

Activities for Uncovering Primordial Wisdom

from the
Chimé Phakmé Nyingtik
The Heart Essence of the Sublime Lady of Immortality



*O Immortal Wish-fulfilling Wheel
In devotion, I pay homage to you, body, speech and mind.*

*I shall now elucidate the profound yoga of uniting one with your nature,
So practitioners may accomplish the two siddhis.*

Samaya

*In a supreme place, solitary and pleasant,
The practitioner of mantra who has received the empowerment and keeps the samayas,
Should set up a general mandala. In the centre,
Place a bhanda with three sections
Filled with calcite, bitumen, the three fruits,
Indra's hand, the 'weeping ceaselessly' flower,
And the five roots, all mixed together
And rolled into pills the size of peas.
Cover them with red silk, and set out offerings and tormas.
On a comfortable seat, rest in equanimity,
Then practise the preliminaries, the main part and the conclusion.*

Samaya

THE PRELIMINARIES

1. Taking Refuge

The first preliminary practice is to take refuge.

Visualize the objects of refuge in the sky in front of you.

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 countless 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)

3. Seven -Branch Offering

Third, the seven-branch offering.

HO

I multiply my body as many times as there are atoms in the universe,

Overflowing with devotion, and pay homage, body, speech and mind

As I bow to the lotus beneath the feet of the buddhas and bodhisattvas of all directions and times,

And to their sublime mother, Tara.

Here is an unsurpassable array of outer, inner and secret substances,

Like the vast cloud-like offerings of Samantabhadra.

I confess all negative actions, obscurations, faults and downfalls,

And rejoice in the practice of the two accumulations.

Continue turning the wheel of the Dharma,

And do not pass into nirvana, but remain here, we pray.

I dedicate our accumulation of merit towards the attainment of the heart of enlightenment.

May we swiftly accomplish Buddhahood for the benefit of others.

The field of merit dissolves into you, inseparably.

In that state, arouse the vajra pride of being the wrathful activity deity.

4. Gektor

Fourth, offer the tormas to the obstructing forces.

Bless the tormas with

OM AKARO MUKAM SARWA DHARMA NAM ATYA NUTPANA TOTA

OM AH HUNG PHET SOHA

(three times)

SARWA BHUTA AKAR KAYA DZA

SARWA BIGHANEN NAMA SARWA TATHAGATA BHYO BISHA MUGEBÉ SARWA

THAGAM UTGATE SAPARANA IMAM GAGANA KHAM GRIHANA DAM BALINGDE

SOHA

(three times)

HUNG

Primordially, samsara and nirvana are inseparable,

Yet temporary delusion manifests as negative forces and obstacle makers.

Accept this tormas as an offering or a gift

And depart for the dharmadhatu empty of inherent existence.

Recite the fierce mantra, and throw power substances at them. Assume the gaze of the vajra view.

OM PEMA NATA KRITA HA YA GRI WA SARWA BIGHANEN HANA HANA HUNG

PHET

OM SUMBANI SUMBANI HUNG GRIHANA GRIHANA HUNG GRIHANAPAYA

GRIHANAPAYA HUNG ANAYA HO BAGAWAN VIDYARADZA HUNG PHET

5. Visualizing the Protective Spheres

Fifth, meditate on the protective spheres.

HRIH

All that appears and exists, environment and beings,

Is the vajra protection tent,

And with deity, mantra and fundamental primordial wisdom,

The boundary mandala is spontaneously present.

BENZA JNANA RAKSHA OM AH HUNG

6. Descent of Blessings

Sixth, visualize yourself clearly as the Sublime Lady, and chant the following invocation amidst a profusion of brilliant rays of light, with yearning songs, incense and music.

The three root deities of the ten directions and four times
Are aroused as the mudras of Phakma's three secrets—
Let them dissolve into me, the place, the ritual implements and substances,
Which now blaze with the splendour of blessings.

OM AH HUNG A LA LA HO SAMAYA HO SAMAYA STAM

From the expanse of the ground, the Dharmakaya palace,
Arise the appearance of the ground, the discernment of everything,
O bhagavati of the supreme lotus family,
Wish-fulfilling Wheel who increases longevity,
Bless this place and bestow the supreme empowerment,
Arouse primordial wisdom in our body, speech and mind,
Increase our longevity, merit, wealth, experience and realization,
And grant us the ordinary and supreme accomplishments.

OM TARE TUTTARE TURE SOHA

JÑANA VAJRA SAMAYA ABESHA YA AH AH
HRING HRING PHENG PHENG HUNG HUNG HUNG
DZA HUNG BAM HO

7. Blessing the Offerings

Seventh, bless the offering substances.

OM AH HUNG

In the centre of the pure land of great bliss called Pemakö,
An infinite, pure buddhafield,
All outer, inner and secret offerings
Become the wheel of the sky treasury.

OM AH HUNG SARVA PUJA MEGHA SAMAYA HUNG

Samaya Seal Seal Seal

II. THE MAIN PRACTICE

1. Generation of the Samayasattvas

Second, the stages of practice that make up the main part of the sadhana.

First, generate the samayasattvas.

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,
Formed 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,
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 her 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.

She passionately abides in undistracted great bliss and the four joys
While her secret space emits
The bodhichitta seed syllables, TAM, DROOM, HRIH and HUNG.

The syllables emanate and reabsorb rays of light. As they reabsorb the light,
In the east, TAM transforms into dark blue Vajra Tara
Holding an utpala flower and a vajra in the mudra of supreme generosity,
In the south DROOM transforms into yellow Ratna Tara
Holding an utpala flower and a jewel in the mudra of supreme generosity,
In the west HRIH transforms into red Padma Tara
Holding an utpala flower and an iron hook in the mudra of supreme generosity,
In the north HUNG transforms into black Karma Tara
Holding an utpala flower and a sword in the mudra of supreme generosity.
They are all adorned with the silks and jewelled ornaments,
Wearing the pacifying, increasing, magnetizing and wrathful expressions.
Each sits on a lotus and moon disc in the half-vajra posture.

Again, the Sublime Lady emanates DZA, HUNG, BAM, and HO.
These syllables are sent to the four doors where, on lotus and sun disc seats,
They transform into Vajra Hook Tara, Lasso Tara,
Iron Chain Tara and Bell Tara,
White, yellow, red and green respectively, with semi-wrathful expressions
And each holding her own hand implement and an utpala flower.
Dancing, with one leg stretched and the other bent, they suppress the four maras,
And are adorned with the silks and jewelled ornaments.

A host of the three root deities and dharma protectors fill the whole of space,
As a great net of magical emanations
That is the self-radiance of primordial wisdom arising from basic space
Like the sunrays are to the sun.
Gathering in great family assemblies,
The deities—the great arising as the ground of all that appears and exists—
Manifest clearly, unborn yet primordially perfect.
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.

2. Inviting the Jñanasattvas

Second, invite the jñanasattvas.

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

3. Request the Jñanasattvas to Remain

Third, invite the jñanasattvas to remain, steadfast.

The jñanasattvas, invited from the dharmadhatu
Are drawn into and bound to the samaya mandala,
Where they stay,
Rejoicing in the great equality of 'one taste'.

OM

Enlightened body, speech and mind mudras
Of the unsurpassable vajra wisdom,
Come and remain securely in great inseparability,
Forever indivisible from the host of deities made manifest through samadhi.

VAJRA JNANA DZA HUNG BAM HO

SAMAYA TISHTALEN

4. Prostration

Fourth, pay homage with devotion.

HRIH

To the deities of the mandala of the Sublime Lady of Immortality,
Primordially innate within me, and
Free from dualistic clinging, I offer the homage of the view
In the expanse of the purity and equality of dharmakaya.

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

5. Offerings

Fifth, offerings.

I send out hosts of vajra goddesses
Who fill the sky,
Holding great clouds of offerings pervade the whole of space.

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!

AM ARYA TARA SAPARIWARA ARGHAM PADYAM

PÜSHPE DHÜPE ALOKE GENDE NIWIDYA SHAPTA PRATISTA SOHA

OM

These objects stimulate the senses
And this duality arises as great bliss;
Accept this offering of vajra form, sound, smell, taste and touch
As the great mudra of offering.

OM ARYA TARA SAPARIWARA RUPA SHAPTA GENDE RASA SPARSHE PRATISTA
SOHA

OM

Amrita of eight root and one thousand minor ingredients,
Rakta, the essence of the liberation of the three worlds,
And the balingta endowed with the five sensory stimulants,
May these offerings please the host of mandala deities!

SARWA PENTSA AMRITA MAHA RAKTA MAHA BALINGTA KHAHI

A

Natural clear light bodhichitta
Is beyond the elaboration of the three spheres
Of offering substances, the offerer, the act of offering and so on,
Please, accept it as the great, supreme offering.

SARWA DHARMADATU ATMA KOH HANG

6. Offering Praise with Vajra Song

Sixth, offer praise in a vajra song.

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!
The colour of the stainless moon, jewel of the sky,
You hold an utpala flower in the mudra of supreme generosity,
Peaceful and smiling, blazing with the splendour of the signs and marks—
To your vajra body, I pay homage and offer praise!

Your melodious speech, an ocean of qualities,
Sprinkles a soothing and refreshing shower of amrita
That awakens the buddha nature in sentient beings—
To your Brahma speech, I pay homage and offer praise!

With your wisdom of knowledge and love, you see everything,
From the perspective of the samadhi of equanimity,
Without moving from the space of the inconceivable great seal.
To your mind of clear light, I offer praise and homage.

Whoever prays to you,
You bless instantly, and
Grant them the accomplishments and everything they desire—
To your infinite enlightened qualities, I pay homage and offer praise!

With your names and array of forms,
With the various secret mantras of awareness,
You pacify, enrich, magnetize, and subjugate—
To your spontaneously accomplished enlightened activities I pay homage and offer
praise!

Unmoving from unique dharmata,
Yet in accord with the capacity of beings to be trained,
You display a net of magical emanations—
I pay homage to all the deities of the mandala!

7. Mantra Recitation

Seventh, the recitation.

a. Approach

The close approach meditation.

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 and rays of light, and
 Limitless forms of herself stream out like specks of dust in sunbeams.
 They draw in all the wisdom, love and power of,
 All the deities of the mandala,
 All the buddhas and bodhisattvas of the ten directions,
 All the yidams, dakas and dakinis, and
 All the protectors of the Vajrayana teachings.
 They also 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 forms 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.
 OM TARE TUTTARE TURE SOHA

This is the main mantra you recite. Then say,

OM TARE TUTTARE TURE HRI DROOM VAJRA JNANA AYUKE SOHA

This will draw in the accomplishments you wish.

To practise close approach with the jñanasattvas and its emanations, you should also recite the following vajra mantras.

OM AMARANI DZI WAN TI YE SOHA

OM AMRITA AYURDA DE SOHA

If you practice this diligently for three weeks you will actually see the face of the mandala deities, in meditation or in your dreams; you will hear them and accomplish the 'warmth of samadhi.' You will dream of the sun and moon rising and flowers blooming. The bandha will actually overflow, the pills will increase in number and wonderful perfumes will be emitted. These and other such signs will occur.

Samaya

b. Accomplishment

The accomplishment phase to seal appearances.

Again, great cloud-like rays of light emanate and reabsorb,
And dissolve into the heart of the mandala deities
Who experience untainted great bliss.
Indestructible, supreme primordial wisdom arises
And appearances manifest as the play of bliss and emptiness,
Pervading all worlds and beings within the three realms.
The outer environment are the five spaces¹ and the mandala of the dharmadhatu
The beings within it are awareness in the form of deities,
The sounds are the indestructible mantras;
They are all the miracles of the one and only samadhi
Of supreme, unchanging Clear Light—
All phenomena of samsara and nirvana that appear and exist,
Become the wheel of the net of magical manifestation.

Focus your mind without giving in to distraction and recite the three mantras of approach. Then say the following mantras.

OM TARE TAM SOHA

OM TARE BHRUM SOHA

OM TARA HRI SOHA

OM TARE HUNG SOHA

As you recite the mantra of each deity, concentrate on the practice of emanating and re-absorbing rays of light. Practise like this for one week and the signs of accomplishment will be secured and you will have developed the power of the practice.

Samaya

¹ In other words, the five female buddhas.

c. Activity

Add the activities once accomplishment has been achieved.

I am the samayasattva, the jñanasattva
And the nirmanasattva
Sending forth a brilliant profusion of rays of compassion
That invoke the wisdom mind of the Taras of the four families.
In turn, they send out rays of light
That invoke the wisdom mind of the gatekeepers who accomplish activities.
Deities singing their own mantras
Fill the sky and pervade the ten directions.
With infinite ways of training those beings who are ready,
They pacify all disease, harmful forces, negativities and obscurations within
dharmadhatu,
They increase longevity, merit, wealth and intelligence,
Bring the three realms, inner air and mind under their control,
Destroy enemies, obstacle makers and duality.
These supreme and common activities,
Through the magic of the samadhi of emanating and re-absorbing rays of light,
Are all accomplished as I envision them.

OM TARE TAM DZA SHANTING KU RU SOHA
OM TARE BRUM HUNG PUSHTING KURU OM
OM TARE HRI WASHAM KU RU HO
OM TARE HUNG HO MARA YA PHET

*Concentrate on the samadhi of pacifying at dawn, of enriching at sunrise,
Of magnetizing at night,
And of subjugating at dusk.
When the dawn of the vajra raksha breaks²
Invoke the siddhis and receive the empowerments
From the accomplishment substances while tasting the samaya nectar of amrita.
Then consider that you have actually received the two accomplishments.
Hang the remaining pills around your neck,
And secretly take some from time to time.*

Samaya

² Orgyen Tobgyal Rinpoche explains that the vajra raksha is, in a *drupchen*, the person who determines the twelve moments of day and night connected with the *nyulé* spirits and repel their obstructions. At these times also, the practitioners should invoke the descent of blessings. Here the Chimé Phakme Nyingtik makes reference to his announcement of dawn.

*By practicing the three phases of approach, accomplishment and activity in this way,
Based on the meditation on the Sublime Lady,
You will accomplish your own benefit, vajra life,
And the benefit of others with activities so numerous that they pervade the whole of space.*

Samaya Seal Seal Seal

THE OFFERING OF THE TSOK OF GREAT BLISS

The offering of the tsok of great bliss.

Gather the samaya substances,

Madana and bala, and so on.

Blessing the offerings

Say,

RAM YAM KAM

And purify with amrita.

Out of the state of emptiness arises, upon wind and fire,
The container, the kapala of great bliss.

Inside which are the samaya substances of the five families,
In an abundance of desirable offering nectar.

OM BHRUM TRAM HRI AH HA HO HRI

Inviting the deities

HRIH

From the Akanishtha palace of dharmadhatu,

From Yulokö and Potala,

From the eight charnel grounds, the twenty-four sacred places

And the thirty-two hallowed lands,

Samanthabhadri Vajrayogini,

Most excellent mother who liberates samsara,

Together with an ocean of three root deities and dharma protectors,

You are invited to this tsok gathering.

Out of your great compassion, please come!

Descent of blessings

Bless this tsok temple as a natural nirmanakaya pure field,

Bless these desirable offerings as vajra samaya substances,

And bless all that appears as deities and all sound as mantras.

Rain down the blessings of the great primordial wisdom!

SARWA SAMAYA DZA DZA

Offering the First Portion

Outer offering

OM

In the perfect self-arisen kapala

Lies the tsok torma of food and drink.

This samaya substance is skilful means and wisdom.

Please accept it as the outer offering.

We confess all breakages of the samayas of the body
For which we yogis and our companions are responsible.
Liberate all the demons of aggregates into basic space,
And bestow the long life empowerment of ‘indestructible body’.
SAMAYA GANA TSA KRA PU DZA HO

Inner offering

AH
In the kapala of appearance, the environment,
Lies the tsok tormas of existence, sentient beings.
This samaya substance is an ocean of desirable things,
Please accept it as the inner offering.

We confess all breakages of the samaya of speech
For which we yogis and our companions are responsible.
Liberate all the demons of the Lord of Death into basic space,
And bestow the long life empowerment of ‘unceasing speech’.
PEN CHA KA MA GA NA TSA KRA PU DZA HO

Secret offering

HUNG
In the kapala of the three channels and the chakras
Lies the tsok tormas of bodhichitta.
This is the samaya substance of inseparable bliss and emptiness,
Please accept it as the secret offering.

We confess all breakages of the samaya of mind
For which we yogis and our companions are responsible.
Liberate all the demons of destructive emotions into basic space,
And bestow the long life empowerment of the ‘mind of clear light’.
MAHA SU KA GANA TSA KRA PU DZA HO

Ultimate offering

HO!
In the kapala of the great simplicity of dharmadhatu
Lies the tsok tormas of self-luminous rigpa.
This is the samaya substance of great unity,
Please accept it as the unsurpassable offering.

We confess all breakages of samayas of the three secrets
For which we yogis and our companions are responsible.
Liberate all the demons of the ‘sons of gods’ into basic space,
And bestow the long life empowerment of ‘vajra primordial wisdom’.
JNANA DHATU GANA TSA KRA PU DZA HO
In this way, offer the first portion to the mandala.

Second, place the offering next to the mandala.

The amrita completely satisfies the deities.
They utter sounds of bliss, radiate rays of light,
And gather the essence of existence and peace,
Which dissolves into the samaya tsok substances
To become a huge pile of amrita that ‘liberates upon taste’.

OM AH HUNG JNANA AMRITA GANA TSA KRA SARWA
SIDDHI HUNG HRI TA

*Bless the offering as amrita by reciting this mantra 108 times, and offer it to the body mandala.
Outside the mandala, also give it to those who keep the samayas. Their longevity and wisdom will
increase.*

Finally, make the remainder offering.

HRI PHEM

In the past, when the siddha heruka
Vidyadhara Shri Singha,
Acharya Vimalamitra
And the immortal Pema Thötrenqtsal
Turned the wheel of the ganachakra
In the eight great charnel grounds,
You dakas, dakinis and Dharma protectors,
Received the remainder tormas.
Now, as we invoke your vajra pledge
To do as you are instructed,
Accept this offering of desirable things,
And dispel the outer, inner, secret obstacles
We yogis and our companions face,
Arose our life, merit, wealth and wisdom,
And quickly accomplish the four activities.
U TSI TA GANA TSA KRA PU DZA HO

Aspiration prayer

By enjoying with great delight,
The samaya substances of indestructible great bliss,
Which are this unsurpassable tsok offering,
May we accomplish the immortal wisdom body.

*Pray in this way and persevere in the Secret Mantra activities³. All those who are connected with
this tsok gathering of great bliss will have their obstacles pacified, and their life and merit will
increase. Subsequently they will become supreme vajra Vidyadharas in the dakini realm of
Oddiyana.*

Guhyasamaya Seal Seal Seal

³ At the time of the tsok, the Secret Mantra activities are singing vajra songs, performing vajra dances, and so on.
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Conclusion

Cheto offering

Recount the story of the pledge made in the past by the protectors.

HUNG JO

In the expanse beyond the changes of the three times,
Self-luminous rigpa awareness, instantly arose
The mudras of forms
Ushnishavijaya
Granted the accomplishment of ‘unchanging immutability’
To the vidyadhara Shri Singha.
The Wish-fulfilling Wheel of Immortality
Bestowed the ‘supreme empowerment of vajra longevity’
On the great acharya Vimalamitra.
The great protector, the Lord of Life yabyum
Conferred the empowerment of ‘no birth and death’
On Orgyen Pema Thötreng.

At that time, the entire ocean of wisdom and
Worldly samaya-bound dharma protectors
Gathered like clouds in the sky.
At that time, did you not promise to protect
The vidyadhara disciples of the future like your children?
Remember now your vajra pledge
And accept the first portion of tormā—an ocean of desirable qualities—,
Of amrita and of rakta, as an offering.
Avert the obstacles of the four maras and send them into the Dharmakaya,
Liberate into the vast expanse the enemy and the obstructing force of duality,
And with the wisdom of great bliss
Perform the activities that accomplish immortality.
SAMAYA SARWA KARMA KU RU HO

Tenma offering

Offer the nectar of rinse water to the tenmas.

HUNG

Tenma sisters, protectress of the Vajrayana teachings,
Who each rule two hours of every day,
Accept this nectar of rinse water
And accomplish the activities that bring happiness to Tibet and Kham.
MA MA HRING HRING AMRITA PU DZA HO

Vajra dance

Finally, to conclude, perform the vajra dance.

HUNG

The hosts of *damsi* demons—the view of ‘belief in a self’—

Are pressed into the triangular vajra space of selflessness,

And pounded with the dance of the three liberations.

As a result, the characteristics of the things of the three times vanish into basic space!

SARWA BIGANEN STAM BAYA AH AH AH

Samaya Seal Seal Seal

III. Conclusion

1. Offering, Praise and Accomplishments

Present offering and praise, then receive the accomplishments as follows.

OM

Jetsun Phakma, Possessor of Life,
Together with the retinue of family assemblies that you emanate,
Rupakayas who appear magically in any the appropriate forms to train beings
From within the dharmakaya beyond arising.
Now is the time for your samaya of great compassion!

From the mandala of the unchanging body
Grant the accomplishment of vajra life!
From the mandala of unceasing speech
Grant us the siddhi of indestructible life!
From the mandala of undeluded wisdom mind
Grant us the siddhi of the life of clear light!
From the mandala of unfathomable enlightened qualities
Grant us the siddhi of a life for accomplishing all we envision!
From the mandala of unimpeded enlightened activities
Grant us the siddhi of a life to train beings as required!
Grant us the siddhi of the four ordinary activities!
In particular, grant us the accomplishment of the ten powers⁴!
And grant us the unparalleled, supreme accomplishment!
KA YA WA KI TSI TA GU NA KARMA SARWA SIDDHI PA LA HO

2. Confession

Second, request forgiveness for all the mistakes accumulated.

HO

In the mandala of Jetsun Phakma
All mistakes of not performing correctly
Offerings, samadhis, activities and so on,
We confess in the state of innate luminosity.

AH AH AH

⁴ In other words, reach enlightenment.

3. Dissolution

Third, dissolution of the mandala.

A

The samayasattvas, rigpa's natural display,
Are one taste, beyond any possible separation or reunion,
Within the expanse of the basic space of self-arising primordial wisdom,
So all their features, like face and hands, all dissolve into all-pervading space.

AH AH AH

4. Reappearance

Fourth, the conduct in post-meditation that you should nurture.

TAM!

Once again, like a rainbow appearing in the sky,
I arise in the form of the Lady of Immortality;
Appearances, sounds and thoughts,
Arise as deity and mantra, as the play of great wisdom.

OM AH HUNG

5. Dedication

Fifth, the dedication of merit.

HO

The accumulations of the wisdom of primordial purity,
And the accumulation of merit based on interdependent origination,
I dedicate within the space of the essence of enlightenment,
The uncompounded expanse of the indivisibility of the two accumulations.

6. Aspiration prayer

Sixth, the aspiration prayer.

From now on and in all my lives,
May I always be in your care, exalted Phakma,
And with the siddhis of longevity and wisdom
May I spontaneously accomplish all that truly benefits both myself and others.

7. Prayer of Auspiciousness

Seventh, repeat words of auspiciousness.

OM

Holders of the dynamic energy of awareness in the mind direct, symbolic, and aural lineages,

Vidyadhara lamas, let auspiciousness abound!

You who appear in infinite mudras of peaceful and wrathful deities,

Yidam deities, let auspiciousness abound!

You who assist the yogis in increasing great bliss,

Outer and inner dakinis, let auspiciousness abound!

You who judge good and bad and dispel obstacles,

Ocean of dharma protectors, let auspiciousness abound!

May all be auspicious for the short-term activities of four types

To fulfill the two benefits,

While ultimately, may all be auspicious for the direct experience

Of the immortal wisdom body.

Scatter flowers in all directions as you recite this prayer. Then celebrate, and increase the two accumulations.

Samaya Seal Seal Seal

*O wonder! This path of activities that uncover primordial wisdom
Of the Sublime Lady of Immortality,
Which is the ultimate intent in the wisdom mind
Of the three accomplished masters,
Was taught by me, Padmasambhava,
For the sake of the fortunate in the future.
Few in words, this teaching is complete and its blessing is great.
All who practise it will see, on an immediate level,
Their obstacles pacified, and their life and merit increase,
While insight into the profound meaning will arise unrestrained,
And the treasures of unforgetting memory and clairvoyance will open.
Seven days of diligent practice
Are enough to avert untimely death, without fail.
Ultimately, the sublime lady will take you into her care and,
Progressing through the experiences of the paths and bhūmis swiftly,
You will attain enlightenment in one lifetime. This is what will happen to the fortunate
practitioner.*

*That is why I gave this teaching, which is the quintessence of the profound sealed instructions,
To you, the lord father and son, and others—
The king, his three subjects and his friend.
Conceal it in the expanse of the great bindu,
For the benefit of future generations.
When the time is ripe and the auspicious interdependent circumstances come together,
May it appear and benefit others on a vast scale!*

Samaya Seal Seal Seal