

H.H. KHENCHEN LAMA RINPOCHE'S TEACHINGS AND EMPOWERMENTS IN CENTRAL LONDON

Date: 25 August 2024, Sunday

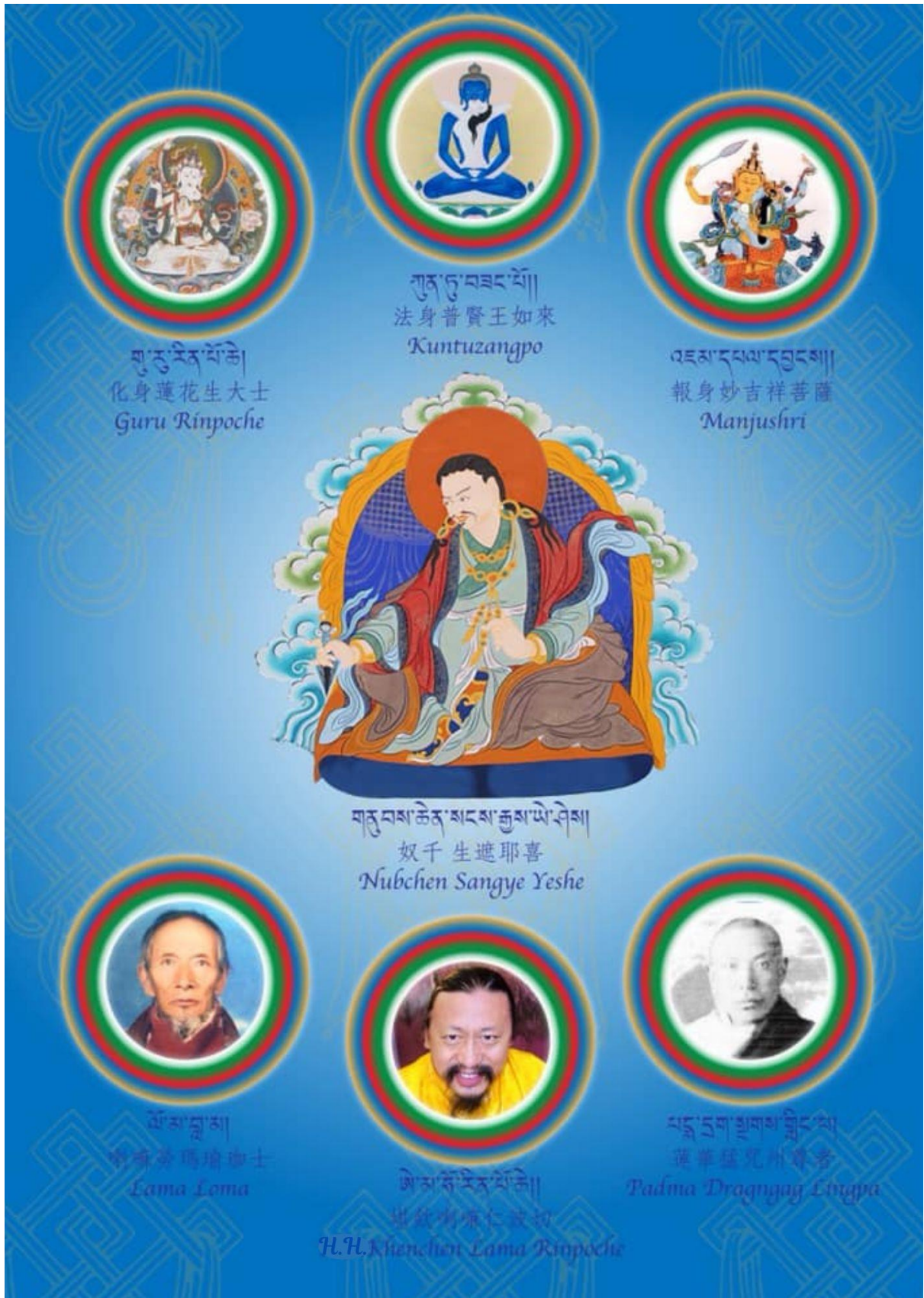
Time: 12-5pm

SADHANAS

- RANGRIG LAMI SANGDRUD (SECRET RIGPA GURU YOGA)
- THE MEANS OF ACCOMPLISHMENT OF THE VAJRA ARMOR WISH- FULFILLING JEWEL (DORJE GOTRAP)
- A PRAYER TO THE PRECIOUS GURU FROM UDDIYANA THAT SPONTANEOUSLY FULFILS ALL WISHES (SAMPA LHUNDRUPMA)
- THE TORCH OF UNIVERSAL GOODNESS: A PRAYER OF ASPIRATION FOR WORLD PEACE
- WANGDU: THE GREAT CLOUD OF BLESSINGS-THE PRAYER WHICH MAGNETIZES ALL THAT APPEARS AND EXISTS

His Holiness Khenchen Lama Rinpoche's Lineage

From Terton Padma Dragngag Lingpa (Padling Tesar)



Guru Padma Gyalpo

(Main deity of visualization in Secret Rigpa Guru Yoga)



Four Roots Practice

(Guru, Yidam, Dakini, Dharmapala)



Dorje Drolo

Guru Dorje Drolö (Tib. གུ་རུ་རྡོ་རྗེ་གྲོ་ལོ་དྭངས་, Wyl. *gu ru rdo rje gro lod*; Eng. 'Wild Wrathful Vajra') is one of the [Eight Manifestations of Guru Rinpoche](#)—[Guru Rinpoche](#) in wrathful form riding upon a pregnant tigress. He assumed this manifestation in [Paro Taktsang](#) in Bhutan in order to bring the local deities and guardians under his control.

From [A Great Treasure of Blessings](#)^[1]:

At thirteen different places called 'Tiger's Lair', [Taktsang](#), Guru Rinpoche manifested in "the terrifying wrathful form of crazy wisdom", binding worldly spirits under oath to protect the [terma](#) treasures and serve the [Dharma](#). Then he is known as Dorje Drolö, 'Wild Wrathful Vajra'.



Dorje Gotrab

Visit the official website: www.awamvajraarmor.com

The Meaning of Dorje Gotrab Wish – Fulfilling Gem Mantra



The Official Website of His Holiness Khenchen Lama Rinpoche:

www.khenchenlama.com

Email: official@khenchenlama.com

RANGRIG LAMI SANGDRUD - SECRET RIGPA GURU YOGA PRACTICE

Blessing Mantra of Enhancing Merit

OM SAMBHARA SAMBHARA BIMANA SARA MAHA ZAMBHABA HUNG PHAT SO
HA (3X)

Refuge and Bodhichitta:

Sangye chosdang stokkyi chognram la!
In the supreme Buddha ,Dharma, and assembly,

Shungchub vardu dagni kyabsu chi!
I take refuge until attaining enlightenment.

Dakgi jinsog gyipai sonam kyis!
Through the merit of practicing generosity and so on,

Drola phanchyir sanggys drubpar shok!
May I attain Buddhahood in order to benefit beings (3X)

The Seven Line Prayer:

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 PADMA SIDDHI HUNG.

Seven Limb Prayer:

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.

Do this towards all you see:

Outside, inside, environment and beings, all things
Whilst seeing them, without grasping, remain.
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,
Whilst hearing them, empty, without afterthought, remain. 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!

Main practice:



AH RANG RIG PAD MA GYAL PO LA/

Ah, Rigpa Guru Padma Gyalpo,

RANG NGO SHE PI KYAB SU CHI/

I take refuge in the self-recognizing nature of my mind.

TRUL WAR CHAM PI DRO DI DAG/

Because of their ignorance sentient beings are wandering in samsara,

RANG DROL CHEN PO SEM KYED TO/

May all sentient beings reach the great liberation.

DHOD NEA KA DAG KUN ZANG LA/

By recognizing their nature as the primordial awareness of Samantabhadra,

TRUL TOG GHEG TSOK MING YANG MED/

All demons and malicious forces, even their concepts and names fall apart.

CHOS NYID CHEN POR JAM LEA PI/

The nature of all phenomena is dharmadhatu and

RANG CHUNG YE SHI SO SOR SUNG, JYA NA RAK CHA HUNG/

The unchanging self-arising wisdom is your only protection

JYA NA RAK CHA HUNG

GHAG MED STOK DRUG NANG VI CHOS/

Phenomena perceived through the six kinds of consciousness (the five senses and the mind consciousness)

ZIN MED CHOS NYID RIG PI TSAL/

without attachment are recognized as the rays of rigpa,

NANG TRID DAG PA RAB JAM SHER/

All surroundings appear as Buddha fields and sentient beings as Buddhas,

YE SHI NYAG CHIG SHIN CHEN PHOB, JYA NA AH WE SHA YA PHEM/

Everything is the blessing of wisdom,

JYA NA AH WE SHA YA PHEM

AH DHOD NEA RANG SHUNG DON GYI PADMA JUNG/

Primordial self- arising ultimate Padmasambhava

SZAL SHAG ZIN PA LEA DEA VUM KI LONG/

Appears as my rigpa space – there is no face, no limbs, no image,

YE NEA CHAB DAL RIG TSAL KU SUM DZOG/

Primordial rays of rigpa fully encompass the three kayas

GOM SHA GOM SHED LO SHI DRI MA DRAL/
Without the impurity coming from discursive meditation.

YE YIN DON GYI RANG RIG LAMA LA/
Primordial nature of my rigpa is my guru,

DHOD NEA DU DRAL MED PAR SHAN DREN SHEG/
There is no coming and going – In every moment I welcome his presence,

CHOS NYID CHAB DAL LONG DU TAN PAR SHUG/
Everything firmly abides in dharmadhatu.

MA RIG RANG NGOR SANG PI CHAG GYI WO/
I prostrate to the understanding of the real nature that eliminates ignorance,

STOK DRUG GANG SHAR RANG DROL CHOD PA BUL/
I offer recognition of the Buddha nature in objects of the six kinds of consciousness,

GO SUM DOR JE SUM GYI NGO WOR TOD/
I praise the nature of the vajra three kayas of the body, speech and mind.

DRAL THOB MED PI CHOS NYID CHEN PO LA /
In the great unchanging dharmadhatu

PANG LANG MED PAR YONG DROL LA MI THUK/
All moral ethics is encompassed in the pure guru mind.

DRA DRAG RANG SHIN TONG PA NYUG MI SUNG/
I recognize the deepest empty nature of all sounds and speech,

GANG NANG CHOS NYID ROL VI NGANG NEA DHA/
In all my activity I recognize its dharmadhatu nature and recite the mantra:

OM AH HUNG BENZA GURU PADMA SIDDHI HUNG

Vajra guru sidhi chi nus dha, thar ge ngo ni
Recite the mantra of Guru Rinpoche as many times as you can and dedicate as follows:

AH ZAG CHEA ZAG MED GE TSA CHI CHHEA PA/
With all the good virtue I have accumulated in samsara and nirvana,

MAR GYUR DROR NGO TRUL TOG GYUN CHAD DE/
I pray that discursive thought of all sentient beings would be eliminated,

ZSON NU VUM KUI TAN SRID SHIN GYUR NEA/
That they would achieve the ultimate liberation and

JA LUS PHO CHEN LA MI KU DRUB SHOK/
Obtain the rainbow body just like Rigpa Guru Padmasambhava's.

Sa ma ya! Gya gya gya

zse Lama Rigzin Dho Ngag Gya Stos nan gyi kul ngor/ Nea chen Ma Gyal Pom Rai nub go
gos ku chen mo nea nub van pea gang dran chal/
chol dun ea pa te yi ge pa ni Padma Sam Zin Gyi gyea pa gelega phel, manghlam/

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.

Prayer for the flourishing and Spread of the Dzogchen Teachings:

As the one and only short path of all the victorious Buddhas,
The Victorious ones have acclaimed the supreme yana, Dzogpachenpo,
The Ancient Translation tradition of the victorious Lord, Padmasambhava;
May all be auspicious for these victorious teachings to spread, and pervade the universe!

༄༅། རྡོ་རྗེ་གོ་ཁབ་གྱི་སྐབ་ཐབས་ཡིད་བཞིན་ནོར་བུ།

The Means of Accomplishment of the Vajra Armor (Dorje Gothrap) Wish-fulfilling Jewel

ཨེ་མ་ཧྲོཿ

Emaho!

སྟོང་པའི་ངང་ལས་རང་ཉིད་སྐད་ཅིག་གིས་ཧྲོཿ

Instantaneously as oneself from within emptiness;

མ་ལྷ་གུ་ཅུ་རྡོ་རྗེ་གོ་ཁབ་དབལ་ཧྲོཿ

The great and glorious Guru Dorje Gothrap;

མ་ཐེང་ནག་ཞལ་གཅིག་ཕྱག་གཉིས་རྡོར་ཕུར་འདྲིལ་ཧྲོཿ

One face, two arms, dark blue in color, rolling a Vajra and Kilaya in his hands;

དཔལ་དང་དུར་ཁྲོད་རོལ་པའི་ཆས་གྱིས་བརྒྱན་ཧྲོཿ

Adorned with the form of glorious cementerial ornaments;

བསྐྱ་ཉི་ཟླ་ལག་ནག་མགོ་དགུའི་སྟེང་ཧྲོཿ

On a lotus, sun, moon and nine-headed dark-black hog;

ཞབས་གཉིས་གུད་གྱི་འདྲོར་སྐབས་ཚུལ་དུ་བཞུགས་ཧྲོཿ

Riding with two legs in the warrior stance;

ཡེ་ཤེས་མེ་དཔུང་འབར་བའི་སྟོང་ན་གསལ་ཧྲོཿ

Visualize in the midst of the blazing flame of wisdom;

ངོ་བོ་ཞིང་སྐང་ལྷ་སྐྱའི་དབྱིངས་སུ་དག་ཧྲོཿ

Free from defilements with the divine figures of the Buddha-field;

རང་བཞིན་སྐྱ་གཤམས་ཐམས་ཅད་སྐྱགས་སུ་རྫོགས་ཧྲོཿ

The nature of all sound complete in the words of the mantra;

སྐྱགས་རྗེ་དྲན་རྟོག་ཚེས་ཉིད་ངང་དུ་སྐྱིན་ཧྲོཿ

Compassion and thought processes ripened in dharmata;

ཀུན་བཟང་སྐྱུན་གྲུབ་རོལ་བས་གཟུངས་སྐྱགས་བརྒྱའུ་ཧྲོཿ

Recite the mantra through the spontaneous display of Samantabhadra;

༄༅། །ཨོ་ལྷོ་རྒྱ་རིན་པོ་ཆེའི་གསོལ་འདེབས་བསམ་པ་ལྷུན་འགྲུབ་མ་བཞུགས་སོཾ།

A Prayer to the Precious Guru from Uḍḍiyāna That Spontaneously Fulfils All Wishes

revealed by Jigme Nüden Dorje

ཨོ་མ་ཧོཾ།

emaho
Emaho!

དག་པའི་ཞིང་མཚོག་ལྷོ་རུབ་དཔལ་རི་ནཾ།

dakpé zhing chok lhonub palri na

On the Glorious Mountain in the southwest, the supreme pure realm,

རྒྱལ་བ་ཀུན་འདུས་གུ་རུ་པདྨ་འབྲུང་ཾ།

gyalwa kündü guru pema jung

You are Guru Padmākara, embodiment of all the Victors.

ད་ལྟ་དུས་ངན་སྟིགས་མའི་སྐྱེ་འགོ་ལཾ།

danta dü ngen nyikmé kyendro la

Please heed my prayers and look kindly on the beings

བྱུགས་རྗེས་གཟིགས་ནས་བདག་ལ་དགོངས་སུ་གསོལ་ཾ།

tukjé zik né dak la gong su sol

Of this degenerate age, this darkest of times!

སྐྱི་གཙུག་ཉི་ཟླ་པདྨ་འཇམ་གཏན་སྟེང་དུཾ།

chitsuk nyida pemé den tengdu

Upon the sun, moon, and lotus seat at my crown

ཙ་བའི་སླ་མ་ཨོ་ལྷོ་རྒྱ་རིན་པོ་ཆེཾ།

tsawé lama orgyen rinpoche

You are my root teacher, Precious Guru of Uḍḍiyāna,

བཀའ་བརྒྱུད་སླ་མ་རྣམས་ཀྱི་འཁོར་གྱིས་བསྐོར་ཾ།

kagyü lama nam kyi khor gyi kor

Surrounded by the masters of the oral lineages.

གསོལ་བ་འདེབས་སོ་ལས་ངན་དག་པར་མཛོད་ཾ།

solwa deb so lé ngen dakpar dzö

To you I pray: purify my evil karma!

བསམ་པ་ལྷན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་རྫོབསེ།

sampa lhün gyi drubpar jingyi lob

Grant your blessing, so all my wishes be spontaneously fulfilled!

ཤར་ཕྱོགས་ལྷ་ན་སྤྱག་པའི་ཕོ་བྲང་ནསེ།

sharchok ta na dukpé podrang né

In the eastern palace of Beautiful to Behold,

སངས་རྒྱས་སྤྲུལ་སྤོམ་རྒྱན་རིན་པོ་ཆེེ།

sangye men la orgyen rinpoche

You are the Medicine Buddha, Precious Guru of Uḍḍiyāna,

སྤྲུལ་སྤོམ་མཆེད་བརྒྱུད་རིག་འཛིན་འཁོར་གྱིས་བསྐྱོརེ།

men la ché gyé rigdzin khor gyi kor

Surrounded by the Eight Lordly Physicians with their retinues of vidyādhara.

གསོལ་བ་འདེབས་སོ་ནད་རིགས་ཞི་བར་མཛོདེ།

solwa deb so né rik zhiwar dzö

To you I pray: pacify every type of illness!

བསམ་པ་ལྷན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་རྫོབསེ།

sampa lhün gyi drubpar jingyi lob

Grant your blessing, so all my wishes be spontaneously fulfilled!

ཡེ་ཤེས་མེ་རུ་འབར་བའི་ཕོ་བྲང་ནསེ།

yeshe mé ru barwé podrang né

In the palace of Wisdom Fire Ablaze,

ཆེ་མཚོག་ཉེ་རུ་ཨོ་རྒྱན་རིན་པོ་ཆེེ།

chemchok heru orgyen rinpoche

You are the Most Supreme Heruka, Precious Guru of Uḍḍiyāna,

ཡི་དམ་ཁྲོ་བོ་ཁྲོ་མོའི་འཁོར་གྱིས་བསྐྱོརེ།

yidam trowo tromö khor gyi kor

Surrounded by fierce male and female deities.

གསོལ་བ་འདེབས་སོ་དངོས་གྲུབ་སྤྱལ་ཏུ་གསོལེ།

solwa deb so ngödrub tsal tu sol

To you I pray: bestow the siddhis!

བསམ་པ་ལྷུན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་སློབསེ།

sampa lhün gyi drubpar jingyi lob

Grant your blessing, so all my wishes be spontaneously fulfilled!

མཁའ་སྐྱོད་དག་པ་འོད་ལྗང་པོ་བྲང་ནསེ།

khachö dakpa ö ngé podrang né

In the palace of fivefold light, celestial and pure,

མཁའ་འགྲོའི་གཙོ་བོ་ཨོ་རྒྱན་རིན་པོ་ཆེ།

khandrö tsowo orgyen rinpoche

You are the Lord of Dākinīs, Precious Guru of Uḍḍiyāna,

ཡེ་ཤེས་འཇིག་རྟེན་རྒྱ་གཞི་འཁོར་གྱིས་བསྐོརེ།

yeshe jikten daki khor gyi kor

Surrounded by ḍākinīs of wisdom and the world.

གསོལ་བ་འདེབས་སོ་ཕྱི་ནང་བར་ཆད་སོལེ།

solwa deb so chi nang barché sol

To you I pray: dispel all obstacles, outer and inner!

བསམ་པ་ལྷུན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་སློབསེ།

sampa lhün gyi drubpar jingyi lob

Grant your blessing, so all my wishes be spontaneously fulfilled!

དགའ་བགའ་གས་གདུག་པ་བསྐྱོལ་བའི་ཁྱི་སྟེང་ནེ།

dragek dukpa nolwé tri teng na

On a throne of evil foes and forces suppressed,

ཚོས་སྐྱོང་གཙོ་བོ་ཨོ་རྒྱན་རིན་པོ་ཆེ།

chökyong tsowo orgyen rinpoche

You are the Lord of Protectors, Precious Guru of Uḍḍiyāna,

ཡེ་ཤེས་འཇིག་རྟེན་ཚོས་སྐྱོང་འཁོར་གྱིས་བསྐོརེ།

yeshe jikten chökyong khor gyi kor

Surrounded by dharma protectors, wisdom and worldly.

གསོལ་བ་འདེབས་སོ་དུས་ཀྱི་གཡོ་འཁྲུགས་སྒྲོགེ།

solwa deb so dü kyi yo truk dok

To you I pray: put a halt to the troubles and strife of this age!

བསམ་པ་ལྷུན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས།

sampa lhün gyi drubpar jingyi lob

Grant your blessing, so all my wishes be spontaneously fulfilled!

མི་འགྲུར་རིན་ཆེན་གཏེར་གྱི་ཕོ་བྲང་ནས།

mingyur rinchen ter gyi podrang né

In the palace of Ever-Precious Treasure,

དངོས་གྲུབ་འབྲུང་གནས་ཨོ་རྒྱན་རིན་པོ་ཆེ།

ngödrub jungné orgyen rinpoche

You are the Fount of Siddhi, Precious Guru of Uḍḍiyāna,

འོ་རྩ་ལྷ་གཏེར་བདག་རྣམས་ཀྱི་འཁོར་གྱིས་བསྐོར།

norlha terdak nam kyi khor gyi kor

Surrounded by wealth deities and treasure lords.

གསོལ་བ་འདེབས་སོ་དངོས་གྲུབ་ཆར་ལྷར་ཕོབ།

solwa deb so ngödrub char tar pob

To you I pray: shower down a rain of siddhis!

བསམ་པ་ལྷུན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས།

sampa lhün gyi drubpar jingyi lob

Grant your blessing, so all my wishes be spontaneously fulfilled!

ཁ་བའི་ཡུལ་ལྗོངས་བོད་ཀྱི་ཞིང་ཁམས་ན།

khawé yul jong bö kyi zhingkhām na

In the realm of Tibet, the Land of Snows,

ལྷ་སྲིན་དམ་འདོགས་ཨོ་རྒྱན་རིན་པོ་ཆེ།

lhasin dam dok orgyen rinpoche

You are the Binder of Demons, Precious Guru of Uḍḍiyāna,

བཀའ་སྲུང་སྟེ་བརྒྱད་གཞི་བདག་འཁོར་གྱིས་བསྐོར།

kasung dé gyé zhidak khor gyi kor

Surrounded by eight commanded ones and lords of the earth.

གསོལ་བ་འདེབས་སོ་མཐའ་ཡི་དམག་དཔུང་ལློག།

solwa deb so ta yi makpung dok

To you I pray: repel the armies at our borders!



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LOTSAWA HOUSE

DHARMA. ON THE HOUSE.

**The Torch of Universal Goodness:
A Prayer of Aspiration for World Peace**

**Tibetan title: ‘dzam ling zhi bde’i smon lam kun bzang sgron me
by Khenchen Lama Pelgyeypa Dorjé Rinpoche**

NAMO GURU PADMAKARĀYE

Homage to Guru Padmakara, the Lotus Born Master.

1.

ch’ok dü gyelwa kün gi yéshey ku

The Wisdom Form of the Victorious Ones throughout all directions and times,

pelden dzokpai sanggyay payma kyey

The glorious Perfect Buddha born from a lotus;

guru yidshyin norbu sölwa dep

I make prayers of supplication to Guru Padmasambhava, the wish-fulfilling jewel:

dzamling shyidé jungwar jingyii lob

Grant your blessings that peace and happiness rise forth in the world.

2.

naysum khandro gyamts’oi t’ukjé dang

Through the compassion of the ocean of Dākinīs of the three abodes,[1]

düsum sanggyay kün gyi jinlap kyii

And the blessings of all Buddhas throughout the three times,[2]

khamsum khorwa khyampai drowa kün

May all living beings, wandering in Saṃsāra’s three realms,[3]

künzang shyidei pel la chödpar shok

Experience universal goodness, the glory of peace and happiness.

3.

ch'inöd dakpa zangdok pelrir jel

Encountering the outer environment, purified, as the Glorious Copper-Colored Mountain[4],

nangchüd dzokpai rigdzin gyelsar ch'in

The inner inhabitants, perfected, reach the Citadel of the Vidyādhara, Holders of Intrinsic Awareness;

sangch'en mindröl yéshey lamai ngang

Within the state of the Guru as Timeless Awareness[5], the great secret of ripening and liberation,

dro kün ch'amchik sanggyay nyur t'op shok

May all living beings, altogether as one, swiftly attain Buddhahood.

Colophon: So it was that on the third day of the waxing period during the light phase of the lunar cycle, in the Water Rabbit Year, this was written by Rigdzin Lama Pelgyeypa Dorjé, the vagabond who has acquired sovereign mastery over the treasury of inexhaustible recollection and eloquence, in response to the spoken requests of Jétsünma Tséten Payma, or Payma Khandro, which were made from Bodhgaya in India, the supreme holy site where the one thousand Buddhas of this Eon of Excellence will attain Buddhahood, as well as from before the Great Stūpa of Jarung Khashor in Nepal, which was built by the siblings of Guru Padmasambhava, the wish-fulfilling jewel (in their previous lifetimes as brothers). This, a prayer of aspiration composed of whatever spontaneously arose to mind, is offered up as a wish for peace and happiness in this world. May it be a precious wish-fulfilling jewel of power, granting whatever is imagined; one which arises through the signs of virtue from all-pervasive Enlightened Activity and its spontaneous achievement of living beings' welfare. Thus do I pray from the land of the sublime mountain, in Ewam Samdzin Ling.

On February 2nd, 2023, which falls on White Friday, the day of my life force, I offer this up with devotion.

[1] The Dākinīs of the three abodes or three worlds. The three abodes (gnas gsum) are the subterranean abode beneath the ground, the terrestrial abode on ground level, and the celestial abode in the sky. These are related to Enlightened Body, Speech and Mind, and to the Three Kāyas or Three Bodies of Buddhahood.

[2] Past, present and future.

[3] The form realm, the formless realm and the desire realm. [4] The pure realm or pure land of Padmasambhava.

[5] Or “the teacher as primordial wisdom” (ye shes bla ma).

༄༅། །སྒྲུང་སྤྱིད་དབང་དུ་སྒྱུད་པའི་གསོལ་འདེབས་བྱིན་རྒྱལ་སྤྱིན་ཆེན་བཞུགས་སོ། །

Wangdü: The Great Cloud of Blessings

The Prayer Which Magnetizes All That Appears and Exists

by Mipham Rinpoche

ཨོ་ཨུཎྲུ་ཧྲི་ཧྲིཾ

om ah hung hrih

Oṃ aḥ hūṃ hriḥ!

བདེ་ཆེན་འབར་བ་དབང་གི་ཕོ་བྲང་དུ། །

dechen barwa wang gi podrang du

In the palace of power, the blazing of great bliss,

བདེ་སྟོང་སོ་སོར་རྟོག་པའི་ཡེ་ཤེས་སྐུ། །

detong sosor tokpé yeshe ku

Are the embodiments of the wisdom of discernment, union of bliss and emptiness:

མ་ཆགས་བདེ་ལྡན་པ་རྣམས་འདི་རང་བཞིན་ལས། །

machak deden pemé rangzhin lé

Each on a lotus, its nature bliss free from all attachment,

དོ་རྗེ་ཉི་མ་སྒྲུང་བ་ཆེན་པོའི་དཔལ། །

dorjé nyima nangwa chenpö pal

And the splendour of a great, illuminating vajra sun—

ཚོས་སྐུ་སྒྲུང་བ་མཐའ་ཡས་དོ་རྗེ་ཚོས། །

chöku nangwa tayé dorjé chö

Dharmakāya Amitābha and Vajradharma,

འཇིག་རྟེན་དབང་ཕུག་ཕུགས་རྗེས་རྗེས་ཆགས་གཟུགས། །

jikten wangchuk tukjé jechak zuk

Avalokiteśvara, Lord of the World, the very manifestation of compassion,

པདྨ་རྒྱལ་པོས་འཁོར་འདས་མངའ་དབང་བསྐྱུར། །

pema gyalpö khordé ngawang gyur

Padma Gyalpo, all of saṃsāra and nirvāṇa beneath your control,

སྒྲུང་སྤྱིད་བྱིལ་གཞོན་དབང་ཆེན་ཉེ་རུ་ཀ། །

nangsi zilnön wangchen heruka

Powerful heruka, subjugator of all that appears and exists,

གསང་བ་ཡེ་ཤེས་བཟོ་ལྷ་ར་ཉི། །
sangwa yeshe benza varahi
'Secret Wisdom' (*Guhyajñāna*) and Vajravārāhī,

བདེ་མཚོག་འདོད་པའི་རྒྱལ་པོ་བདེ་ཚེན་གཉེར། །
demchok döpé gyalpo dechen ter
Döpé Gyalpo, King of Desire, ecstasy supreme, source of the wisdom of great bliss,

མ་ལུས་སྐྱེ་རྒྱུ་ཡིད་འཕྲོག་རིག་བྱེད་མ། །
malü kyegü yitrok rikjema
Kurukullā, who captivates the mind of every living being without exception,

མཚོག་ཐུན་ཕྱག་རྒྱུ་དབང་ཕྱག་བདེ་སྟོང་གར། །
choktün chakgyé wangchuk detong gar
Masters and mistresses of supreme and ordinary mudrās, dancing in bliss and emptiness,

དབང་མཛད་དོ་རྗེ་དཔའ་པོ་རྒྱའི་ཚོགས། །
wangdzé dorjé pawo daki tsok
Hosts of vajra ḍākas and ḍākinīs attract and magnetize.

སྤང་སྟོང་མཉམ་པ་ཚེན་པོའི་ངང་ཉིད་དུ། །
nangtong nyampa chenpö ngang nyi du
Remaining always within the state of great equality of appearance and emptiness,

དོ་རྗེ་སྐྱེ་ཡི་གར་གྱིས་སྲིད་གསུམ་གཡོ། །
dorjé ku yi gar gyi si sum yo
With the dance of your vajra body, you cause the three planes of existence to tremble;

འགག་མེད་གསུང་གི་བཞད་སྐྱས་ཁམས་གསུམ་འགྲུགས། །
gakmé sung gi zhé dré kham sum guk
With the sound of your laughter, your unceasing enlightened speech, you draw in the three worlds;

འོད་ཟེར་དམར་པོས་འཁོར་འདས་ཡོངས་ལ་བྱབ། །
özer marpö khordé yong la khyab
Rays of red light burst out to fill all of saṃsāra and nirvāṇa

སྲིད་ཞིའི་དངས་བཅུད་གཡོ་ཞིང་སྤྱད་པར་བྱེད། །
sizhi dangchü yo zhing düparjé
And cause the vital essence of conditioned existence and ultimate peace to vibrate and be gathered in.

དོ་རྗེ་ཆགས་པ་ཚེན་པོའི་སྤྱགས་གྱིས་ནི། །
dorjé chakpa chenpö tuk kyi ni
With your enlightened mind of great vajra passion,

ནམ་གཉིས་དངོས་གྲུབ་འདོད་དགུའི་མཚོག་སྐྱེལ་ཞིང་། །

nam nyi ngödrub dö gü chok tsol zhing

You grant the supreme of all things desired—the two kinds of siddhis;

དོ་རྗེ་ལྷགས་ཀྱི་ཞགས་པ་ཆེན་པོ་ཡིས། །

dorjé chakkyu zhakpa chenpo yi

And with your great vajra hooks and lassos

སྐྱང་སྲིད་བདེ་བ་ཆེན་པོར་སྦྲུམ་བྱེད་པ། །

nangsi dewa chenpor domjeba

You bind the world of appearance and existence in great bliss.

མཐའ་ཡས་སྐྱུ་འཕྲུལ་བྱ་བའི་རོལ་གར་ཅན། །

tayé gyutrul drawé rolgarchen

Dancers in the play of the limitless net of illusion,

ཉིལ་གྱི་གོང་བུ་ཕྱེ་བ་བཞིན་བཞུགས་པའི། །

til gyi gongbu chewa zhin zhukpé

Who fill space to overflowing, like a vast outpouring of sesame seeds,

རབ་འབྱམས་རྩ་གསུམ་དབང་གི་ལྷ་ཚོགས་ལ། །

rabjam tsa sum wang gi lhatsok la

Vast array of the Three Roots, hosts of magnetizing deities,

གུས་པས་གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་སྦྱོབས། །

gü pé solwa deb so jingyi lob

In devotion we pray to you: inspire us with your blessings,

མཚོག་སྐྱུན་དངོས་གྲུབ་འདོད་དགུའི་དཔལ་མཐའ་དག། །

choktün ngödrub dö gü pal tadak

Grant us attainments, ordinary and supreme, and so the siddhi

ཐོགས་མེད་དབང་དུ་བྱེད་པའི་དངོས་གྲུབ་སྐྱེལ། །

tokmé wang du jepé ngödrub tsol

Of magnetizing, without obstruction, whatever we desire!

ཅེས་པའང་རབ་ཚེས་ས་ཡོས་ལྷ་ ། ཚེས་ ༡ ལ་རྗེ་མིང་པས་སྦྱེལ་བ། གསོལ་བ་བཏབ་ན་གང་ཟག་སྐྱུ་ཡང་རུང་སྟེ་
དབང་གི་ལས་ཀྱང་རྗེ་ལྷ་ར་བསམ་པ་བཞིན་འགྲུབ་པར་གདོན་མི་ཟེེ། །དར་དམར་ལ་བྲིས་ཏེ་ཕྱར་བའམ། མེ་རླུང་ལ་འཁོར་
ལོ་བྱས་ཀྱང་འགྲུབ་བོ། །མཁྲུ་ལོ། །

This was composed on the first day of the seventh month of the Earth Hare year (1879) by one named Dhīh. Anyone who prays in this way will, without any doubt, accomplish all magnetizing activities exactly according to their wishes. This prayer may be written on red flags and flown in the air, or used in prayer wheels powered by heat or wind. Maṅgalaṃ!

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Source: mi pham rgya mtsho. "snang srid dbang du sdud pa'i gsol 'debs byin rlabs sprin chen/" in *gsung 'bum/_mi pham rgya mtsho*. 32 vols. Chengdu: [gangs can rig gzhung dpe rnying myur skyobs lhan tshogs], 2007. Vol. 32: 193–194

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LOTSAWA HOUSE

DHARMA. ON THE HOUSE.