitting in a vajra posture, he holds
Pangtu yumchok nyema kar
   In his lap sit his supreme Consort, white Nyema,
Chudruk nyamden gyechak dzum
   Smiling with joy, with all the beauty of her sixteen years.
Chagya ngayi gyencha chang
   She wears the five bone ornaments and
Chakye trikuk yabgül khyü
   Holds a curved knife in her right hand, her arm around her consort’s
   neck.
Yönpe töpa dutsi töp
   With her left hand she raises a skullcup filled with nectar and
Shabnyi yabkyi kela tril
   Her two legs embrace her consort’s loins;
Zakme dewa chenpor jor
   They are united in undefiled great bliss.
Pung kham gyalwa shitro’i tal
   My aggregates and elements are themselves the mandala of the peaceful
   and wrathful Buddhas,
Matsal yene lhüngyi drup
   Who, not to be sought elsewhere, are naturally present in me as they have
   always been.
Pakye özer bar trik long
   In an expanse dense with measureless rays of light,
Kyilkhor rabjam khyabdak che
   The Sovereign Lord of infinite mandalas,
Tseme tukje'i daknyi chen
   Embodiment of boundless compassion,
Nangtong gyūma'i kursal wa'i
   Manifests in an illusory body, appearing but empty.
Nesum om ah hung gi tsen
   His three centres are marked with the syllables OM, AH, HUNG.
Hung le ötrö ogmin ne
   From the letter HUNG emanates rays of light,
Yeshe sempa chendrang gyur
   Which invite the wisdom being from the pure realm of Akánshta.

Invitation of the wisdom beings:

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

The meditational and wisdom deities become inseparable with the words:

   Dza Hung Bam Ho

Request them to be seated with:

   Samaya Tishta lhen

The empowerment is bestowed and sealed with:

   Namkha kangwa'i wangj ihe
     The empowering deities fill the sky
Changsem dutsi wangkur wé
     And grant me their initiation with the nectar of Bodhicitta.
Chiwo'i ne ngar dru nge tsen
The five points on my head are marked with the five syllables
Yeshe rik nga'i wangkur dzok
And the empowerment of the five wisdom lineages is perfectly achieved.
Hung Om Tram Hrih Ah Abhikintsə Atma Ko Hang

Homage:
Rangle trülpa'i lhamo yi
The goddesses that emanate from me
Chakchö töpe gyepa kye
Fill me with joy through their homage, offerings and praise
Alalo Atipuho Pratitsaho

Outer offerings:
Om Shri Benzar Raga Argham Phadyam Pushpe Dhupe Aaloke
Gandhe Newinde Shapta Pratītsa Soha

Inner offerings:
Om Rupa Shapta Gandhe Rasa Parshe Pudza Ho

Secret offerings:
Maha Pentsa Amrita Rakta Balingta Kahi

Offerings of union, liberation and ultimate reality:
Tana Gana Dharmadhatu Pudza Ho

The General Offering of Amrita from the Tersar
Kunzang dorchang rignga rigsum gon
Samantabhara, Vajradhara, Sovereigns of the three and five lineages,
Garap shrising pema tötrengtse
Garab Dorje, Shri Singha and Pema Tötrengtse.
Yeshe tsogyal drokben lotsawar
Yeshé Tsogyal and Drogben the translator,
Menchö bul lo choktun ngödrup tsöl
I offer you this amrita. Grant, I pray, supreme and ordinary siddhas!
Sarwa pentsa amrita karam kahi
Zabter goje rigdzin dudjom ling  
Vidyadhara Dudjom Lingpa, who revealed profound treasures,

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

Khorlo'i gönpo tsawa'i lama la  
My root teacher, sovereign of the mandalas,

Menchö bul lo choktun ngödrup tsol  
I offer you this amrita. Grant, I pray, supreme and ordinary siddhis!

Sarwa pentsa amrita karam kahi

Rabjam yidam zhitang tro wo'i lha  
Infinity of yidams, peaceful and wrathful deities,

Pawo khando ramchen gyatso'i de  
Unnumbered dakas, dakinis and oathbound protectors,

Nangsi kyilkhor khorlor takpa la  
Pure sphere of the mandala of phenomenal existence,

Menchö bul lo choktun ngödrup tsol  
I offer you this amrita. Grant, I pray, supreme and ordinary siddhis!

Sarwa Pentsa Amrita Karam Kahi

Om Ah Hung

Take the accomplishments by reciting Om Ah Hung and tasting the amrita.
This was composed by Jigdrel Yeshe Dorje.

Praise:

Hung dorje sempa sempa che  
Hung! Homage to Vajrasattva, the great being,

Dorje deshin shekpa kün  
Homage to the Vajra of all Tathagatas,

Dorje tangpo küntu zang  
Homage to the Vajra, Primordial Samantabhadra,

Chaktsal dorje sempa la o  
To Vajrasattva I pay homage!

After making these praises, the offering goddesses dissolve into me. In this simplified daily practice, once the above initiation has been received, one may proceed with the recitation.
B. The yoga of recitation related to the Enlightened Speech

Tukü dawa la nepā'i
In my heart center, upon a moon disk,

Dorje tse nga'i tewa ru
There stands a five-pronged vajra. In its center,

Hung tar yige gyape kor
The syllable HUNG, surrounded by the 100 syllable mantra,

Tele öser pakyê trö
Emanates limitless rays of light, which bear offerings

Gyalwa tsa sum rabjam kün
To the infinity of Buddhas and [deities of] the three Roots, who are pleased thereby.

Chöpe nyeche wangchin dü
Re-absorbed into me in the form of initiations and blessings,

Chökyong sungma'i khön drip jang
They purify the obscurations created by the irritation of the Dharma protectors,

Tuktam nyenkang trinle kül
Restore the sacred samayas, and urge the protectors to perform their activities

Dorje'i pûndrok checham gyi
All the degenerations and breaches of samaya of my vajra brothers and sisters

Nyamchak künjang taktsang top
Are purified, and perfect purity is achieved.

Dradön geknám nödük gi
The ill intentions and adverse acts of enemies, evil spirits and negative forces

Samjor shiné jamsem kye
Are pacified and replaced with love.

Rigdrug drowa'i dug ngal gyi
Beings of the six realms, totally purified from the karma that causes their suffering,

Gyudre yongjang tarlam khö
Are established on the path of liberation.

Özer lardü rangla tim
The rays of light return and dissolve into me.

Diktung nyamchak malü jang
All my negative actions, downfalls, transgressions and breaches are thereby cleansed.
Chinlap dechen zichin bar
    The blessings they convey cause great bliss to blaze up in me.
Zuknang dorje sempa’i ku
    All appearing forms are Vajrasattva’s body;
Dradrak yige gyapa’i dra
    All sounds are the resonance of the hundred syllable mantra;
Drentok yeshe sempa’i tuk
    All thoughts are Vajrasattva’s mind—
Machö khyapdal gongpa che
    Uncontrived, totally open, great wisdom:
Kündum tiki chiktu dzok
    The perfect sphere of unique essence.

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

Om Benzar Sato Samaya and so forth.

Then recite the quintessential mantra as much as you can:

Om Benzar Sato Hung

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

Rangi tuka’i ngak treng le
    The mantra in my heart center
Ngaki özer raptu trö
    Emanates numerous rays of light,
Rigdrug kang na yöpa yi
    Which strike upon the body of the deceased
Mikyül deyi lüla pok
    Wherever it might be in the six realms.
Le ngen didkrip gyuche jang
    Purified of negative karma, obscurations and their causes,
Kechik milam sepa shin
    In a single instant, as if awakening from a dream,
Takpa’i shingtu ukchung te
    He (she) is liberated in a pure field
Tentu dewa’i satop gyur
    And comes to ultimate bliss.

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

Om Benzar Sato Hung A Ah Sha Sa Ma Ha
At the end, say the following prayer and consider that Vajrasattva acquiesces to this total purification:

Om Lama dorje sempa kye
   OM! Lama Vajrasattva,
Narak duk ngal kyaptu söl
   Protect me against the sufferings of hell.
Dikpa’i tsokla daknong shing
   I regret all my misdeeds.
Gyöpe gönpa’i drungtu shak
   In your presence, O Protector, filled with remorse, I confess them and
Chinche migyi tamche pe
   Take the vow not to repeat them ever again.
Gönpö tsangpar tsaltu söl
   O Protector, I pray you, purify me!
Semchen küngyi töngyi chir
   For the benefit of all beings,
Dorje sempa dagi drup
   I will perform this practice,
Ku sung tuk su dagjor te
   Joining myself with your Body, Speech and Mind.
Lame sala trangtu söl
   Bring me, I pray, to your unsurpassable level!

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

Ram Yam Kham Tong nyi yingkyi kapalar
   Ram Yam Kham. In the kapala of the expanse of emptiness,
Yeshe rölpa’i tsoktor sharn
   Are arranged the offering tormas, the display of wisdom.
Zakpa mepa’i longchö dze
   These substances of pure enjoyment
Döyon chötrin khakhyap gyur
   Become a cloud of offerings of desirable objects that fill the sky.

Bless them by reciting three times:

Om Ah Hung
Invitation to the guests to attend the Tsok:

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

Offering:

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

Use this prayer also if you wish to make an accumulation.
Enjoy the samaya substances.
Then sprinkle the remainder with nectar of "saliva" and dedicate it:

Om Ah Hung Kyilkhor chenpo'i kanyen pa'i
   Om Ah Hung. Blazing ones, Powerful Ones and Tramen
Barma wangchuk tramen tsok
   Who obey the Master of the mandala,
Lhakma'i longchö dishe la
   Accept and enjoy these remainders!
Parche künsöl tünkyen pel
Dispel all obstacles and increase favorable circumstances!
Utsita Balingta Kahi

In conclusion, request the guests of the Tsok to remain firmly in their support.
Dissolve the self visualisation and arise again as the deity etc.
In thanksgiving, repeat the offerings and praise:

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

Hung Dorje sempa sempa che
Hung! Homage to Vajrasattva, the great being,
Dorje deshin shekpa kün
Homage to the Vajra of all Tathagatas
Dorje tangpo küntu zang
Homage to the Vajra, Primordial Samantabhadra.
Chaktsal dorje sempa la o
To Vajrasattva I prostrate!

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

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

Nöchü öshu rangla tim
The universe and beings melt into light which melts into me,
Rangyang tuka’i hung la tim
I dissolve into the Hung in my heart,
Hung yang gyendzok mimik par
The syllable fades away gradually from bottom to top
Chöying longtu jamle so
And vanishes in infinite, ultimate space.

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

Kechik tongsal ngang nyi le
In one instant I emerge from this state of emptiness and clarity
Laryang dorsem kuru sheng
In the form of Vajrasattva.
Nesum drusum chakgye sung
My three centers are protected and sealed with the three seed syllables,
Khakhyap drowa'i tönla juk
I enter into the activity of benefiting all beings throughout the whole of space.

3. CONCLUSION

Dedicate the merits accumulated and seal it with prayers of aspiration:

Dorje'i riksu kyene kyang
Born in the vajra lineage

Dorje sempa'i sang ngak tön
May I teach the secret mantra of Vajrasattva.

Nyingje denching lamar gü
May I have compassion and devotion to the teacher,

Kyeshing kyewar gyurwar sho
Thus may I be born in all my lives!

Laktu dorje drilbu dzin
May I hold in my hands the vajra and bell,

Zabmo'i chöni lokpa tang
Read the profound teachings,

Nyema'i shutra nyamze chen
Enjoy the essence of Nyema,

Kyeshing kyewar gyurwar sho
Thus may I be born in all my lives!

Dagi didrup sönam kang
All the merits from this practice

Taye drowa yongla ngo
I dedicate to the infinity of beings.

Künkyang nya ngen depa'i chok
May they attain supreme Nirvana

Dorje sempa'i kutop sho
And become Vajrasattva!

Conclude with the prayer of good wishes:

Gyurwa mepa rangki shi
May I have the good fortune to become a perfect Buddha

Takching tenpa dorje'i ngö
In the space of the Wisdom Being, self-awareness:
Rangrig yeshe sempa'i long  
My own unchanging Vajra nature,

Ngön sang gyepa'i trashi sho  
Stable and permanent.

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

A Prayer to Vajrasattva

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

Ho Lama dorje sempa dirgong söl  
Ho! Guru Vajrasattva, I pray you, turn your thoughts to me!

Dakki tsam pa'i getsok ditsön te  
All the good, past, present and to come, accomplished by me,

Tü sum sakpa'i namkar jinye pa  
Symbolised by the virtue gathered through this practice,

Khakyab dronam changchub tobor nga  
I dedicate to the enlightenment of living beings who fill the whole of space.

Togme nesak digtung nyamchak mun  
May the darkness of negativity and downfalls, deteriorations and breaches, accumulated from beginningless time

Tobzhi nyinmor chepa'i tuchom te  
Be dissipated through the powerful sunlight of the four opposing forces.

Yangdak yeshe nangwa rabsel we  
May the brilliant light of perfect primordial wisdom

Salam pangtok yonten ngön gyur sho  
Make manifest in me the qualities of the grounds and paths, of elimination and realization.

Kyekun drukden dorje lutob ching  
May all beings gain the vajra body endowed with six qualities;

Lama lhakpa'i lhayi jezung te  
May they be accepted by the teacher, the supreme deity,

Mindröl dampa'i dutsi gyutam ne  
And be filled with the nectar of his teachings, which bring to ripeness and freedom,

Rimnyi lamgyi nyendrup tarchin sho  
And pursue till the end, the approach and accomplishment stages of the twofold path!
Köpa'i tsakham lhaku'i chagyar se
    May the configuration of the subtle channels awaken in the form of the
    body of the deity;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rangzhing trulku'i zhingtu wukjin sho
    And find relief in the pure field of the nirmanakaya!
Rigdzin namzhi'i salam migtrul tar
   May I course through the grounds and paths of the four vidyadharas in
   the twinkling of an eye!
Rabdrö chudruk yeshe lama'i sar
   And on the sixteenth level of Supreme Primordial Wisdom, may I attain
   manifest enlightenment!
Ngonchang chubne tsölme thugje'i thu
   May I then, by the power of spontaneous compassion,
Khorwa dongtruk trinle tharchin sho
   Bring to perfection the activity of drawing beings out of the abyss of
   samsara!

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