

DAILY TREASURE MEDITATION

FOUR ROOTS PRACTICE



H.H. KHENCHEN LAMA RINPOCHE

Table of Contents

Part I - Preliminaries

Introduction, Refuge and Bodhicitta	p 2
Tashi Gyepa - The Verses of the Eight Auspicious Noble Ones.....	p 3
Wang Du - The Great Cloud of Blessings: The Prayer That Magnetizes All that Appears and All that Exists.....	p 4
Seven Line Prayer and Ngondro	p 5
Eight Branch Prayer	p 8

Part II - Rigpa Guru Yoga with Four Roots Inside

Nature of Phenomena Prayer	p 9
Rigpa Guru Yoga	p 10
Mantra of the Four Roots	p 11

Part III - Dedication

Brief Dedication.....	p 10
Long Life Prayers.....	p 11
Prayer of Aspiration for World Peace	p 13
Post-Meditation Prayer.....	p 14

Appendix

Yidam Practice

I. Amitabha Sadhana	p 15
II. Dorje Gotrap Sadhana	p 16
III. Manjushri Sadhana	p 17

Dakini Practice

IV. The Twenty One Praises to Tara	p 19
--	------

Dharmapala Practice

V. King Gesar.....	p 23
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Daily Treasure Meditation
Four Roots Practice in Three Parts
By HH Khenchen Lama Palgyepa Dorjee Rinpoche

“In this daily practice, first, you do the Blessing Mantra three times. Then take refuge, bodhicitta, and the Seven Line Prayer. Then Ngondro. Then Rigpa Guru Yoga. Then Mantra of Guru Rinpoche. Then Amitabha, Dorje Gotrab, Manjushri, Tara, and King Gesar. This is very good for you. If you have time, do the sadhanas. If you do not have much time, then just do the mantras. Then at the end, dedication. If you have time, do a long dedication. If you do not have much time, then do a short dedication. Inner Blessing, Khenchen Lama.”

Mantra Recitation and the Four Nails
Instructions by Khenchen Lama Rinpoche
based on the commentary by Patrul Rinpoche

As you recite the mantras for each of the four roots, apply “The Four Crucial Nails of the Mahayoga Generation Stage” (Mahayoga gi kyerim gi gen gi Ter Zhi), also called “The Four Stakes that Bind the Life-Force,” thus purifying body, speech, mind and activities. You may apply the four nails sequentially, alternating your focus until you are able to apply them simultaneously.

1. Body - “The Nail of Contemplation of the Deity”

Visualize the yidam deity as oneself or outside of oneself. This is a form of shamata with object, in which the object is the visualization. Do not think of anything else.

2. Speech - “The Nail of the Heart Essence Mantra”

Recite the mantra without thinking of anything else. This is a form of shamata with object, in which the object is the reverberating mantra itself.

3. Mind - “The Nail of Unchanging Intention”

Rest in the nature of mind without elaboration. Simply rest in buddha nature as you recite.

4. Activity - “The Nail of Enlightened Activity of Emanating and Absorbing”

From your heart chakra, make offerings to all Buddhas and bless all beings that they attain liberation. Blessings and offerings such as light, mantras, the syllable HUNG, swords, or mudras go and come back from your heart as you recite.

Note: Words in italics are explanatory and don’t need to be recited.

Blessing Mantra of Enhancing Merit

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

Part I: Preliminary Prayers

Take Refuge

In the supreme Buddha, dharma, and assembly,
I take refuge until attaining enlightenment.
Through the merit of practicing generosity and so on,
May I attain buddhahood in order to benefit beings. (3X)

Arouse Bodhichitta; The Four 4 Immeasurables

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 that is free from sorrow.
May they rest in equanimity, free from attachment and aversion. (3X)

Tashi Gyepa - The Verses of the Eight Auspicious Noble Ones - By Mipham Rinpoche
It is very important to recite this once before starting any activity; whatever the project, it will work out exactly as you wish.

Om! Homage to the Buddha, Dharma and Noble Sangha – All that dwell in the
auspicious realms of the ten directions,
Where appearance and existence is completely pure, its nature spontaneously perfect,
may everything be auspicious for us all.

King of Lamps, Steadfast Powerful One Whose Vision Fulfills All Aims, Glorious
Ornament of Love, Sacred Splendour Renowned for Virtue,
The One Whose Concern for All Brings Universal Renown, Glorious One Renowned as
Mount Meru in Eminence and Might,
Glorious One Renowned as Caring for All Sentient Beings, Glorious One Renowned as
Most Powerful in Satisfying Wishes—

Homage to you, the Eight Sugatas, merely hearing your names increases
auspiciousness and success.

Youthful Manjushri, glorious Vajrapani, Lord Avalokiteshvara, protector Maitreya,
Kshitigarbha, Sarvanivaranavishkambin, Akashagarbha, and Samantabhadra noblest of
all—

Utpala flower, vajra, white lotus, naga-tree, jewel, moon, sword and sun –
Gracefully holding your emblems, and supreme in granting auspiciousness and success,
homage to you, the Eight Bodhisattvas.

The most precious umbrella, the auspicious golden fishes, the wish-fulfilling vase of
goodness, the exquisite kamala flower,
The conch of fame and glory, the glorious knot of prosperity, the eternal banner of victory
and the all-powerful wheel:

Holding these eight most precious emblems are the creators of delight, making offerings
to the buddhas of all directions and times.

Homage to you, the Eight Auspicious Goddesses – Beauty, Garlands, Song, Dance,
Flowers, Incense, Light and Perfume – merely thinking of you makes success grow more
and more!

Mighty Brahma, Shiva and Vishnu, Indra the thousand-eyed, the kings Dhritirashtra,
Virudhaka, Virupaksha the lord of Nagas and Vaishravana – each one holding your
divine emblem:

Wheel, trident, lance, vajra, vina, sword, stupa and banner of victory. –

Homage to you, the Eight Guardians of the World, who make auspiciousness and
positivity grow in the three realms.

With all obstacles and harmful influences pacified, may the work we are now about to
begin

Meet with ever-growing fulfillment and success, and bring good fortune, prosperity,
happiness and peace.

Wang Du - The Great Cloud of Blessings: The Prayer That Magnetizes All that Appears and All that Exists by Mipham Rinpoche

Om Ah Hung Hrih!

In the palace of power, the blazing of great bliss,
are the embodiments of the wisdom of discernment, union of bliss and emptiness:
Each on a lotus, its nature bliss free from all attachment,
and the splendor of a great, illuminating vajra sun –

Dharmakaya Amitabha and Vajradharma,
Avalokiteshvara, Lord of the World, the very manifestation of compassion,

Padma Gyalpo, all of samsara and nirvana beneath your control,
Powerful Heruka, subjugator of all that appears and exists,

Sangwa Yeshe (*Secret Wisdom*) and Vajravarahi,
Dope Gyalpo, King of Desire, ecstasy supreme, source of the wisdom of great bliss,

Kurukulla, who captivates the mind of every living being without exception,
masters and mistresses of supreme and ordinary mudras, dancing in bliss and emptiness,

Hosts of vajra dakas and dakinis attract and magnetize.
Remaining always within the state of great equality of appearance and emptiness,

With the sound of your laughter, your unceasing enlightened speech,
you draw in the three worlds;

Rays of red light burst out to fill all of samsara and nirvana
and cause the vital essence of conditioned existence and ultimate peace to vibrate and be
gathered in.

With your enlightened mind of great vajra passion,
you grant the supreme of all things desired – the two kinds of siddhis;

And with your great vajra hooks and lassos,
you bind the world of appearance and existence in great bliss.

Dancers in the play of the limitless net of illusion,
who fill space to overflowing, like a vast outpouring of sesame seeds,

Vast array of the Three Roots, hosts of magnetizing deities,
in devotion we pray to you, inspire us with your blessings,

Grant us attainments, ordinary and supreme,
and so the siddhi of magnetizing, without obstruction, whatever we desire.

Seven Line Prayer (3x)

HUNG

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

Ngondro

*The Preliminary Practice called the Heart Essence of an Awakened Being
by Khenchen Lama Rinpoche*

Oh Lama, think of me! (3X)

Paying homage to the Three Jewels and deities of Three Roots, (*Lama, Yidam & Dakini*)
Reflecting on the difficulty of obtaining human life, on impermanence and death,
And on the sufferings of cyclic existence and the consequences of karma and its results,
Bless me that I may feel these certainties, my guru!

Homage to the guru!

Until enlightenment, I and other beings
Take refuge in the Three Jewels,
In order that all beings attain buddhahood,
May I arouse aspiration, application, and absolute bodhicitta!

AH!

Right upon the crown of my head, seated on the disk of moon and lotus,
Guru Vajrasattva with consort appears vividly,
A continuous stream of amrita flows from the mantra at the heart center,
Purifying all evil deeds and obscurations.

Recite the Hundred Syllables:

OM VAJRA SATTVA SAMAYA MANU PALAYA
VAJRA SATTVA TENOPA TISTRA DRIDHO MEBHAVA
SUTO KHAYO MEBHAVA SUPO KHAYO MEBHAVA
ANU RAKTO MEBHAVA SARVA SIDDHI ME PRA YATTSHA
SARVA KARMA SUTSA ME TSITTAM SHRI YANG KURU HUNG HA HA HA HA HO
BHAGAVAN SARVA TATHAGATA
VAJRA MA ME MUN TSA VAJRI BHAVA MAHA SAMAYA SATTVA AH!

Vajrasattva dissolves in the form of light into oneself,

OM VAJRA SATO AH! (*Repeat as many times as you can.*)

OM AH HUNG HRI!

The three Buddha bodies, buddhafield and wealths;
and the three secrets and clouds of offerings emanated by Buddha Samantabhadra,
Offer with all faith and respect to the Three Jewels and The Three Roots,
Bestow supreme and common siddhis of the three doors (*body, speech, and mind*).

OM AH HUNG GURU DEWA DAKINI SAPARIWARA RATNA MANDALA PUDZA
MEGHA AH HUNG!

The dimensions of five lights in the sky before me,
Root Guru Padma Jungney, the Lotus Born,
Surrounded by the vidyadharas (*knowledge holders*) of the three transmissions like an
ocean,
Appears vividly as the essential embodiment of all objects of refuge.

Apply oneself in reciting the Seven Line Prayer and Vajra Guru Mantra:

The Seven Line Prayer of Guru Rinpoche

HUNG

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

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG!

At the end,
From the three syllables (*om ah hung*) of the guru's three abodes (*head-body, throat-speech and heart-mind*)
Emanate the three white, red and blue rays;

Receive the blessings, empowerments and accomplishments,
Transforming inseparably into the light of the guru,
Offering all the virtuous qualities accumulated from the three times to the victorious ones
and dedicating them to all beings.

*Thus! As requested by Kunzang Choden through skype, On the 10th day of 2nd Lunar
Month of the sacred Fire Monkey Year, spontaneously, I Rigdzin Palgyepa Dorjee has
said and may it be virtuous!*

Translated by Shri Amaho

Eight Branch Prayer (Alternative to ngondro for abbreviated practice)

To the vajra master and glorious buddhas of the three times, homage!
Respectfully approaching the field of the Three Jewels with our minds free of duality, we take
refuge.

Riches, actual and visualized, please accept these pure offerings.

The dualistic forces of obstruction impeding the river of attainment, and all downfalls, we
confess them without exception.

Throughout the ten directions, in the Dharma purified of the three spheres, with conduct free of
attachment, we rejoice.

Unstained by the four extreme views, we arouse the complete and perfect bodhicitta spirit of
awakening.

To the Sugata and bodhisattvas, free from the three spheres of conceptualization, we offer
ourselves.

Having gathered all virtues accomplished in past lifetimes, to sublime awakening, we dedicate
them.

Three-Kaya Mandala Offering

OM AH HUNG HRI

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 MEGHA SAMUDRA
SAP'ARANA SAMAYE AH HUNG

Part II: Rigpa Guru Yoga with the Yidam, Dakini, Dharmapala “inside”

Nature of Phenomena Prayer

Do this towards all you see:

Outside, inside, environment and beings, all things
While 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 after-thought, 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.

Rigpa Guru Yoga

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
JYA NA RAK CHA 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 buddha fields and sentient beings as buddhas,
Everything is the blessing of wisdom.
JYA NA AH WE SHA YA PHEM

AH, 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 meditation.
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 BENZA GURU PADMA SIDDHI HUNG (100X)
(For abbreviated individual practice, do 100X Vajra Guru Mantra, Yidam Mantra, Tara Mantra and King Gesar Mantra. For abbreviated group practice, complete 21 together, and then complete 80 later individually for each mantra)

Amitabha Mantra (see appendix I for full sadhana)

OM AMI DEWA AYU SIDDHI HUNG HRIH

Dorje Gotrap Mantra (see appendix II for full sadhana)

OM PEMA SHAWARI PHAT NENPAR ZHIG NANGA NEN TAYATHA SARWA WIRITE
HANA HANA BENZAR NA RAKSHA RAKSHA SOHA

Manjushri Mantra (see appendix III for full sadhana)

OM AH RA PA TSA NA DHI

Tara Mantra (see appendix IV for The Twenty-One Praises to Tara)

OM TARE TUTTARE TURE SOHA

King Gesar Mantra (see appendix V for full sadhana)

OM GURU MANI RADZA SIDDHI HUNG (*short mantra*)

Or

OM AH HUNG BENZA MAHA GURU MANI RADZA SARVA SIDDHI PALA HUNG

Then, rest in nature.

Part III: Dedication & Long-life Prayers

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.

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!

By this merit, by the nature of complete omniscience itself,
And the total defeat of all negativity,
from the turbulent waves of birth, old age, sickness and death,
May all beings be liberated from the ocean of existence.
Just as heroic all-seeing Manjushri and Samantabhadra know how to do,
So too, shall I do, by following and training like them, thus I dedicate all virtue.
Since all victorious ones abiding in the three times praise dedication as being supreme,
For the sake of noble conduct, I myself thoroughly dedicate these seeds of happiness.

Long Life Prayer for HH 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!

Long Life Prayer for HH Khenchen Lama Rinpoche by Chodpa Lama Tashi Dorjee

In the dharmadhatu appearing as Amitabha,
In the sambhogakaya form as wisdom Buddha Manjushri,
Padmasambhava's heart son Sangye Yeshe,
Incarnated as Padma Dagngag Lingpa in your previous life
And Palgyepa 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!

Long Life Prayer for All Gurus

May all the gurus have good health.
May their lives be long and excellent in every way.
May their enlightened activities flourish.
May we be blessed to never be separate from the guru.

*The Torch of Universal Goodness:
A Prayer of Aspiration for World Peace
By Khenchen Lama Palgyepa Dorjee Rinpoche*

Homage to Guru Padmakara, the Lotus-born Master!
(*Namo Guru Padmakaraye*)

I

The wisdom form of the victorious ones throughout all directions and times,
The glorious perfect buddha born from a lotus;
I make prayers of supplication to Guru Padmasambhava, the wish-fulfilling jewel:
Grant your blessings that peace and happiness rise forth in the world!

II

Through the compassion of the ocean of dakinis of the three abodes,
And the blessings of all buddhas throughout the three times,
May all living beings, wandering in samsara's three realms,
Experience universal goodness, the glory of peace, and happiness.

III

Encountering the outer environment, purified, as the glorious Copper-Colored Mountain,
The inner inhabitants, perfected, reach the citadel of the vidyadharas, holders of intrinsic
awareness;
Within the state of the guru as timeless awareness (*yeshe lama*), the great secret of ripening
and liberation,
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 Pelgyepa 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.

Bodhichitta, the excellent and precious mind,
Where is unborn may it arise, where is born may it not decline,
but ever increase, higher and higher!

- *Shantideva*

Post Meditation Prayer

The thorough immersion in the displays of kayas and yeshe,
is the state where appearance, sound, and awareness are deity, mantra and dharmakaya.

Through the spiritual training in profound and secret great yoga,
may I attain one taste in the sphere of inseparability that is enlightened mind.

In all of my lifetimes, may I never separate from the genuine guru.
Enjoying the glory of the sublime Dharma,

And perfecting the precious qualities of the stages and paths,
may I quickly attain the state of the glorious guru.

As you wish, end with a few repetitions of a melodic chant of Vajra Guru Mantra or Mani Mantra

OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

OM MANI PADME HUNG HRI

Appendix I: Amitabha Sadhana

*The Swift Path to Great Bliss — A Sadhana of Amitabha, Buddha of Limitless Light
Revealed by Tertön Sogyal*

*I prostrate to Amitabha, the Buddha of Limitless Light!
For this sadhana of Amitabha, first take refuge and generate bodhicitta, then practice the
following visualization and recitation:*

While experiencing the emptiness nature of all phenomena,
I meditate on all-pervasive loving compassion.
Within that state of emptiness and compassion,
All that appears and exists is the pure realm of great bliss. In its center,
Upon a lotus and moon disc seat, my own awareness is the syllable HRIH.
From it light radiates out, accomplishing the twofold benefit — for myself and others.
I am transformed into the Bhagavan, the transcendent accomplished conqueror,
Amitabha, Buddha of Limitless Light, red in color,
With one face and two hands, resting in the mudra of equanimity,
Holding an alms bowl filled with nectar.
His two legs are in the posture of immutability.
His enlightened body wears the three dharma robes.
With major and minor marks, he is utterly perfect,
Supreme embodiment of the buddas' five kayas,
Appearing yet devoid of inherent nature.
At his heart, upon a moon disc, is a red syllable HRIH,
Encircled by the mantra in a clockwise direction,
Radiating light. All the sugatas, just as visualized,
Are invited and dissolve into the visualization.
DZA HUNG BAM HO
Light radiates from the mantra, bringing twofold benefit—for self and others.
All forms that appear are pure as Amitabha;
All that resounds is in essence the sound of mantra;
All thoughts, all concepts are pure as the five wisdoms.
In the state of great bliss, I recite the mantra:
OM AMI DEWA AYU SIDDHI HUNG HRIH

*By reciting this eleven-syllable root mantra three hundred thousand times, you will attain
accomplishments.*

*Then rest, without visualizing the appearance of the deity. Follow this with dedication and
aspiration prayers.*

*This practice will dispel untimely death in this life and lead you in future along the path of great
bliss and liberation. So, fortunate ones, take it to heart. Samaya.*

*This was deciphered from the yellow scrolls of Lerab Lingpa's treasure text by Gyalwang
Thubten Gyatso.*

Appendix II: Dorje Gotrap Sadhana

*The Means of Accomplishment of Vajra Armor (Dorje Gotrap) Wish-fulfilling Jewel
by Khenchen Lama Palgyepa Dorjee Rinpoche*

Emaho!

Instantaneously as oneself from within emptiness,
The great and glorious Guru Dorje Gotrap —
One face, two arms, dark blue in color, rolling a vajra and kilaya in his hands,
Adorned with the form of glorious cemeterial ornaments,
On a lotus, sun, moon and nine-headed dark-black hog,
Riding with two legs in the warrior stance.
Visualize in the midst of the blazing flame of wisdom,
Free from defilements with the divine figures of the buddhfield.
The nature of all sound complete in the words of the mantra,
Compassion and thought processes ripened in dharmata.
Recite the mantra through the spontaneous display of Samantabhadra:

OM PADMA SHAWARI PHAT /
NEN PAR SHIG / NAGA NEN / TAYATHA /
SARWA / WIRITE / HANA HANA /
BANZAR NA / RAKSHA RAKSHA / SOHA//

With the blessing of Guru Padmasambhava,
There are thirteen syllables:
One vowel O and four vowels I,
One vowel E and four long full-stops.
When recited without any omission,
It removes all outer, inner and secret obstacles.
All auspicious in this life, the next life and the intermediate state.
Practice, those who possess such good fortune! Samaya Gya gya gya!

Four Roots Dedication by Mipham Rinpoche

Emaho!

All root lineage masters are blessing your heart,
Under the sweet care of the yidam deity, you have attained accomplishment,
Dakinis and dharmapalas are with you, just like your shadow.
Whatever you wish, may it come true — wish-fulfilling and auspicious, I pray for you!

*It is transcribed by Shri Emaho from the sky-treasury through the state of wisdom on the request
of the great Tertön Drukdra Ogyen Droduel Thinley Wangi Gyelpo on the ceremonial day of
Monkey month in the earth dog year.*

Appendix III: Manjushri Sadhana

*The Wish-Fulfilling Gem: A Sāadhanā of the Reverend Lord Mañjuśrī
by Khenchen Lama Rinpoché, Pelgyeypa Dorjé*

First, the Going for Refuge and Generation of Bodhicitta are as follows:

AH: To my own buddha nature, the essence of the Sugata (1),
I go for refuge, knowing it to be my own true face.
So that all living beings, impure and wandering,
May be freed within the great self-liberation, I generate the mind of awakening (*bodhicitta*).

In the middle, the main practice, the Generation of the Deity, is as follows:

É-MA-HO (*How wondrous!*)
From out of the natural state of primordial purity, free from elaboration,
Spontaneously accomplished rainbow beams of spontaneous presence amass:
The awakened form of self-awareness, luminous yet empty,
The Reverend Lord, Ārya Mañjuśrī;
In the glory of the sambhogakāya's marks and signs [*of Buddhahood*],
Gazing upon living beings with a smiling face of delight,
His right hand holding the sword of sublime understanding,
In his left, an utpala flower beautified by a volume of scripture,
His two legs resting in the vajra cross-legged posture,
Within a state of calm abiding (*śamatha*) which is clear, pure, and stable.
To the dharmakāya guru of higher vision (*vipaśyanā*),
I bow deeply, knowing him to be my own true face.
I continuously make the offerings of Samantabhadra, that of whatever manifests.
I confess within the state of liberating all that naturally arises.
I rejoice free of dualistic fixation.
I request that you turn the dharma wheel whose three spheres are unborn(2).
I implore you to abide unchanging throughout the four times.
Please illuminate apparent existence as the fields of the victorious ones.
The uncontaminated mass of virtue from pacifying, increasing, magnetizing and subduing(3),
Supreme and common, I dedicate to living beings.

Recite:

OM A RA PA TSA NA DHĪH

And [then]:

TĀṂ SVARA SVĀSTI JÑĀNA HRĪNG DZA

[Recite] as much as possible.

In conclusion, the receiving of the Four Empowerments is as follows:

From the four places of the meditation deity, the Victorious One [*Mañjuśrī*],

Light radiates forth, purifying my four obscurations.
The dynamic manifestations of obtaining the four empowerments are completed;
And the level of the four bodies of awakening (*kāyas*) is manifestly ripened.
Once again, apparent existence melts into light.
In the innate state of pure experience from the very beginning;
In the innate expanse of the indestructible freedom from elaboration:

Rest within the basic space which is beyond meeting and parting.

AH AH ĀH

And thus, so it was that in response to the repeated request of Khandro Jétsün Rikdzin Yangchen Lhamo (mkha' 'gro rje btsun rig 'dzin dbyangs can lha mo), a transcendent one worthy of copious honor, this was composed by the Vidyadhāra Śrī Ānanda Vajra (bidya dhaa ra shrii a nanta badzra), with pure vision of faith and admiration for the Second Victorious One [Padmasambhava], during the light side (waxing phase, dkar phyogs) of the second month (dbo zla) of the Fire Bird Year [2017] in the sixty year Tibetan astrological cycle (rab gnas), at the very location of the Mountain Hermitage of the Kālacakra of the Great Perfection (rdzog chen dus 'khor ri khrod), in the snowy hills of England: Virtue!

(Translated from the Tibetan by Erick Tsiknopoulos, late September-early October 2017, in the village of Rakkar near Sidhbari, in the Dharamsala area of Himachal Pradesh, India, at the request of Khenchen Lama Rinpoché, Pelgyeypa Dorjé and Khandro Rigdzin Yangchen Lhamo.)

Footnotes:

(1)Skt. Sugatagarbha

(2) 'khor gsum skye med chos 'khor; alternatively, "the Dharma Wheel of the unborn three spheres". This refers to the emptiness of the subject, object and the action or relationship between them. Also known as the 'thorough purity of the three spheres' ('khor sum rnam dag or 'khor gsum rnam par dag pa) and 'the (thorough) non-conceptualization/non- conceptuality toward the three spheres' ('khor gsum mi rtog pa or 'khor gsum rnam par mi rtog pa). This itself is realized in the 'the deep wisdom (jñāna) of total/thorough non- conceptuality/non-conceptualization/non-discursivity/non-discursiveness toward the three spheres' ('khor gsum rnam par mi rtog pa'i ye shes), and the 'the discerning insight (prajñā) of non-reification/non-referentiality/non-fixation toward the three spheres' ('khor gsum mi dmigs pa'i shes rab).

(3)The four awakening (or awakened) activities (phrin las).

Appendix IV: The Twenty-One Praises to Tara From the Words of the Buddha

OM! Homage to the Noble Lady Tara!

1. *(Noble Lady Tara Nyurma Pamo)*

Homage, Tara, quick one,
Heroine whose eyes flash like lightning,
Born from the opening corolla of the lotus face
Of the lord of the triple world.

2. *(Noble Lady Tara Yangchenma)*

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.

3. *(Noble Lady Tara Sermo Sonam Tobched)*

Homage, Mother, golden one,
Her hand adorned with a blue lotus,
Whose field of practice is generosity, effort,
Austerity, calm, acceptance and meditation.

4. *(Noble Lady Tara Tsugtor Namgyalma)*

Homage, Crown of Tathagata,
Her actions endlessly victorious,
Venerated by the sons of the conqueror
Who have attained every single perfection.

5. *(Noble Lady Tara Rigjed Lhamo)*

Homage, Mother, filling all regions, sky and the realm of desire
With the sounds of TUTTARA and HUM,
Trampling the seven worlds with her feet,
Able to summon all before her.

6. *(Noble Lady Tara Jigjed Chenmo)*

Homage, Mother, worshiped by Indra, Agni, Brahma,
By Marut and different mighty ones.
Honored by the hosts of spirits, of yakshas,
Of gandharvas and the walking dead.

7. *(Noble Lady Tara Tummo Zhengyi Mithubma)*

Homage, Mother, destroying the magical devices of outsiders
With the sounds of TRAT and PHAT,
Trampling with her right leg bent and left extended,
Ablaze with a raging wildfire.

8. *(Noble Lady Tara Zhen Migyalwa'i Pamo)*

Homage, TURE, terrible lady,
Who annihilates the warriors of Mara,
Slaying all enemies with a frown
Of wrath on her lotus face.

9. *(Noble Lady Tara Sengdeng Nagchi Drolma)*

Homage, Mother, her hand adorns her heart
In a mudra that symbolizes the Three Jewels.
Adorned with the universal wheel,
She radiates turbulent light.

10. *(Noble Lady Tara Jigten Sumlea Gyalma)*

Homage, Joyful Mother, whose brilliant diadem
Spreads out garlands of light,
Subjugating Mara and the world
With mocking, laughing TUTTARA.

11. *(Noble Lady Tara Nortor Drolma)*

Homage, Mother, able to summon before her
All the hosts of protectors of the earth.
Moving her frowning brows, she saves
From all poverty by the sound of HUM.

12. *(Noble Lady Tara Tashi Donjed)*

Homage, Mother, whose diadem
Is a crescent moon, blazing with all her ornaments,
Ever shining with the brilliant light
Of Amitabha in her piled hair.

13. *(Noble Lady Tara Yullea Gyaljed)*

Homage, Mother, residing amidst the garland that blazes
Like the fire at the end of the world era,
Right leg extended, left bent, encompassed by joy,
Annihilating hosts of enemies.

14. *(Noble Lady Tara Tronyerchen)*

Homage, Mother, who hits the earth with the palm of her hand,
Who pounds on it with her feet.
Frowning wrathfully, she shatters
The seven underworlds by the sound of HUM.

15. *(Noble Lady Tara Rabzhima)*

Homage, Mother, blissful, virtuous, calm,
Whose field of activity is peaceful nirvana,
Endowed with the true perfection of SVAHA and OM,
Destroying great evils.

16. *(Noble Lady Tara Rigngag Tobjom)*

Homage, Mother, encompassed by joy,
Who shatters the bodies of enemies,
Savior manifesting from the rigpa of HUM,
Arraying the sounds of the ten-syllable mantra.

17. *(Noble Lady Tara Pagmed Nonma)*

Homage, TURE, stamping her feet,
Whose seed syllable appears in the form of HUM,
Shaking Mount Meru, Mandara, Binduchal,
And the triple world.

18. *(Noble Lady Tara Maja Chenmo)*

Homage, Mother, holding the rabbit-marked moon,
Which is like a heavenly lake,
Dispelling all poison with the sound of PHAT
And the twice-spoken TARA.

19. *(Noble Lady Tara Dugkarmo)*

Homage, Mother, served by the ruler of the hosts of gods,
By gods and kimnaras,
Dispelling conflicts and bad dreams
With her armor of joy and splendor.

20. *(Noble Lady Tara Ritrod Lojonma)*

Homage, Mother, whose two eyes
Are the sun and full moon, shining with brilliant light,
Who dispels deadly disease
With TUTTARA and twice-spoken HARA.

21. *(Noble Lady Tara Lhamo Odzer Chenma)*

Homage, Mother, endowed with the power to pacify
By the array of the three natural states,
Destroying the hosts of evil spirits, yakshas, and the walking dead,
TURE, most excellent Mother.

This is the praise with the root mantra,
And these are the twenty-one homages.

Reverently recited by whoever has intelligence
And genuine devotion to the goddess,
Arising at dawn or evening to remember it,
It grants complete fearlessness.

All evil deeds are pacified; all evil destinies are destroyed.
Quickly, one will be initiated by the seventy million buddhas.
Attaining greatness by this practice,
One will proceed to the ultimate state, buddhahood.

Even if one has eaten or drunk
A dreadful poison, vegetable or animal,
By remembering the praise, the poison is completely dispelled.
One completely abandons the hosts of sufferings
Caused by evil spirits, contagious diseases and poisons.

This applies to other beings as well.

If one recites the praise clearly,
Two, three and seven times,
Those wishing for children will gain children,
Those wishing for wealth will gain wealth,
All desires will be fulfilled.
There will be no hindrances, all obstacles will be destroyed.

The twenty-one homages and praises to Noble Lady Tara are completed.

(adapted from: *The Smile of Sun and Moon: A Commentary on the Praise to the Twenty-One Taras* by Khenchen Palden Sherab, translated by Anna Orlova, Sky Dancer Press 2004)

Appendix V: King Gesar Sadhana

The Swift Infusion of Blessings: A Guru Yoga of the Great Embodiment of Unchanging Awareness Wisdom
by Mipham Rinpoche

Emaho! In the sky before me is an expanse of rainbow-coloured light,
With vast, cloud-like gatherings of dralas and deities of the Three Roots,
Out of which appears the Supreme Being, Gesar Norbu Draddul Tsal,
Inspiring, replete with blessings, and smiling with joy.
Protector, embodiment of all the Buddhas, Compassionate One,
Nirmanakaya emanation of the great and glorious Orgyen,
Lord, who embodies the three buddha families, great lion Gesar,
Like a child, in a state of intense and fervent devotion,
I pray to you, my kind father, from the depths of my heart.
In your wisdom mind, which never parts from the state of clear light,
Great clouds of loving kindness and compassion are amassed now and for ever more,
And for the disciples with the right karma and aspirations from the past,
Your compassion brings down a powerful rain of blessings and inspiration.
Even within the battle dress and armour of the brave drala warriors,
Appear countless mandalas of the deities of the Three Roots—
Merely by thinking of you all, we are inspired with great and powerful blessings.
The male warriors perform their imposing dance of war,
The female warriors sing their captivating songs,
The horses pant and neigh excitedly,
And the brave dralas bellow with laughter.
For us, whose minds are filled with devotion and joy,
Do not neglect your promises and commitments, but grant us your blessings—
Make our bodies a stronghold of drala warriors,
Empower our speech with miraculous force,
And arouse in our minds the awareness-power of bliss and emptiness!
Make us one with you, Lord Gesar, forever inseparable!
Repeat the following as many times as you can:

Oh lama, care for us! (*lama khyen*)

And:

Oh lama, Great Being, Wish Fulfilling Jewel, care for us!
(*lama kyechok yishyin norbu khyen*)

OM AH HUNG BENZA MAHA GURU MANI RADZA SARVA SIDDHI PALA HUNG

At the end of the recitation, consider that you merge inseparably and settle in an experience of dharmakaya, beyond the ordinary mind.

*Blessings will enter swiftly and signs will appear as rigpa's creative power.
If you pray like this for seven days you will surely be held and cared for.
In a state transcending the ordinary mind, this was composed by Rigpé Dorje, Who has
received the blessings of the Great Lion Gesar in abundance.*

*At the end of the session, recite the prayers called "Subduer of Hor" and "The Swift Steed" in a
melodious tone.*

*This was written on the 23rd day of the third month of the year of Sarvajit (i.e., Fire Pig, 1887).
May virtue abound. Maṅgalaṃ.
Translated by Adam Pearcey, Rigpa Translations, 2012. With many thanks to Alak Zenkar
Rinpoche.*

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