The Guru’s Heart Practice
Dispeller of All Obstacles
A Practice Set for 100,000 Gathering Offerings
revealed by Terchen Chokgyur Dechen Zhi换取 Lingpa
This booklet contains practices that are restricted to those who have received the necessary empowerments, transmissions, and instructions. Please consult a qualified teacher if you are unsure as to whether you may read or practice a particular text.

To make this practice book more accessible and readable, diacritics have been removed for Sanskrit words and Tibetan words are rendered in phonetics.

Several of the translations within this book are featured in collaboration with other translators. For the translation credits please consult the credit section at the end of this book.

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Front cover image of Tukdrup Barché Kunsel courtesy of Phakchok Rinpoche.

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INTRODUCTION

On the tenth day of the ninth month of the Earth Monkey Year (November 7, 1848), Chokgyur Lingpa was only twenty years old, yet the time was ripe to reveal what would become the most renowned of his treasures: the cycle known as the Guru's Heart Practice, Dispeller of All Obstacles (Lamé Tukdrup Barché Künsel). Khandro Yeshé Tsogyal had hidden this vast treasure twelve years after Guru Rinpoche's departure from Tibet. It lay concealed beneath the foot of Drak Palchenpo (Great Glory Cliff) at Danyin Khala Rongo (Sun and Moon Valley Pass), one of the twenty-five sacred sites of Kham that represent the enlightened qualities of Guru Rinpoche's awakened body. Chokgyur Lingpa kept this treasure hidden for eight years, after which he presented the decoded treasure to Jamyang Khyentsé Wangpo. Jamyang Khyentsé Wangpo realized, as he began to read it, that both the meaning and the words were virtually identical to a treasure he had personally revealed. They therefore decided to combine the two practices into one. Khyentsé declared that, since Chokgyur Lingpa's Dispeller of All Obstacles was an earth terma, its authenticity was the more clearly established of the two. At this, they mutually resolved to retain only the Dispeller of All Obstacles. With the help of Jamgön Kongtrül Lodrö Thayé these teachings were spread throughout Tibet and, eventually, the world.

The Gradual Path of the Wisdom Essence (Lamrim Yeshé Nyingpo) outlines the Four Cycles of Guru Yoga (Ladrup Korzhì), namely Barché Künsel, Sampa Lhündrup, Tsokyé Nyingtik and Guru Draktsal. Among these, the outer practice of Barché Künsel is the guru's heart practice that clears away all hindrances, thus actualizing the siddhis. According to Kyapjé Dilgo Khyentsé Rinpoche, “It is the quintessence of a billion guru heart sadhanas, the most unique terma buried in the land of Tibet.” In the mandala of the Dispeller of All Obstacles, Guru Padmasambhava appears surrounded by his twelve emanations, each with their own unique and profound teachings and practices. Of the various sadhanas associated with this cycle the Concise Manual for Daily Practice (Gyunkyi Koljang) constitutes the most concise guru sadhana from the Guru's Heart Practice, Dispeller of All Obstacle.

The following arrangement includes The Concise Manual for Daily Practice (Gyunkyi Koljang) along with brief lineage and dedications prayers, and both The Concise Smoke Offering (Sang) and Feast Gathering (Tsok) liturgies.
The Seven-Line Prayer

Hung, orgyen yül gyi nupjang tsam.

Hung. In the northwest of Uddiyana.

In the heart of a lotus flower,

You came, renowned as Lotus-Born.

With your supreme siddhi wondrous,

With your retinue of dakinis.

Following in your footsteps, we pray:

Come, inspire us with your blessing!

Come, inspire us with your blessing!
Prayer to the Nyingma Lineage Masters

künzang dorsem garap shiri sing
Samantabhadra, Vajrasattva, Garap Dorjé, and Shri Singha,

pema bima jebang nyishu nga
Padmakara, Vimalamitra, King and twenty-five disciples,

so zur nup nyang tertön gya tsa sok
So, Zur, Nup, Nyang, the hundred tertöns, and others—

kater lama nam la solwa dep
All the gurus of Kama and Terma, I pray to you.

These are the words of Longchenpa. Tulku Urgyen Rinpoche replaced “Padmakara” with “Padma Vima.”
Brilliant Sunlight of Threefold Devotion
Name-List Prayer to the Chokling Tersar Root and Lineage Gurus

damdzin namtrül chokgyur dechen ling
Chokgyur Dechen Lingpa, manifestation of Damdzin;

vima ngö jön jamyang khyentsé wang
Jamyang Khyentsé Wangpo, Vimalamitra in person;

bairo ngö nang lodrö tayé dé
Lodrö Tayé, Vairochana really manifest;

chenrezik wang khakhyap dorjé tsal
Khakhyap Dorjé Tsal, mighty Avalokiteshvara;

gyelpo dza yi gyutrül tsewang drak
Tsewang Drakpa, magical display of King Jah;

yudré trülpa tsewang norbū dé
Tsewang Norbu, incarnation of Yudra Nyingpo;

zhitsö yangtrül khenchen ratna jé
Lord mahapandita Ratna, reincarnation of Shantaraksita;
Venerable Dharma Ratna, display of Namkhé Nyingpo;

Sukha Dharma, display of Yeshé Tsogyel;

Venerable Samten Gyatso, Vimalamitra appearing in person;

Chimé Dorjé Tsal, perектор of the four visions;

Sang-Ngak Rinpoché, siddha of union;

Miraculous display of Wangchuk Dorjé, with the name Tsewang;

Khyentsé Özer, accepted by Jamgön Lama;

Urgyen Tsewang Chokdrup, actualizer of the natural state;
This supplication was composed by the son of the tertön, Choktrul Rinpoche, at the command of his elder brother, the holder of the Dharma and family lineages, the sublime Samten Gyatso Namkha Drimé. Later, it was supplemented by Kyabje Dilgo Khyentsé Rinpoché, who added the lines “Khyentsé Özer, accepted by Jamgön Lama” and “Urgyen Tséwang Chokdrup, actualizer of the natural state,” and by the lineage holder Phakchok, who added the line “Mingyur Dewé, Wrath of Crazy Wisdom.” May it be a cause for the blessings of the root and lineage gurus to enter our stream of being!
Prayer to the Root Guru

From the dharmadhatu palace of Akanishtha,
The essence of the buddhas of the three times
Directly shows my mind as dharmakaya–
At the feet of the root guru, I pray!
Practitioners of true simplicity,

Who seek to apply this essential, daily yoga,

take themselves to a solitary place and gather all factors

That will make them suitable recipients for meditation.

Then, with one-pointed samadhi,

They apply the true meaning of deity, mantra, and wisdom.

namo, dak dang khanyam semchen malü kün

Namo. I and all beings, infinite as the sky,

kyap kyi chokgyur nam la kyap su chi

Take refuge in the supreme sources of refuge.

mön dang jukpé jangchup semkyé né

Rousing bodhicitta in aspiration and application,
I will accomplish the three-kaya guru.

Hung. From the space of emptiness, wisdom illuminates all.

And as light radiates out of the seed samadhi hrih,

The entire phenomenal world becomes the Lotus Net Realm.

At the center of this wonderfully arranged, inconceivable mandala,

Atop a lion throne, lotus, sun and moon,

The syllable hrih transforms, and instantly

I become Maha Guru Orgyen Tötreng Tsel, Subjugator of the Phenomenal World:
nangsi zilnön kar mar zhitrö nyam
Reddish white in complexion, with expression both peaceful and wrathful.

chak yé dorjé tsé nga kha la char
A five-pronged vajra in my right hand, held aloft in the sky.

yönpé nyam zhak dekyong tsebum nam
And my left in the gesture of equipoise, holding a skull-cup and longevity vase.

sang yum bé tsül khatam yön né tril
As I embrace the secret consort, hidden as a trident in the crook of my arm.

pé zha sangpö chögö zaber söl
I wear the lotus crown, secret gown, inner dress, Dharma robes, and silken cloak.

zhap nyi röl tap jazer long na gying
And, with my two legs in the reveling posture, I sit within an expanse of rainbow lights.

chiwor longku chenrezik wang dang
Above my head is sambhogakaya Avalokiteshvara.

rik kyi dakpo tsepkmé gön zhuk
And the family lord, Protector Amitayus.
The twelve manifestations are all around, on two levels in the cardinal and intermediate directions.

And the Three Roots and Dharma protectors amass like clouds, in countless forms.

All are the spontaneous presence of primordially inseparable samaya and wisdom.

From the at the heart center of the family lord, light radiates out.

Absorbing all the vital essences of existence and peace, which dissolve into me.

The miraculous display of compassion by the Noble Tamer of Beings.

Clears away the suffering of all six classes, along with its causes.

In the heart center of myself, the Guru embodying all families.
A golden vajra carries the [syllable at its center.

The mantra garland encircling it revolves and emits light.

Making offerings to noble ones, and benefiting all beings.

The outer vessel is boundless purity, the Akanishta Realm;

Its inner contents are the mudra deities, the ground manifest as the phenomenal world.

Sounds resound as mantra, thoughts are the luminous expanse.

Commonly, the four awakened activities are instantly accomplished.

Supremely, within the vajra of immutable great bliss,

The deathless state of the three kayas is achieved.
The three syllables ("om ah hung") are the indivisible three kayas. “Vajra guru” is the family chief, “padma” appears as the outer circle of the mandala, and “siddhi hung” summons the attainments. This vajra mantra that combines approach, accomplishment, and activity fulfills all activities. To conclude the session, supplicate the guru, embodiment of all families, and mingle your mind with his awakened heart. Seal the practice by dedicating the accumulated virtue and making aspirations.
The Smoke Offering

The Concise Smoke Offering (Sang)
From The Guru’s Heart Practice: Dispeller of All Obstacles

As for the cleansing-offering which arranges ordinary auspicious circumstances and pleases all deities, the extensive version should be learned from elsewhere. For the concise daily offering and giving, in a clean place on a raised platform, in a fire of assorted nectar-filled wood, place the best part of whatever jewels, grains, medicines, silks, food, and drink you can acquire.

kyé, kyemé kadak trödrel ying
Kyé. The unborn, originally pure basic space free of constructs.

gakmé lhündrup öngar shar
Manifests as the five-colored lights of unobstructed, spontaneous presence.

tsölmé tukjé gyutrül lé
From the illusory display of effortless compassion.

si zhi chir yang nangwé drön
All you beings of samsara and nirvana, appearing as anything whatsoever.

chöjin né dir chendren na
As we invite you to this place of offering and giving.
kha la jatsön sharwa zhin
Please come, like a rainbow appearing in the sky.

kechik yüki shek né kyang
Please come here immediately and

rang rang gyepé den la zhuk
Be seated on whichever seat you please!

sarva samaya dza dza
Be seated on whichever seat you please!

chö kün gyumar rikpé dang
All phenomena are the illusory radiance of awareness.

yeshé chenpö mé lung chū
The fire, wind, and water of great wakefulness

mi tsang trülpé bakchak kün
Burn, scatter, and wash away all impure, deluded habitual tendencies

sek tor trü né tongpar jang
And purify them into emptiness.
Within the state of emptiness is the basic space of the five consorts.

In which the perfect cloud of cleansing offerings

Becomes a treasure cloud of unsurpassable sense pleasures.

That fills the treasury of space.

om ah hung

In the self-occurring luminous mandala of empty clarity

There blazes a fire of nectar-filled wood.

From the smoke of every desirable sense pleasure

There rains down a myriad of offerings divine.
Form, sound, smell, taste, and texture are gathered like cloud-banks.

The auspicious substances and signs, the seven royal possessions,

Food, drink, clothes, ornaments, grains, medicines, steeds, and more—

A vast, inexhaustible Samantabhadra offering-cloud

Of all the infinite enjoyments of samsara and nirvana

Completely fills the whole of space!

Source of refuge until awakening—

Undeceiving, precious Three Jewels—accept this cleansing offering!

Sovereigns of all blessings, siddhis, and activities,
 Lama yidam khandrö tsok nam sang.
Host of gurus, yidams, and dakinis—accept this cleansing offering!

Lek nyé tang dzin damtsik jé chöpé.
Overseers of good and evil in accordance with samaya—

Chi nang kasung damchen gyatso sang.
Ocean of oath-bound Dharma protectors, outer and inner—accept this cleansing offering!

Ülwé dung sel dögü char chen bep.
Yakshas, wealth gods, and treasure lords—

Nöjin norpha terdak jewa sang.
You who dispel misery and rain down everything desirable—accept this cleansing offering!

Phen nö tuden dzutrül shuk kyi dro.
Hordes of ghosts of the three-thousandfold universe—

Tong sum sipé jungpö tsok nam sang.
You who can equally benefit or harm, and who move with miraculous powers—accept this cleansing offering!

Khyépar dzaamling bö kham kyongwé nyen.
In particular, protectors of the land of Tibet, in Jambudvipa—
karchok lha lu zhidak khor ché sang
Virtuous gods, nagas, local deities, and all your retinues—accept this cleansing offering!

jé yi gurlha bang kyi kyélha dang
Gur deities of kings, birth deities of the people,

sipa chakpé lha rap tamché sang
And world-formation deities—accept this cleansing offering.

böyül zhing kyong tsomo mentsünma
Principal land protectors of Tibet, the five mentsünma sisters,

ché nga trülpa yang khor chepa sang
With your emanations and retinue—accept this cleansing offering!

loda zhak dü parmé dakpo sok
Lords of the years, months, days, and time, of astrological squares and trigrams

tsuklak jungwé lha rap tamché sang
All the gods of the elemental sciences—accept this cleansing offering!

lhenchik kyé dang trel du gowé lha
Coemergent and temporarily-appointed deities—
Guardian spirits who increase conducive circumstances—accept this cleansing offering!

Unfavorable, obstructive karmic creditors,

Innately present or suddenly appearing—I dedicate to you this cleansing offering.

Our mothers from previous lives, objects of compassion—

Guests of the six classes in the three realms and three planes—I give you this cleansing offering.

In short, the outer environment is cleansed as boundless pure-lands,

As the adornment wheel of inexhaustible sense pleasures.

The inhabitants, all beings, are cleansed as the mudra deities of the Three Roots,

The great indivisibility of basic space and wakefulness.
Cleansed! Cleansed by the smoke of nectar-filled wood—

May all unclean stains of samaya violation be purified!

Offered! I offer clouds of an ocean of sense pleasures—

May you accomplish the supreme and common siddhis and perform the four activities!

I offer the choicest part to the Three Jewels, the guests of honor.

Bestow blessings and empowerment! Let the splendor of compassion blaze!

May the sacred bonds with the protectors, guests of qualities, be fulfilled!

Dispel all obstacles; let conducive circumstances and excellence increase!

I dedicate fully to the classes of obstructers, the guests of karmic credit.
nyé shing tsim né pendé sam jor drup
Pleased and satisfied, help us accomplish our beneficial plans and actions!

rik druk nyingjé drön kun khyapar jin
I give to the whole six classes, all guests of compassion.

dukngel kun drel dé dang denpar shok
May they be free of all suffering and be happy!

trashi kyi ching gewé né diru
In this auspicious, joyful, and virtuous place,

dütsi sang gi chöjin gyipa yi
Through this offering and giving of cleansing amrita,

khordé chok chü zhing kham rapjam kyi
May all good fortune and excellence of the world and beings,

nöchü chayang lek tsok wang du dü
Of all samsara, nirvana, and the boundless pure-lands of the ten directions, may it all be magnetized here!

nyin sum trashi nyimé ö zhin bar
May the three parts of the day blaze with auspiciousness like the shining sun!
tsen sum trashi dawé dang tar selṃ
May the three parts of the night radiate with auspiciousness like the glowing 
moon!ṃ

nyin tsen kun tu trashi delek shingṃ
Throughout day and night may everything be auspicious, blissful, and excellent,ṃ

püntsok tendrel getsen lhündrup shokṃ
And may an abundance of virtuous signs and auspiciousness instantly appear!ṃ

If you perform this daily, and in particular, in order to arrange auspicious circumstances, when 
beginning important Dharma and secular activities, all pollution from samaya violation and 
unfavorable factors will be pacified. Conducive circumstances and excellence will effortlessly 
increase. Harvests will be plentiful, livestock thrive, and family lines flourish. The Dharma 
lineage will remain long and be uplifted. The excellence of the world and beings will be 
magnetized, and there will be an abundance of auspiciousness, happiness, and excellence. 
Ultimately, by perfecting the accumulation of merit, supreme wisdom will arise effortlessly. 
Therefore, this profound instruction should be cherished in common by all.

Samaya, Seal. Seal. Seal. May virtue and excellence increase!
THE FEAST OFFERING

Cloudbanks of the Two Accumulations
A Feast Offering Including *The Six Vajra Lines Supplication* To Be Practiced With Any Guru Sadhana

Arrange whatever food and drink you have, and say:

ram yam kham\(^\oplus\) yeshé mé lung chu yi ngönang jang\(^\oplus\)

Ram yam kham. Wisdom fire, wind, and water all purify grasping to appearances as real.

nö chü zhir zheng dorjé long chö gyur\(^\oplus\)

And the vessel and contents as the manifest ground become vajra enjoyments.

With that, consecrate them. Then, to perform the invitation and present the offering, say:

hung, orgyen yül gyi nup jang tsam\(^\oplus\)

Hung. In the northwest of Uddiyana.

pema gesar dongpo la\(^\oplus\)

In the heart of a lotus flower.
You came, renowned as the Lotus-Born.

Your supreme siddhi wondrous,

With your retinue of dakinis.

Following in your footsteps, we pray,

As we invite you to this gathering of pleasures,

Come, inspire us with your blessing!

Bestow resplendence upon this supreme place,

And transform the gathering-offering into wisdom amrita!

Bestow the four empowerments upon us, supreme yogis!
Remove all obstructors, false guides, and hindrances,

And bestow the supreme and common siddhis!

Hrih. Guru Rinpoche, buddha of the three times,

Great Bliss, lord of all siddhis,

Wrathful Tamer of Demons, Dispeller of all obstacles,

Whole host of mandala deities, infinite vidyadharas—

I present you with ocean clouds of vajra enjoyments,

A delightful offering of empty-bliss union.
tukdam kang gyur nyam chak dik tung shak
May your hearts be fulfilled, and all my breaches, misdeeds, and downfall confessed!

sölwa depso jin gyi lap tu söl
I supplicate you, bestow your blessings!

chi nang sangwé barché zhiwa dang
Pacify the outer, inner, and secret obstacles

sampa lhün gyi drupar jin gyi lop
And bless me that my wishes be spontaneously fulfilled!

om ah hung benza guru pema siddhi hung
Having attained permission from sublime beings, and in response to the offering and request made by the caretaker Düdül, this was written by the one they call Chokling Tersé Tulku, reincarnation of the son of the tertön Chokgyur Lingpa. Shubham. May this bring goodness!
DEDICATIONS AND ASPIRATIONS

Dedication from the Concise Manual for Daily Practice:

To conclude the session, supplicate the guru embodying all families and mingle your mind with his awakened heart. Seal it by dedicating the accumulated virtue and making aspirations.

hoh, rikdzin lamé kyilkhor drupé tū
Hoh. By the power of accomplishing the mandala of the vidyadhara guru.

dak dang tayé semchen malú kīn
May I and each and every countless being

trinlé nam zhi lhün gyi drupa dang
Instantly display the four awakened activities

ösel chökū ying su drölwar shok
And be liberated within the luminous expanse of dhammakaya!

tsa gyü lamé jinlap nying la zhuk
May the blessings of the root and lineage gurus fill our hearts;

yidam khandro lü dang drip zhin drok
May yidams and dakinis follow us like a shadow follows its body;
chökyong sungmé barché kün sel né
May Dharma guardians and protectors dispel all obstacles.

choktün ngödrup drupé trashi shok
And may all be auspicious for the attainment of the supreme and common siddhis!

Through my devotion in continuously praying to the root guru as inseparable from myself, the great Padma, all obstacles will be dispelled, and all siddhis attained!

Samaya. Seal, seal, seal.

This is the genuine, profound treasure of the incarnate great treasure revealer, Chokgyur Dechen Lingpa.
Vajradhatu Mandala Aspiration

Namo guru.

On the tenth day of the monkey month of the monkey year, the Guru of Uddiyana spoke this aspiration prayer in the 'turquoise-covered shrine' on the second floor of Samye, at the time of opening the Vajradhatu mandala. The king and his subjects made it their constant heart practice. Future generations should also maintain it one-pointedly.

chokchu düzhi gyalwa sé dang ché
Buddhas and bodhisattva heirs of the ten directions and four times,

lama yidam khandro chökyong tsok
Gurus, devas, dakinis and the hosts of dharmapalas who guard the teachings—

malü zhing gi dülnyé sheksu söl
All of you without exception, as numerous as atoms in the universe, please come now.

dün gyi namkhar pedé den la zhuk
Into the space before me, and take your seats on these cushions of lotus and moon.

lü ngak yi sum güpé chaktsel lo
I pay homage with devotion in body, speech and mind.
I present outer, inner and secret offerings and the gift of suchness.

In the presence of the supreme support, the sugatas,

I feel remorse for all my accumulated negative actions of the past,

And with regret I confess my present non-virtues.

From now on, I vow to turn away from them all.

I rejoice in all accumulations of virtue and merit.

I beseech all the victorious ones not to pass beyond sorrow,

But to turn the wheel of the three pitakas and of the unsurpassed Dharma.

I dedicate all accumulations of virtue, without exception, to the minds of beings—
འགྲོ་རྣམས་བླ་མེད་ཐར་པའི་སར་ཕྱིན་ཤོག
dronam lamé tarpé sar chin shok
May they all reach the ground of unsurpassable liberation!

སངས་རྒྱས་སྲས་བཅས་བདག་ལ་དགོངས་སུ་གསོལ
sangyé seché dak la gongsu söl
Buddhas and your bodhisattva heirs, turn your attention towards me!

དེ་དག་ཀུན་གྱི་རྗེས་སུ་བདག་སློབ་ཤོག
dedak kün gyi jesu dak lop shok
May the precious gurus, the glory of the teachings,

དེ་དག་ཀུན་ལ་ཁྱབ་པར་ཤོག
dedak kün gyi kün la khyapar shok
And noble Manjughosa’s omniscient wisdom!

དེ་དག་ཀུན་ལ་གསལ་བར་ཤོག
dedak kün gyi kün la selwar shok
And illuminate everything like the sun and moon!
May they always be with us, steadfast like mountains!

May the precious Sangha, the bedrock of the teachings,

Remain in harmony, maintain pure discipline and be rich in the three higher trainings!

May the practitioners of the Secret Mantrayana, the heart of the teachings,

Keep their samaya commitments and perfect the generation and completion stages!

For the king who protects the Dharma, the benefactor of the teachings,

May his kingdom flourish and may he be of benefit to the Dharma!

May those who serve the teachings, warriors and ministers,
lodrö rap pel tsel dang denpar shok
Possess increasing skills and supreme intelligence!

tenpé söjé khyimdak jorden nam
May the wealthy householders who sustain the teachings

longchö den zhing nyertsé mepar shok
Be prosperous and always free from harm!

ten la depé yangpé gyelkham kün
May all Buddhist nations where there is faith in the teachings

dekyi den zhing barché zhiwar shok
Enjoy happiness and well-being, with all obstacles pacified!

lam la nepé neljor dak nyi kyang
And for me, this yogi on the path,

damtsik minyam sampa drupar shok
May my samaya never decline and may my wishes be fulfilled!

dak la zang ngen lé kyi drel gyur gang
May whoever makes a connection with me, through positive or negative karma,

nekap tartuk gyelwé jedzin shok
Always be blessed by the buddhas' care,
dronam lamé tekpé gor zhuk né:
And may all beings cross the gate of the supreme vehicle.

künzang gyelsi chenpo topar shok:
And reach Samantabhadra's great kingdom!

You should practice this aspiration diligently at the six times of the day. Samaya.

The great tertön Chokgyur Dechen Lingpa, who was an emanation of prince Murup Tsenpo, revealed this treasure publicly, below the peak of Drakri Rinchen Tsekpa (Precious Rocky Mountain), on the right edge of the most sublime place, Sengchen Namdrak (Great Lion Sky Rock). The terma was originally written down by Yeshé Tsogyel in formal Tibetan handwriting upon silk paper made from the Dharma robe of Vairotsana, and was immediately and perfectly transcribed by Pema Garwang Lodrö Thayé upon discovery. May virtue and well-being increase and spread!
Aspiration for Chokgyur Lingpa’s Activity to Flourish

trülpé terchen gyatsö khorlö gyur
May the noble tradition of Chokgyur Dechen Lingpa—

drodül chokgyur dechen lingpa yi
Tamer of beings and universal king of the ocean of incarnated tertöns—

ringluk chok dü küntu khyapa dang
Pervade throughout all directions and times

pendé getsen gyépé trashi shok
With the auspicious unfolding of benefit and bliss!

By Manjughosha.
Samye Institute

Samye Monastery was Tibet’s first and foremost Buddhist monastery. Its importance to the religious history of Tibet cannot be overstated, for here Tibetan Buddhism was established, tested, defended, and upheld for well over a millennium. Inspired by this grand accomplishment, and intending to continue this incredible legacy, Samye Institute upholds an online platform that connects students to these profound teachings of the Buddhadharma in a modern and accessible way.

Samye Institute offers tools and training to enable practitioners of all levels to practice authentically and confidently. Buddhist practitioners, both newer and long-term students, will find resources here to support their study, reflection, and meditation. Here you may find teachings on working with the emotions and the mind, introduction to meditation, training in compassion, advanced meditation, and special practices unique to our tradition.

Samye Institute also provides a virtual hub for the Sangha to connect as a global community. Here, students from around the world can gather in our online forums to discuss their practice, ask questions, and learn from each other. Through these interactive resources we are building a community of practice and social service that spans the world.

Please visit us at: samyeinstitute.org
Once Samye monastery had been built, one of Guru Padmasambhava’s main projects was to translate the Dharma into the Tibetan language. Taking this vast and profound translation project as our inspiration, Samye Translations aspired to follow in the footsteps of the Mahaguru, and like the translators at Samye monastery once did, translate and spread the Dharma in all languages throughout the world.

Samye Translations in particular looks to Prince Murup Tsenpo, a heart-disciple of Guru Padmasambhava who was praised for his translation efforts as Lhasé Lotsawa, is thus as our chief role model, for he embodies our aspiration to benefit the world through providing authentic sources for practice and realization. This sublime being was reborn thirteen generations later as the great treasure revealer Chokgyur Dechen Lingpa.

The core mission of Samye Translations is to help preserve and disseminate the Dharma by translating Buddhist practices and teachings and making them available in print as well as online. While our main focus is to support followers of the Profound Treasures of Chokgyur Lingpa (Chokling Tersar) by providing essential materials for their study and practice, we also translate texts from all Buddhist traditions, both ancient and modern, hailing from the time of Shakyamuni Buddha right up to our present age.

Please visit us at: samyetranslations.org
CREDITS

The Seven-Line Prayer

Prayer to the Nyingma Lineage Masters

Prayer to the Chokling Tersar Lineage Gurus

Prayer to the Root Guru

The Concise Manual for Daily Practice

The Concise Smoke Offering (Sang)

Cloudbanks of the Two Accumulations
Samye Translations, 2019 (translated by Laura Dainty, checked against the Tibetan and edited by Oriane Sherap Lhamo, re-edited by Libby Hogg).

Vajradhatu Mandala Aspiration

Aspiration for Chokgyur Lingpa’s Activity to Flourish
Astrological squares (spar) and trigrams (sme) correspond to particular designs in the astrological chart, with associated methods of divination in Chinese astrology, as practiced in Tibet.
This twenty-six syllable mantra is from the Root Mahājñāna Tantra. When it is placed inside texts, it prevents negative karma from being accrued by stepping on or over them.