

# **‘Single Mudra’, A Daily Practice from the**

*Chimé Phakmé Nyingtik*

The Heart Essence of the Sublime Lady of Immortality



Homage to the Guru, sublime Tara!

*This is the daily yoga practice of Chimé Phakmé Nyingtik as a single deity, the essence of the root sadhana called ‘Trinley Yeshe Nangwa—Activities for Uncovering Primordial Wisdom’, in three sections: the preliminary, the main practice and the conclusion.*

## **I. The Preliminary**

*Someone who has correctly received the empowerment for this practice, who keeps the samayas and vows well, who has trained their mind in absolute and relative bodhichitta, and whose diligence is unwavering, should retire to a secluded place and embark on the conduct conducive to meditation.*

I imagine that the guru, the Wish-Fulfilling Wheel, in whom all sources of refuge are embodied, appears in the sky before me. Before her, I and all sentient beings focus body, speech and mind on a single aim, take refuge and arouse bodhichitta.

### **1. Taking Refuge**

NAMO

Until we attain enlightenment, I and all sentient beings

Take refuge with unwavering devotion

In you, Guru Wish-fulfilling Wheel, who are

The very essence of the Three Jewels!

*(three times)*

## **2. Generating Bodhichitta**

*Second, arouse bodhichitta in aspiration and action.*

HO

Sentient beings are as numerous as space is vast,  
In order to free every one of them from the ocean of suffering  
By attaining immortality through this yoga of Jetsün Phakma,  
I arouse the enlightened mind of bodhichitta.

*(three times)*

HUNG HUNG HUNG

*The natural sound of this vajra mantra drives away all malevolent forces.*

BENZA JNANA RAKSHA AH HUNG

*Visualize that with this you have stabilized the protective sphere.*

*If you have real offerings prepared, consecrate them with:*

OM AH HUNG SARWA PUDZA MEGHA SAMAYE HUNG

*and the 'Space Treasury' mudra.*



## **II. The Main Practice**

*The main practice is composed of two phases:*

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1. *The principal phase, which is to cultivate the practice of meditative equipoise through focusing on the deity; and*

2. *The subsidiary phase, which is to practise the concentration of the mantra recitation.*

### **1. Meditation on the Deity**

*Meditation on the deity entails three steps:*

a) *Create a clear visualization of the samayasattva;*

b) *Invite and absorb the jnanasattva;*

c) *Keep the mind focused on the vivid presence and a clear perception of the form of the deity.*

#### **a) Generation of the Samayasattva**

*Here, to generate the ‘cause’ is ‘to plant the structure’ of the three samadhis, and the ‘result’ is the creation of the mandala of the palace and the deities—the ‘support and supported’, which you do by bringing to mind the meaning of the words as you read them.*

OM MAHA SHUNYATA JÑANA BENDZA SOBHAWA EMAKO HANG

All things in samsara and nirvana are

The primordial, luminous space of suchness, in which arises

The power of all-illuminating compassion. Their union

Is the causal samadhi, a white TAM,

Appearing like a rainbow in the sky and

Sending out light that purifies clinging to reality in the world and amongst beings.

Within the expanse of the five elements, the consorts,

Stands the celestial mansion of great liberation,

Made of precious crystal,

Complete with four sides, four doors and all its features.

A wish-fulfilling jewel beautifully ornaments its summit.

It has *tababs*, dharma wheels, deer and parasols,

And is adorned with the yellow brick frieze, festooned garlands,  
*Sharbu* ornaments, and pagoda rooves.  
It is encircled by offering goddesses who stand on the pleasure terraces,  
And all this is surrounded by the worldly protectors.  
In its centre on a four-petalled lotus, are  
Skilful means and wisdom—sun and moon fused together—  
In the centre of which is the syllable TAM, as their union.  
Light emanates from TAM as an offering to the Noble Ones,  
Gathering and bringing back the quintessence of samsara and nirvana,  
Which transforms into the magical body of wisdom,  
The embodiment of the enlightened activity of the buddhas, past, present and  
future,  
'Wish-fulfilling Wheel', bestower of immortality.  
Brilliant white, with one face and two hands,  
Her right hand in the mudra of supreme generosity;  
Her left grants refuge, symbolizing the Three Jewels,  
And holds an utpala flower on which rests the vase of longevity.  
Peaceful, smiling, with seven eyes of wisdom,  
She is lovely. Adorned with silks and jewelled ornaments,  
Her two legs are crossed in vajra posture,  
She sits on a lotus and moon disc seat.  
As her natural radiance, her supreme skilful means,  
The Lord of the Dance holds a lotus flower and long life vase,  
And embraces her in union.

### **b) Inviting the Jñanasattvas**

The crown of their heads, their throats and hearts,  
Are marked with the syllables of the three vajras,

From which rays of light stream out and  
Invite the jñanasattvas.

*Visualize this clearly.*

HRIH

Long life Goddess with supreme discerning wisdom,  
Crowned by Amitabha, the Buddha of Limitless Light,  
Lady who is the enlightened activity of the buddhas of past, present and future,  
Approach! You who manifest as the Wish-fulfilling Wheel,  
With the retinue of assembled families that you emanate—  
Rupakayas that magically arise  
From the Dharmakaya beyond arising.  
Your samaya of great compassion obliges you to  
Confer the supreme siddhi on this practitioner.  
Direct your wisdom mind into this mandala of the samayasattva,  
And arouse in me indestructible vajra wisdom!

SAMAYA HOH SAMAYA TAM E A RA LI HRING HRING DZA JNANA SATVA A

*With this the jnanasattvas are invited.*

*And with:*

VAJRA JNANA DZA HUNG BAM HO SAMAYA TISHTALEN

*they are summoned, dissolved, pleased and requested to remain steadfast and constant.*

*If you wish, you can briefly offer prostration, offerings and praise:*

### **Prostration**

*Offer prostration with:*

AH LA LA HO AH TI PU HO PRA TI TSA HO

## **Offerings**

*Make outer, inner, and secret offerings, and the offering of ‘suchness’, with:*

OM

Whether actually present, or manifested by the mind,  
All the offerings in countless universes, inner, outer and secret  
I offer to you, noble Wish-fulfilling Wheel:  
Accept them and grant me the siddhi of immortality!

OM ARYA TARA SAPARIWARA ARGHAM PADYAM

PÜSHPE DHÜPE ALOKE GENDE NEWIDYA SHAPTA

RUPA SHAPTA GENDE RASA SPARSHE PRATTTSA SOHA

SARWA PENTSA AMRITA MAHA RAKTA MAHA BALINGTA KHAHI

SARWA DHARMADATU ATMA KOH HANG

## **Praise**

*Offer praise with:*

You were born from the tears of  
The Lord of the World and Master of Compassion.  
Mother of the buddhas of past, present and future,  
Wish-fulfilling Wheel, to you I pay homage and offer praise!

### **c) Focusing the Mind on the Form of the Deity**

*Focus your mind exclusively on a clear image—both the overall outline and specific details—of the form of the deity, the ‘great mudra’, in which samayasattva and jnanasattva are inseparable.*

*Feel the firm and stable confidence of Vajra Pride.*

*Once an experience of clarity and stability has developed, remember the purity, ground and*

*fruition, and in this way train your mind so that the development stage (creation meditation) practice matures you and brings you closer to attaining the supreme siddhi.*

## **2. The Mantra Recitation**

*Whenever you become weary of that kind of meditation, to enhance your practice, train in the meditative absorption of the mantra recitation.*

I am sublime Tara: in my heart  
Is the jñanasattva Amitayus,  
Brilliant white and holding a long life vase in the mudra of meditation,  
Beautiful with his silk and jewelled ornaments,  
In vajra posture on a lotus and moon disc seat,  
Shining and resplendent amidst brilliant rays of light.  
In the centre of his heart is a lotus, and sun and moon discs  
In the middle of which is TAM encircled by the mantra mala.  
Reciting the mantra evokes his wisdom mind, causing  
A stream of boundless light to burst out  
From the top of the jewel on the ushnisha at the crown of my head,  
From which appears the sublime Vijaya,  
The colour of crystal. Her right hand,  
In the mudra of granting refuge, holds a hook;  
Her left, in the mudra of supreme giving, holds a long life vase.  
She radiates light, as limitless forms of herself  
Stream out like specks of dust in sunbeams.  
They draw in all the subtle vital essence of samsara and nirvana—the animate and inanimate universe—  
In the form of the mercury that accomplishes all,  
Marked with the symbols of great bliss.  
It dissolves into me and the ritual implements,

Granting me the siddhi of immortal life,  
And intensifying the wisdom of great bliss.

*While you recite these words and bring to mind their meaning, maintain an acute awareness of the practice.*

OM TARE TUTTARE TURE SOHA

*Spend most of your time reciting these ten vajra syllables mantra.*

*At the end of a session, recite the mantra that combines approach, accomplishment and activity all in one:*

OM TARE TUTTARE TURE HRI DROOM VAJRA JNANA AYUKE SOHA

*Recite this as much as is appropriate. Then if you wish to continue, and you can, recite a few:*

OM AMARANI DZI WAN TI YE SOHA

*and,*

OM AMRITA AYURDA DE SOHA



### III. The Conclusion

*Just before you finish the recitation session, recite the vowels and consonants and the essence of dependent origination to make up for any duplications and omissions, and to stabilize the effects of the mantra practice.*

*Make a brief offering and praise<sup>1</sup>, and confess any errors with the hundred syllable mantra:*

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<sup>1</sup> By reciting and bringing to mind the prayers **Offerings** and **Praise**, p., for example, or do:

**yeshe lhatsok chendren shek**

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## Dissolution & Reappearance

A

All the features of the samayasattvas, rigpa's natural display,  
Like face and hands, dissolve into all-pervading space.

Once again, like a rainbow appearing in the sky,  
I arise as deity and mantra, as the play of great wisdom.

*With this, dissolve the appearance of the deity into the expanse of clear light, and re-emerge in the form of the deity, in which appearance and emptiness and so on, are one.*

*Seal body, speech and mind with the three vajras:*

OM AH HUNG

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Assembly of wisdom deities, I invite you. Please come!

**chi nang sangwé chōpa bul**

I offer you outer, inner and secret offerings.

**ku sung tuk yōn trinlé tō**

I praise your body, speech, mind, quality and activity.

**bakmé galtrul nyamchak shak**

I confess careless transgressions and errors.

**maha amrita balingta rakta khahi**

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## Dedication

Through the merit of this practice, may I swiftly  
Accomplish ‘the Sublime Lady of Immortality’,  
And may every single sentient being, without exception,  
Be led to that state of perfection too!

*With this, recite prayers of dedication and aspiration, as well as appropriate auspicious prayers for the conclusion of a session, before you return to your daily activities.*

*Based on the principles of the path of ‘flawless perfection’<sup>2</sup>, I have written this Single Mudra yoga as a practice for beginners or more generally an easy daily practice. I wrote it at the command—the repeated command—of omniscient Vajradhara Lodrö Tayé, whose coming was prophesied by the Buddha and for whom my faith is so profound that he constantly adorns the crown of my head.*

*Following the basic terma text exactly, the lake-born Guru’s favourite servant, Pema Osel Dongak Lingpa, composed this at the ‘Yiga Chödzin’ temple, at Palpung monastery, which so delights Tara.*

*May the merit of this serve as the cause for the glorious and holy gurus’ lives to remain secure for hundreds of kalpas, and for all limitless beings to accomplish the wisdom body of immortal Jetsün Tara: Mangalam!*

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<sup>2</sup> In Mahayoga there are two approaches. Meditation on an aspirational level (Wyl. *mos sgom*), and the flawless perfection of perpetual contemplation (Wyl. *nges rdzogs*) which is the fast path of great practitioners who don’t need to go through the stages of approach, accomplishment, and activities.