The Guru’s Heart Practice
The Excellent Vase of Jewels
A Wealth Practice of Kyechok Tsülzang

revealed by Terchen Chokgyur Dechen Zhi-kpo 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 Lama Norlha courtesy of Orgyen Topgyal 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 Tükdru Barché Kunsel). 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.

In the mandala of the Dispeller of All Obstacles, Mahaguru Padmasambhava appears surrounded by his twelve emanations, each offering unique and profound teachings and practices.

Kyechok Tsülzang (Sublime Being of Excellence), or Lama Norlha, is the third of these twelve emanations. As detailed in the famous Barché Lamsel prayer, Mahaguru Padmasambhava manifested in this form at Chumik Changchup, the Spring of Enlightenment in Nepal, on his way to Tibet. At this sacred site, he bound evil spirits and plunged his kila dagger into the rock, causing a stream of blessed water to flow, which continues to this day.

Mahaguru Padmasambhava assumed the form of Lama Norlha to aid practitioners in achieving wealth and prosperity. As Lama Norlha, the Guru inseparable from Jambhala, Padmasambhava embodies all deities of wealth and prosperity. He grants the “siddhi of holding the sky treasury” and presides over a retinue of wealth deities from all enlightened families. As Lama Norlha, the Mahaguru also embodies all the three roots—guru, yidams, and dakinis—and is renowned as the wish-fulfilling jewel.

Mahaguru Padmasambhava taught that increasing wealth involves making offerings and practicing generosity. By combining these fundamental Buddhist practices with the skillful means of the Vajrayana, the practice of Lama Norlha enhances outer, inner, and secret wealth. Outer wealth consists of material
possessions, inner wealth involves personal virtues and fortune, and secret wealth is the understanding of emptiness and inner awareness leading to awakening for the benefit of all. The practice of Lama Norlha fosters both wealth and spiritual growth.

This booklet includes Kyapjé Tsikey Chokling Rinpoche’s arrangement of the *Concise Excellent Vase of Jewels* (*Rinchen Bumzang*) based on Terchen Chokgyur Lingpa’s original revelation, along with brief lineage and dedication prayers, and both Lama Norlha 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!

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 loder tayé dé
Lodrö Tayé, Vairochana really manifest;

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

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

yudré trülpa tsewang norbu dé
Tséwang Norbu, incarnation of Yudra Nyingpo;

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

Sukha Dharma, display of Yeshé Tsogyel;

Ratna Shri, blessed by Noble Tara;

Venerable Samten Gyatso, Vimalamitra appearing in person;

Chimé Dorjé Tsal, perfector of the four visions;

Sang-Ngak Rinpočé, siddha of union;

Miraculous display of Wangchuk Dorjé, with the name Tsewang;

Khyentsé Özer, accepted by Jamgön Lama;

Urgyen Tśewang Chokdrup, actualizer of the natural state;
Mingyur Dewé, Wrath of Crazy Wisdom—

With undivided devotion, I pray one-pointedly to

This garland of gold mountains, the root and lineage gurus.

Bless me with your compassion, may the two siddhis be actualized!

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 Drimed. Later, it was supplemented by Kyabje Dilgo Khyentsé Rinpoche, who added the lines “Khyentsé Özer, accepted by Jamgön Lama” and “Urgyen Tsepang 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

འོག་མིན་ཆོས་ཀྱི་དབྱིངས་ཀྱི་ཕོ་བྲང་ནས།
From the dharmadhatu palace of Akanishtha,

དུས་གསུམ་སངས་རྒྱས་ཀུན་གྱི་ངོ་བོ་ཉིད།
The essence of the buddhas of the three times

རང་སེམས་ཆོས་སྐུ་མངོན་སུམ་སྟོན་མད་པ།
Directly shows my mind as dharmakaya–

རྩ་བའི་བླ་མའི་ཞབས་ལ་གསོལ་བ་འདེབས།
At the feet of the root guru, I pray!
The Heart of the Matter
A Lineage Prayer for the Excellent Vase of Jewels Wealth Practice

Namo Mahaguru Padmasambhavaya!

Dharmakaya teachers, Samantabhadra and Amitabha,

Sambhogakaya teachers, Vairochana and Avalokiteshvara;

Nirmanakaya teacher Padmakara, guardian of all beings—

Trikaya guides and your assemblies, I humbly pay my respects.

Beloved recipients of the sacred lineage, twenty-five disciples;

Murub, Sangye Lingpa, Zhikpo Lingpa, and Chokgyur Lingpa—

To the foreseen custodians of the Dharma and their unbroken traditions,
With a special focus on the Lama Norlha lineage, I express my reverence.

Jewel casket, treasure trove of jewels, and celestial clouds,

In their entirety, the Norlha lineages,

From the lineages of profound incantations to essential teachings, oral transmissions, scriptures, and hidden treasures, I pay my respects.

In summary, a vast expanse of ancient and contemporary lineages—

Those that skillfully expand the ocean of delights, honor, and fortune,

Through the expansive realm of tantric disciplines, scriptures, and teachings

Given by the multitude of guides embodying the trikaya—I offer my obeisance.
Through the blessings of this fervent supplication,

Within the heart of the swirling ocean of pristine auspiciousness,

Illuminated by the radiant and wish-fulfilling jewel of innate presence,

May the prosperity of both transient and ultimate well-being and joy

Manifest effortlessly with resplendence, fulfilling our aspirations!

Khenpo Ratna wrote this at the behest of bhikshu Karma Drubgyü Tsultrim Yeshe, who said that something of the kind was needed. Vijayantu. Auspiciousness!
I. The Preparation

A. Refuge and Bodhicitta

Rays of light shine forth from the seed syllable in my heart center, inviting the assembly of mandala deities of the great illusory net of vidyadhara gurus into the sky before me—vajra-samajAb.

Before the objects of refuge who fill the reaches of space, recite three times:

namo, dak dang khanyam semchen malü kün
Namo. I and all beings, infinite as space,

kyap kyi chokgyur nam la kyap su chi
Take refuge in the supreme sources of refuge,

mön dang jukpé jangchup semkyé né
Rousing bodhicitta of aspiration and application,
清算桑保明妃噶瓦桑布哲
ku sum lamé gopang drupar gyi
I will accomplish the level of the three-kaya guru.

དུས་གསུམ།

dza hung bam ho, kyap yül nam rangla tim
Dza hung bam ho. The objects of refuge dissolve into me.

B. Expelling the Hosts of Obstacle Makers and Setting the Boundary

Here there are two subdivisions: (1) expelling poverty spirits (seraks) and (2) setting the boundary.

1. Expelling the Seraks

rangnyi trowö gyelpo mewa tsekpé kur gyur
I become the King of Wrath, Ucchushma.

Recite that. Focusing on the ablution water, recite:
Then blow on the ablution water and hexed stones. Sprinkle the ransom effigy with bitter beer and milk. Chant the six mantras and perform the six mudras:

Then consecrate them as sensory delights, with:
Summon them with:

om ah hung

The Appended Details for Summoning:

om sarva bhuta akarshaya dza

With the ‘hung’ mudra and one-pointed focus, recite:

namo, jinlap kyi tsawa drinchen tsawa dang gyüpar chepé pelden lama dampa nam kyi ka denpa dang

Namo. Through the truth of the speech of the glorious, sublime, and gracious root and lineage gurus, who are the root of blessings;

ngödrup kyi tsawa yidam zapa kor dün gyi kyilkhor zhitro rapjam kyi lhatso khor nam kyi ka denpa dang

Through the truth of the speech of the boundless host of peaceful and wrathful yidams of the mandala of the Sevenfold Profundity, who are the root of siddhis;

trinlé kyi tsawa pawo khandro damchen chösoṅ gongdü kyi lhatso khor dang chepa nam kyi ka denpa dang

Through the truth of the speech of the host of dakas, dakinis, and oath-bound Dharma protectors of the Embodiment of Realization, who are the root of activities, together with their retinues;
And through the awesome power of great truth itself: may the rebellious spirits who are averse to Dharma practice,

Who decrease the splendor of the world and its beings—the nine-headed queen of seraks, Red-Eyed Tsaché, Tenché Kakya, Seché Lakdum,

Kyidang Shagel, Chaktil Ngönpo, Ago Chang Kün, Bhenya Zhokün, Nyapa Lakring,

Té'urang Tong Truk and so on, all the harmful, poverty-creating spirits—may they all be summoned into this ransom effigy!

At the end of Ucchushma’s mantra, say:
All harmful, poverty-creating spirits—akarshaya jah.

Do that three or seven times. Then dissolve them, with:

dza hung bam ho

Consecrate the ransom effigy substances and dedicate them.

This was written by the Treasure revealer’s disciple Ratna. It was requested by the virtuous Geshé Pema Sachu at the time when I was thinking about writing an additional insert. Jayantu—victory!

With the ‘sambhara’ mantra, dedicate the one hundred and eight changbu pills, and pour milk-water over them:

om nama sarva tathagata avalokite, om sambhara sambhara hung

Hung. Embodiments of stinginess and grasping.

Malicious, poverty-creating serak spirits—

A decrepit old man carrying an empty bucket.
bsa rgya 'bum gyi khor gyi kor
Surrounded by a hundred thousand seraks—

yö la mi ga mé la ga
You are averse to wealth and in love with poverty;

gangla mi ga tong la ga
You loathe prosperity, but rejoice in destitution.

nor drup jé la gab drer dang
Rebellious spirits who detest those who grow wealthy,

nöchü ngatang nyampar jé
You deplete the splendor of the world and beings;

lo nyé tsong nyé mi kha tang
You harm minds and businesses, love to create scandal;

za tung gö gyen si la ku
You plunder food and drink, clothing and ornaments.

khyepar lenchak jesu nyek
In particular, you pursue karmic debtors.

tering ten dang nyimé kuk
Today you are summoned, inseparable from this support.
Through the power of mantra, mudra, and samadhi,

I dedicate to you an endless sky treasury.

Of the enjoyable substances you desire.

Now the negative karmic debt of stinginess is purified.

The suffering of poverty pacified.

Now, be off with you! There is no place for you here!

Take this ransom effigy and go elsewhere!

Go away to another land!

Go away to the darkness between the continents!
Go away to the borderlands on the far shore of the ocean!

If you do not go, but persist and linger,

The deities of the Three Roots will display their wrath.

And smash you into dust.

So be gone! Leave right now!

Recite the fierce mantra and circumambulate the entire house. Chase the serak away with myrrh resin and hexed stones. In a place from which the top of the house cannot be seen, throw the effigy into a large river that is flowing away from the area.

Through the inconceivable power

Of the blessings of the truth of dharmata,
Of unfailing relative cause and effect,

Of the samadhi, mantra, and mudra

Of the mandala of the Three Jewels and Three Roots,

And in particular through the mighty blessings

Of the truth of Blessed Ucchushma—

Embodiment of the powerful blessings

Of all the bliss-gone ones,

The crazed, great wrathful king—

All stains are driven out. All stains associated with degeneration, food, and clothing;
All stains associated with place, contagion, and harmful influences;

All stains associated with dirt, with widowhood, and so on—

All stains and taints, together with their causes,

Are burnt into ashes by the fire of wisdom,

And scattered without trace on the wind of dharma.

Habitual tendencies are washed away by the water of bodhicitta,

Dissolving into the five elements’ basic space.

May they be purified without remainder!

Having said that, recite the deity’s mantra, the ablation mantra, and so forth. Throw hexed mustard seeds and stones, sprinkle ablation water, and waft myrrh resin smoke.
The deity’s mantra:

om utsukhya maha trodha hung hung phé
om bhurkur maha tramanaye bhurtsi bhurki bhimalé utsukhya maha troda radza hung phé

The ablation mantra:

om é ho shuddhé shuddhé, yam ho shuddhé shuddhé, ram ho shuddhé shuddhé, bam ho shuddhé shuddhé, lam ho shuddhé shuddhé, é yam ram bam lam shuddhé a a soha

If you are doing several days of prosperity-protection rituals, it is good to perform the serak expulsion on the last day as well. If you are unable to do so, after the above gathering of the accumulations, you should insert the dedication of the obstructors’ torma from the Middling Activity (Trinlé Dringpo) practice here.

2. Setting the Boundary

hung hrih, nyimé yeshe lha ngak chökü ngang
Hung Hrih. In the nondual wisdom state of deity, mantra, and dharmakaya,

tsam kyi kyilkhor rang zhin lhün gyi drup
The boundary mandala is naturally self-perfected.

hung hung hung, benza raksha raksha droom,

C. The Descent of Blessings

om ah hung, ku sum lamé lha tsok ying né zheng
Om Ah Hung. Host of three-kaya guru deities, come forth from basic space!
Rain down blessings on this place! Grant empowerments and siddhis!

Bless the great offering-mudra of the phenomenal world as manifest ground,

That it be an ocean-like display of Samantabhadra!

Ah. Within the luminosity of dharmakaya's basic space of suchness,

From sambhogakaya's unceasing illumination, the expression of compassion,
There appears the nirmanakaya seed-samadhi, a golden Hrih.

From it, light streams forth, purifying grasping to the environment and to beings as real.

On stacked elements, in the center of the vajra protection circle,

There appears from droom a celestial palace of various jewels—

Spacious, vast, and beautiful, in amazing arrangement.

In the center of this transfixing, auspicious, vast palace,

In an expanse of five-colored pure essence light,

At the heart of an eight-petalled multi-colored lotus,

On moon and sun disc seats, the unity of means and insight.
Is *ḥriḥ*, I its miraculous projecting and re-absorbing of light rays.

Gathers together the potent, pure essence of samsara and nirvana.

Transforming them completely, and—in an instant’s recollection—

I become the great guru Padmasambhava, the supreme wish-granter, mighty Kyechok Tsülzang.

Manifest as the great sovereign of the millions of wealth deities.

Golden, majestic, blazing with the splendor of the marks and signs.

I hold in my right hand a five-pronged vajra and a jewel victory banner that magnetizes the three realms.
yönpé nyamzhak rinchen zama tok
In my left hand, in equipoise, I hold a jewel casket.

dögü ngödrup malü char du bep
Which showers down a rain of all siddhis that are wished for.

u la rap dze pen zhu marpo dang
On my head I wear a stunning, red pandita hat.

ku la sangwé napza ting gé teng
And on my body, a dark-blue secret gown.

chögö sum söl berchen mukpö lup
The three Dharma robes, and a maroon brocade cloak.

zhab zung mi gyur dorjé kyiltrung ching
I am seated with my two legs in the immutable vajra posture.

dé yi chirol pemé dapma la
On the surrounding lotus petals are:

shar du dorjé nordak dzambhala
In the east, the vajra wealth lord Jambhala.

karsel dorjé bechön néu lé dzin
Bright white, holding a vajra club and a mongoose.
In the south, the ratna wealth lord Jambhala,
Yellow, King of Might, holding a mongoose;
Radiant red, holding a lotus hook and a mongoose;
Dark green, holding a rakta-filled kapala and a mongoose.
All are plump and majestic, large in body;
Smiling yet wrathful; charismatic;
Adorned with silks and jewels, and draped with lotus garlands;
zhap nyi zheng tap nor kyuk pomo dzi
Their two legs in standing posture, trampling male and female corpses, jewels gushing from their mouths;

ku lé kyepé ö kyi long na zhuk
Standing within an orb of their glowing body’s light.

shar lhonup mi yi nordak tsok kyi wang
In the south-east is the wealth deity of the gods, Ganapati.

karsel lang dong lapuk norbu nam
Bright white, elephant-faced, holding a radish and a jewel.

lhonup mi yi nordak norgyi gyün
In the south-west is the wealth deity of humans, Vasudhara.

ser dok chok jin dré kyi nyéma nam
Yellow, with hands in the supreme boon mudra, holding a sheaf of grain.

nup jang lu yi nordak rikjema
In the north-west is the wealth deity of the nagas, Kurukulle.

mar sel pemé chakyu zhakpa nam
Radiant red, holding a lotus hook and a lasso.

jang shar nöjin nordak namtö sé
In the north-east is the wealth deity of the yakshas, Vaishravana.
jiang ser rinchen gyeltsen néu lé nam
Green-yellow, holding a jewel victory banner and a mongoose.

kün kyang rang rang gyen dzok chekyil zhuk
All are replete with their ornaments and seated in half-vajra posture.

zhi gyé wang drak barwé nyam dang den
Blazing with their expressions of pacifying, increasing, magnetizing, and subjugating.

dé yi chiröl tsam kyi dra zhi ru
Around them, in the four corners of the intermediate directions, are:

shar lhor yik gi nordak norbu zang
In the south-east, the jewel wealth deity, Manibhadra.

kar ser yizhin rinchen néu lé nam
Pale yellow, holding a wish-fulfilling jewel and a mongoose.

lho nup changshé nordak rémanta
In the south-west, the wealth deity of thoroughbred horses, Remanta.

ser ö shel gyi raldri néu lé dzin
Glowing yellow, holding a crystal sword and a mongoose.

nup jang zegö nordak nöjin mar
In the north-west, the wealth deity of food and clothing, Red Yaksha.
Magnetizing red, holding a flag spear and a mongoose vomiting jewels;

In the north-east, the wealth deity of livestock, Kubera,

All wear an impressive armor of jewels,

And all ride supreme steeds of their own particular color, all bedecked in jewels.

At the four gateways of the great mandala stand the four world wealth lords:

In the east is Dhritarashtria, bright white,

Enacting peaceful activities, holding a vina:
In the south is Virudhaka, dark blue,
Enacting subjugating activities, brandishing a sword:
Magnetizing the three realms, holding a snake lasso;
Performing increasing activities, and wielding a club.
All are handsome, majestic, and adorned with jewelry.
Inside the palace, in all the spaces in between,
Are throngs of the Three Roots and Dharma protectors.
Surrounded by millions of wealth deities of the gods, nagas, and yakshas—

All showering down a rain of everything desired, dispelling the anguish of poverty;

Commanding the three realms, overpowering the three planes of existence;

Annihilating demons and obstructors by fierce means;

Manifesting as the spontaneously-present mudra of activities.

All are the unity of appearance and emptiness, illusory forms of primordial wisdom,

Spontaneously present as the three vajras’ essence,

Replete with the supreme empowerments of the five wisdom families.
B. Summoning and Dissolving the Wisdom Deities

rang gi tuka né özer tröpé lama norlha tsa sum gyamtso benza samadza.
Light rays stream forth from my heart center, inviting the ocean of Wealth Lama deities of the Three Roots—vajra samaj.Ah.

With incense, music, and silken streamers:

hung hrih, yül gyi ming ni lhonup ngayap ling.
Hung Hrih. From the south-western continent of Camara.

The supreme nirmanakaya realm, Lotus Net.

Come, three kayas indivisible—Padamsabhava,

Come, with your ocean-like retinue of infinite Three Roots—

I invite you yearningly to this place of devotion!
tukjé tukdam wang gi shek né kyang
Please come, through the power of your compassionate vow—

barché kün söl chok tün ngödrup tsöl
Dispel all obstacles and bestow the supreme and common siddhis!

om ah hung benza guru pema tötreng tsel benza samaya dza siddhi pala hung
ah

dza hung bam hoh, samaya tishta lhen

C. Paying Homage

hung hrih, kyé gak gyurmé trinlé tamché dzok
Hung Hrih. Unborn, unceasing, unchanging, all activities perfected,

rang jung tukjé drowa malü dröl
With self-arising compassion you liberate all beings.

yizhin nor tar ngödrup char bep pé
Like a wish-fulfilling jewel, you pour down a rain of siddhis—

rikdzin norlhé tsok la chaktsel lo
Host of vidyadhara wealth deities, I pay homage to you!

atipuhoh, tratitsta hoh
D. Presenting Offerings

Outer offerings, an ocean of sensory delights amassed like cloud-banks:

Inner offerings, an inconceivable mass of amrita, rakta, and torma,

And secret offerings, the unity of bliss and emptiness, primordial wisdom’s basic space—

All these I proffer. Accept them and bestow the supreme and common siddhis!

E. Rendering Praise

Merit fully complete, generosity perfected,

Supreme wish-granter who showers down siddhis like rain,
tsa sum kündü pemasambhava
Embodiment of the Three Roots, Padmasambhava

yizhin rekong khyö la chaktsel tö
Fulfiller of hopes and wishes—I offer you homage and praise!

rik zhi nordak arya dzambhala
Wealth lords of the four families, noble Jambhalas

lha mi lu dang nöjin wang düpé
Wealth lords commanding gods, humans, nagas, and yakshas

rik zhi nordak arya dzambhala
Wealth lords of the four families, noble Jambhalas

nor dak nor jin kurukullé dang
Wealth lord Vasudhara, Kurukulle

gyelchen namtöse la chaktsel tö
And great king Vaishravana—I offer you homage and praise!

rinchen changshé zegö chuk kyi dak
Sovereigns of jewels, thoroughbred horses, food, clothing, and livestock

nöjin depön chenpö tsok nam dang
Assembly of great yaksha chiefs

jikten kün la wang gyur gyelchen zhi
And four great kings who command the entire world
Infinite wealth mandala deities, I offer you praise!

Through the power of my offering and prayer,

May you pacify my obscuring stinginess, and that of all beings;

May you increase enjoyments, help us magnetize the three realms,

Dispel all obstacles, and grant us the supreme and common siddhis!

---

F. The Mantra Recitation

1. Opening the Recitation Mansion

From myself, the root mandala,

A second wisdom mandala unfolds
And remains in the sky before me.

2. The Recitation Invocation

Hung Hrih. Host of vidyadhara wealth deities, come forth from basic space!

I invoke your wisdom bonds! The sound of mantra resounds,

Mudra forms of empty appearance fill the three-thousandfold universe,

The mantra melody of empty speech resounding thunders out like a dragon's roar,

All within the luminous expanse of empty-aware wisdom heart.

The deities revel in the dance of bliss.

Effortless vajra song invokes the mantras.
Liberating wisdom heart has primordial wisdom at its core.

Until reaching clarity, I will strive to visualize and recite.

Until I reach accomplishment, do not forsake me!

The time has come to remember your great sacred bonds!

Help me perfect the four aspects of approach and accomplishment.

Right here on this very seat, that I may become the sovereign of the mandala!

3. The Recitation Visualization

In the heart center of vidyadhara Padmasambhava, ‘hrih’ sits upon a moon disc, encircled by the mantra garland.
Which emits light rays to dispel the decline of the world and beings.

A great rain of everything wished-for pours down from wisdom clouds.

The prosperity of existence and peace increases beyond bounds.

All of its pure potency dissolves into me.

And thus I attain the siddhi of the sky-treasury holder.

Mainly recite this. Also recite it with the following appended mantra:
Light rays from the main deity’s heart center invoke the retinue, such that messengers flock out from their light rays, in turn, and gather back all the splendor and enjoyments of the world, showering down siddhis like a wish-fulfilling rain.

Imagine that, and recite the combined wealth deity mantra:

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OM HUNG TRAM HRIH AH DZAMBHALA DZALENDRAYA SOHA, SARVA YAKSHA BASUPATI
LOKAPALA TSITTA HRING HRING DZA, SARVA BASU SIDDHI DU DU PUSHTIM KURU SOHA.
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To do this in an elaborate way, recite the following individual mantras:

**White Jambhala:**

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OM BUDDHA DZAMBHALA OM SOHA.
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**Yellow Jambhala:**

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om ratna dzambhala tram soha

Red Jambhala:

om pema dzambhala hrih soha

Green Jambhala:

om karma dzambhala ah soha

Ganapati:

om gam ganapati soha

Vasudhara:

om bam vasudharini soha

Kurukulle:

om hrih kurukullé soha

Vaishravana:
ཨོཾ་མ
Manibhadra:

ཨོཾ་མ
Om manibhadraya sohaṃ

ཨོཾ་ཨཱཿ
Remanta:

ཨོཾ་ཨཱཿ
Om arya rémantaya sohaṃ

ཨོཾ་མ་ཧཱ་རཱ་
Red Yaksha:

ཨོཾ་མ་ཧཱ་རཱ་
Om maha radza yaksha bai hrih sohaṃ

ཨོཾ་ཀུ་
Kubera:

ཨོཾ་ཀུ་
Om kubéraya sohaṃ

ཨོཾ་དྷྲྀཥྚ་རཥྚྲ་ཡ
The Four Great Kings:
om dhrishtarashtaya soha

ཨོ་བི་རུ་པཱཀྵ་ཡ་སྭཱ་ཧཱ

om bairudhakaya soha

ཨོ་བཻ་རཱུ་དྷ་ཀཱ་ཡ་སྭཱ་ཧཱ

om birupakshaya soha

ཨོ་བི་རུ་པཱཀྵ་ཡ་སྭཱ་ཧཱ

om baishravanayé soha

ཨོ་བི་རུ་པཱཀྵ་ཡ་སྭཱ་ཧཱ

Recite each of these as much as you can. If you wish to practice their activity applications individually and you have the necessary articles, you should append their respective individual mantras.

S. The Recitation Offerings

ཨོ་བི་རུ་པཱཀྵ་ཡ་སྭཱ་ཧཱ

om ah hung, chi chö döyön gyamtso trin tar tip

Om Ah Hung. Outer offerings, an ocean of sensory delights amassed like cloud-banks.

nang chö men rak tor tsok sam mi khyap

Inner offerings, an inconceivable mass of amrita, rakta, and torma.

sang chö dé tong zungjuk yéshé ying

And secret offerings, bliss and emptiness in union, the basic space of primordial wisdom—

bül lo zhé né chok tün ngödrup tsöl

All these I proffer. Accept them and bestow the supreme and common siddhis!
Sprinkle the torma with amrita and rakta, and play extensive music.

6. The Recitation Praises

Hung Hrih.

From the state of dharmakaya, luminous essence,

The bliss-empty nature manifests as sambhogakaya,

And the compassionate capacity of nirmanakaya acts for beings according to their needs—

Assembly of mandala deities, I offer you homage and praise!

Thus render praise accompanied by music.

As you place under oath the vow-abiding protectors,
In that supreme place of power, immaculate and enchanting,

On the very border of India and Tibet,

You grant your blessing; and, as soon as you arrive,

The mountain grows fragrant, a sweet scent wafting through the air.

Even in winter, lotus flowers bloom there.

And a spring called “Nectar of Enlightenment” flows.

In this supreme and sacred place, inundated with bliss,

O Kyechok Tsülzang, clad in Dharma robes,

In your right hand you wield a nine-spoked vajra.
yönpé rinchen zama tok
While your left hand holds a jeweled casket

rakta dütsi nang du tam
Filled to the brim with the elixir of rakta.

khandro damchen dam la tak
You bind under oath the dakinis and guardians who keep their pledges.

yidam zhalzik ngödrup nyé
And you attain the siddhi of beholding the yidam deity face-to-face:

tukjé dak la jin gyi lop
With your compassion, inspire us with your blessing!

tsewé dak sok lam na drong
With your love, guide us and others along the path!

gongpé dak la ngödrup tsol
With your realization, grant us siddhis!

nüpé dak sok barché sol
With your power, dispel the obstacles facing us all!

chi yi barché chi ru sol
Outer obstacles—dispel them externally.
Inner obstacles—dispel them internally.

Secret obstacles—dispel them into space!

In devotion, I pay homage and take refuge in you!

Om ah hung benza guru pema sambhava sarva siddhi hung.

7. Confessing Mistakes

Join your palms together and say:

Om. Host of wealth deities,

Please watch over and care for us!

Due to ignorance and confusion,

We have not visualized the mudra clearly and our recitation has been distracted.
Not perfecting the strength of our samadhi,

We have been dull, agitated, confused, and so on.

Whatever mistakes we have made,

We confess with heartfelt regret.

Bestow on us the unobscured siddhi of purity!

Recite the Hundred Syllable mantra and maintain the natural state.

Om.

Supreme wish-granter, treasure of siddhis.

Three Roots embodied, wish-fulfilling jewel—

8. Praying for the Fulfillment of Our Wishes

Om. dögū chok tsöl ngödrup ter

Om. Supreme wish-granter, treasure of siddhis.

Three Roots embodied, wish-fulfilling jewel—
Guru Padmasambhava,
Jambhala lords of the four families,
Wealth lords, yakshas, protectors of the world—
Entire host of mandala deities
In your inconceivable millions,
I prostrate, make offerings, praise, and pray to you.
Bestow your blessings; dispel obstacles!
Grant the siddhis; increase wealth!
Be seated here and enact the activities!
khor dé kün gyi lek tsok dang
All that is excellent in both samsara and nirvana;

nö kyi gé tsen chü kyi yang
The goodness of the environment, the prosperity of beings;

lha mi lu dang nöjin gyi
The food, wealth, jewels, and clouds of riches;

zé nor rinchen jorpé trin
Of gods, humans, nagas, and yakshas;

changshé ta dang kang zhi chuk
Thoroughbred horses and finest livestock;

lotok dru dang tsi shing men
Crops, grains, plants, and medicines;

tsé ring né mé trashi pel
Long life, good health, auspiciousness, and splendor;

chö dang rik kyi gyü dzin sok
Holders of Dharma lineages and family lines;

dor na si zhi pün tsok kün
In short, all that is excellent in existence and peace—
bepa mepar wang du dü
Magnetize it effortlessly!

zé mé chuwo gyün tar pel
Increase it like the endless flow of a river!

chi sam yizhin drupa dang
Fulfill all our wishes—

trashī deyī denpar dzö
And let there be auspicious bliss and joy!

If you wish to perform a smoke offering (sang), insert it here.
Cloud-banks of Everything Desired

The Wealth Deity Smoke Offering from The Guru’s Heart Practice, Dispeller of All Obstacles

Namah Padmasambhavaya!

Whatever clean and pure cleansing-offering (sang) substances you are able to acquire, purify them with:

ram yam kham

Om ah hung, sang dzé dorjé dukpö lé jungwé chöpé khyepar künzang nampar rölé özer trin gyi drawa zhing kham geypar köpa lé gödö namkha dzö kyi char gyün zemé du jowar gyur

Om Ah Hung. The cleansing substances are an amazing Samantabhadra offering display. Light rays appear from the vajra incense, like a web of clouds, manifesting as an elaborate pure-land from which the fulfillment of all needs and wishes pours down like an inexhaustible rain from the treasury of space.

Thus consecrate the offering substances.

Hrih, düsum sangyé yönten dzö

Hrih. Buddha of the three times, treasury of qualities,
dögü chok tsöl yizhin nor
Supreme wish-granter, wish-fulfilling jewel,

ülwé jik kyop nor gyi lha
You who protect us from the danger of poverty—deity of wealth,

kyé chok tsül zang ying né zheng
Kyéchok Tsülzang, come forth from dharmata!

chendren shek zhuk mi nga yang
All you wealth lords, transcend invitation, coming, and staying.

tukjé yül la jukpé tsal
Yet, your dynamism engages with objects of compassion.

dé dang madé nang tsül lé
So, from the apparent perspective of the transcendent and mundane,

nor dak jewa bum dangché
Come, all you wealth lords, in your thousands and millions!

trashi tsang zhing gewé né
Here, in this auspicious, clean, and virtuous place,

demö dungwé khaying su
Within the heavenly expanse of devoted longing,
gyepé gong la tenpar zhuk
Please consider us with delight, and take a seat!

tong sel tap dang sherap lé
From empty clarity, means and insight,

rang jung chöpé chak gya ché
Appears this great mudra of self-occurring offerings,

lhün drup dütsi chen gyi shing
Naturally present, within the nectar-filled wood.

jungwa mé lung jorwa lé
Through the union of the fire and wind elements,

drima tsang jé shuk lé drup
Defilement is automatically cleared away.

chöpé trin pung khala tro
Cloud-banks of offerings spread through the sky,

dögü charpa chi yang bep
Pouring down a rain of everything desired.

ösel tiklé chenpö dang
The radiance of the luminous great bindu,
The indestructible vajra incense,

Is of an array so splendid it surpasses thought.

From the display of undefiled wisdom

A rain of siddhis pours down—and thus to the gathered deities

I offer gifts, cleansing-offerings, and enthronement.

To the awakened form of the Three Jewels and Three Roots,

Wish-fulfilling jewel, treasure of siddhis,

Together with your host of self-appearing dakinis,
I offer this offering-cloud of cleansing amrita.

Please protect me, along with all sentient beings,

From the fear of poverty!

Shower down the supreme and common siddhis like rain!

You are the power of reference-free compassion,

You, the wealth deities who fulfill all wishes and needs.

Wealth lord of wisdom form, White Jambhala,

And whole host of sugata deities, accept this smoke offering.

Wealth lord of wisdom-qualities, Yellow Jambhala,
rinchen rik kyi tsok ché sang
And the host of ratna deities, accept this smoke offering.

sung gi nordak dzam lha mar
Wealth lord of wisdom-speech, Red Jambhala,

pema rik kyi tsok ché sang
And the host of lotus deities, accept this smoke offering.

trinlé nordak dzam lha jang
Wealth lord of wisdom-activities, Green Jambhala,

lé kyi rik kyi tsok ché sang
And the host of karma deities, accept this smoke offering.

khordé tenyö cha dang yang
Here at this place of practice, bring in the fortune and good luck

drup pé nedir duwar dzö
Of all that moves and stays still, within samsara and nirvana!

tsok jé tsok dak langpö dong
Lord of the gathering, elephant-faced Ganapati,

lhayi norlhé tsok ché sang
And whole host of divine wealth-deities, accept this smoke offering.
སྐྱོང་ཚོགས་བཅས་བསང
And host of land protectors, accept this smoke offering.

Magnetizing bhagavati, Kurukulle,

And host of naga wealth-deities, accept this smoke offering.

Master of the eighth bhumi, Vaishravana,

And host of yaksha wealth-deities, accept this smoke offering.

Bestow upon this place the good fortune and prosperity

Of gods, nagas, humans, and yakshas!

Wealth-lord of jewels, Manibhadra:
Wealth-lord of fine steeds, Remanta;

Wealth-lord of food and clothes, Red Yaksha;

And wealth-lord of livestock, Kubera;

Together with your legions, accept this smoke offering!

Bestow on us the siddhis of wealth and jewels,

Of horses, food, clothing, and livestock!

Dhritarashtra, Virudhaka,

Virupaksha, Vaishravana,

And host of world protectors, accept this smoke offering!
Gather here all the luck, splendor, and prosperity.

Of the four directions and all contained within them!

Wealth-deities of the Three Roots,

Gods, nagas, yakshas, local deities,

Supporters of virtue, guardians of the light side,

And all your forces of good—accept this smoke offering!

Gather here the glory and splendor of all that moves and is still

Within samsara and nirvana, and increase it yet further!

Make auspiciousness, virtue, and excellence flourish!
Through this cleansing-offering blessed by samadhi,
The flaws and decline of the environment are cleansed
And imbued with the fortune of the Lotus Net pure-land
In all its perfect, divine arrangement.
Through this unwavering, binding purification,
The afflictions of sentient beings are cleansed
And imbued with the fortune
Of the pure kayas and wisdoms, and unchanging bliss.
Through self-cognizing luminosity beyond all constructs,
The stain of deluded reification to marks is cleansed

And imbued with the fortune of the pure, all-pervading bindu—

The equality of existence and peace.

Self-appearing guests who manifest from basic space,

With your rain of jewel-like siddhis,

Within the expanse that is free of coming, going, permanence, and annihilation,

Please always remain seated in great equanimity!

May this blazing splendor of the perfect, pure essence

Of the world and beings pervade all with auspiciousness!
Entreated by the great Treasure-revealer guru (Chokgyur Dechen Lingpa), regent of Padmasambhava, protector of the degenerate age, who placed his jewel crown upon my head, I, Pema Garwang Dewé Dorjé (Jamgön Kongtrul Lodrö Thayé), one who displays the mere appearance of a tantric practitioner, wrote this at Pelpung, the retreat place at sacred Tsadra Rinchen Drak. May virtue and excellence increase! Sarva mangalam.
Orange light rays, like the brilliant glow of a million suns, radiate from the heart centers of the main deities in the self and front mandalas. They invoke the wisdom hearts of the four retinue Jambhalas, and likewise the wisdom hearts of the inconceivable numbers of wealth lords, yakshas, and world protectors, reminding them of their commitments. Replica emanations and re-emanations, like particles of dust in a sunbeam, stream out from their heart centers, moving as fast as lightning and blazing with light. Pervading the whole of samsara and nirvana, all of the phenomenal world, the environment and beings, they invite all fortune, enjoyments, and siddhis, both worldly and transcendental, in the form of auspicious substances and signs, rainbow lights, and spheres. By dissolving inseparably into the front visualization and the accomplishment substances, the glory and wealth of everything wished-for is brought down like a shower of rain.
Imagine thus, while waving the arrow with silken streamers. Light fragrant incense, and with beautiful melody and music make the following invocation:

ཧཱུྃ་ཧྲཱིཿ lའོད་གསལ་སྤྲོས་དང་བྲལ་བའི་ཡེ་ཤེས་ལས༔

Hung Hrih. From primordial wisdom, construct-free luminosity,

si dang zhiwé zhing kham long chö dang༔
The enjoyments and riches of the realms appear—

dögü jorpré ngöpor nangwa kün༔
Everything ever wished-for in samsara and nirvana..

tamché lhün gyi drupé podrang cher༔
Here, in this great, naturally-present palace—

chitar trashi ter gyi bum zang la༔
Externally the auspicious, treasure vase;

nang tar yeshé rölpé zhelmé khang༔
Internally the celestial palace, wisdom's display;

sangwa tsa sum norlhé kyil khor du༔
Secretly the mandala of wealth deities of the Three Roots—

gyé zhin zhukpé lha tsok rap jam kün༔
A boundless host of deities are seated with delight.
neljor möpé dungwé söl dep shing
As we practitioners supplicate you with intense yearning.

ngön gyi tukdam zhel zhé gyü kül na
And remind you of your pledges and oaths of the past.

khyen tsé yeshé gyepé long yang né
Please, from the expanse of blossoming wisdom, knowledge, and compassion.

dögü ngödrup char zhin wab tu söl
Please, shower down the wished-for siddhis like rain!

ku sung tuk yön trinlé mepo ché
With your amazing wisdom form, speech, heart, qualities, and deeds.

sizhi pel gyi jorpé jin chen pop
Bestow the splendor of all the prosperity of existence and peace!

lok tar nyurwé tukjé nütop kyi
Through the power of your compassion, swift as lightning.

khor dé kün gyi cha yang nedir dü
Gather right here all the fortune of samsara and nirvana!

lha dang drup dzé yermé ten la tim
Merge it indivisibly with the deity supports and accomplishment substances.
And enact the activities that increase auspiciousness and riches!

Hung Hrih. You are the deity who invokes the siddhis from the center,

Master of Uddiyana, embodiment of the Three Roots,

Wish-fulfilling jewel, Padmasambhava,

Golden and majestic, glorious subjugator of the phenomenal world.

In your right hand you hold a vajra and a jewel victory banner,

And in your left, a supreme wish-fulfilling jewel casket.

Vidyadhara, with your retinue of dakas and dakinis,

I pay homage and make offerings to you! Grant us siddhis!
teng ök bar sum khordé nöchü kyi
All the splendor, fortune and riches of above, between and below.

lekpé pel dang cha yang long chö kün
Of samsara and nirvana, the environment and beings—

dar kar yab ching lené chen dren na
As I summon them here by waving this white streamer,

tokpa mepar trashi nedir dü
Gather them unhindered in this auspicious place!

chok dang tünmong ngödrup tseldu söl
Grant the supreme and common siddhis, I beseech you!

hung hrih, kyil khor lha tsok rapjam tamché kyi
Hung Hrih. Make manifest the strength of the wisdom, majesty and compassion.

yeshé zijin tukjé nütop kyé
Of all the infinite mandala deities!

nöjin norha terdak jewé tsok
Hosts of yakshas, wealth deities, and treasure owners in your millions.

zhel zhé damtsik nyenpo jesu gong
Recall your promises and unshakeable commitments!
Host of gods, nagas, planetary spirits, local deities, and tenmas,

Perform your miraculous activities as swiftly as lightning!

Host of protectors of Tibet and local deities who delight in virtue,

Don't forget your unshakeable promise; perform the activities!

Here today, in this auspicious place of virtue,

Let good fortune and wished-for siddhis pour down like rain!

Summon good fortune from the boundless purelands of the five families’ illusory net—

The ornaments of inexhaustible enjoyments!

Summon the fortune of prosperity of environment and beings—
In all worlds in the ten directions of the three-thousandfold universe!

Summon the fortune of magnificent pure essence—

From the four great elements of earth, water, fire, and wind!

Summon the fortune of lifespan, intelligence, and ability—from all those in the higher realms!

Summon the fortune of wisdom, knowledge, compassion, and power—from the shravakas, pratyeka-buddhas, noble ones, and ordinary beings!

Summon the fortune of youth, from the gandharva realm in the east,

And the fortune of orderly law, from China!
lho chok drülbum yang kyi nyen gyur dang
Summon the fortune of melodious song, from kumbhandas in the south.

gyakar dampé chö kyi chayang khuk
And the fortune of the sacred Dharma, from India.

nup chok luwang norbü bang dzö dang
Summon the fortune of the jewel treasuries of mighty nagas in the west.

tak zik nor gyi jorpé chayang khuk
And the riches and prosperity of Persia!

jang chok nöjin ter gyi bum zang dang
Summon the fortune of the treasure vases of yakshas in the north.

gesar patsel denpé chayang khuk
And King Gesar’s great courage and strength!

tsering nemé gewé chayang khuk
Summon the fortune of long-life, good health, and virtue!

ülp pong dukngel zhiwé chayang khuk
Summon the fortune that appeases the anguish of poverty!

dru nor long chö gyepé chayang khuk
Summon the fortune that increases grains, wealth, and enjoyments!
 Summon the fortune of flourishing horses, cattle, and livestock!

 Summon the fortune of plentiful food, drink, clothing, and adornments!

 Summon the fortune that magnetizes the three realms!

 Summon the fortune that overpowers the three planes of existence!

 Summon the fortune that spreads fame throughout the three-thousandfold universe!

 Summon the fortune of the Dharma lineage that endures like the flow of a river!

 Summon the fortune of unbroken family lines!

 Summon the fortune of taming false guides, foes, and obstructors!

 Summon the fortune of sugata auspiciousness, day and night!
Bestow, here, the siddhi of summoning abundance and protecting fortune!

Thus supplicate. Then recite the root mantra with its appendix and the combined wealth deity mantra:

khuyé pushtim kuruyé sarva siddhi pála droom,

The root mantra:

om ah hung benza guru pemasambhava sarva siddhi hung

The appendix:

sarva anri tri punyé dhanam medhi ratna basu siddhi düdü pushtim kuru soha

The combined wealth deity mantra:

om hung tram hrih ah dzambhala dzalendraya soha, sarva yaksha basu bati lokapala tsitta hring hring dza, sarva bhasu siddhi düdü pushtim kuru soha

Thereby stabilize the good fortune.

G. Receiving the Empowerment and Siddhis

This can be done in (1) a concise way or (2) an elaborate way.

I. Concise

om ah hung soha, benza samaya kaya waka tsitta guna karma sobhava etma koh hang
om, shintu nampar dakpa yi
Om. The deities wielding the power of wisdom-awareness,

yeshé rik tsal changwé lha
Completely and utterly pure,

döné rang dang lhen chik kyé
Are primordially intrinsic to myself,

dorjé zhi yi ying su dzok
And are perfect as the nature of the four vajras,

dam tsik yeshé yermé par
With the wondrous empowerments and blessings,

jangchup semsu rochik pé
Of the single taste of bodhicitta—

wang kur jinlap mepo ché
Samaya and wisdom indivisible,

ku zhi ngowor lhün gyi drup
Are spontaneously present as the essence of the four kayas.

om benza samaya hung satam hoh, kaya waka tsitta gyana benza dza hung
bam hoh
The wisdom beings present in front of me.

Become indivisible from me, firmly and with delight.

Resting evenly in the samadhi.

Of perfect vivid appearance, I take it onto the path.

It is said that at this point one should make the Dharma protector offerings, whether in an elaborate or concise way. Then recite Yeshe Künchok, or the Hundred Syllables.
III. The Concluding Activities

A. The Feast Gathering

This has five parts: 1. consecrating the offerings; 2. inviting the guests; 3. presenting the offerings; 4. partaking of the gathering-feast; and 5. dedicating the residuals.

I. Consecrating the Feast Offering

Sprinkle cleansing water on the feast offerings and say:

Ram Yam Kham. From the seed syllable in my heart center, manifest as the deity,

Ram Yam Kham trö tsok dżé ngödzin jang

‘ram yam kham’ radiate out, purifying clinging to the feast substances as real.

The light of the three seed syllables transforms them into wisdom amrita,

döyön chötrin namkha gangwar gyur

An offering cloud of sensory delights filling the whole of space.

Om ah hung

2. Inviting the Guests

Hung Hung Hung, zheng shik ku sum gyalwa gyanmso tsok

Hung Hung Hung. Ocean gathering of three-kaya victors, be manifest!
From the state of luminosity, beyond conceptual constructs,

So that we may gather the accumulations and purify obscurations,

I bid you, please come, as illusory wisdom’s display!

3. Presenting the Offerings

From among the three offerings (the first, choice portion; the second, fulfillment-confession offering; and the final, liberation offering):

A. Presenting the Choice Portion of the Feast-Offering

Om Ah Hung. The essence of the feast offering is a cloud of wisdom amrita—

Its form, goddesses of the sensory delights filling the whole of space.

These abundant enjoyments of undefiled great bliss—
May they please you, mandala deities of the Three Roots!

B. The Fulfillment-Confession Offering

From the completion of merit through the perfection of generosity,

The rain of merit and wished-for siddhis pours down,

Filling a bountiful vase of the power of merit.

Through this inexhaustible, bountiful feast,

May our sacred bond with the infinite wealth deities of the Three Roots be fulfilled.
rik dü pemasambhé tukdam kang
May our sacred bond with Padmasambhava, the embodiment of all families, be fulfilled.

guru kyechok tsülzang tukdam kang
May our sacred bond with guru Kyechok Tsülzang be fulfilled.

gyurmé kuyi nordak tukdam kang
May our sacred bond with the wealth lords of unchanging form be fulfilled.

ré kong yönten nordak tukdam kang
May our sacred bond with the wealth lords of wish-fulfilling qualities be fulfilled.

gakmé sung gi nor dak tukdam kang
May our sacred bond with the wealth lords of unobstructed speech be fulfilled.

lhündrup trinlé nordak tukdam kang
May our sacred bond with the wealth lords of spontaneous activities be fulfilled.

teng chok lha yi nordak tukdam kang
May our sacred bond with the wealth lords of the gods above be fulfilled.

bar chok mi yi nordak tukdam kang
May our sacred bond with the wealth lords of humans in the middle be fulfilled.

ok chok lu yi nordak tukdam kang
May our sacred bond with the wealth lords of the nagas below be fulfilled.
May our sacred bond with the wealth lords of the yakshas in the north be fulfilled.

May our sacred bond with the wealth lords of gold, silver, and jewels be fulfilled.

May our sacred bond with the wealth lords of thoroughbred horses be fulfilled.

May our sacred bond with the wealth lords of food, clothing, and nourishment be fulfilled.

May our sacred bond with the wealth lords of livestock be fulfilled.

May our sacred bond with the four great protector kings be fulfilled.

May our sacred bond with the three Künkhyil (Wealth Protector) sisters be fulfilled.

May our sacred bond with the land protectors, the five Mentsün (Tseringma) deities, be fulfilled.

May our sacred bond with the Treasure protector Karak Khyungtsünma be fulfilled.
kadö drekpa dé ngé tukdam kang
May our sacred bond with the servants, the five classes of haughty spirits, be fulfilled.

nyur gyok pudri ging ngé tukdam kang
May our sacred bond with the five swift-bladed kimkaras be fulfilled.

tukdam ying su kang ngo jin gyi lop
Our sacred bond is fulfilled within basic space! Grant your blessings!

tukdam nyenpo kangwé damdzé ni
These samaya substances that fulfill the sacred bonds—

trashi dzé tak gyelsi rinchen dün
The eight auspicious substances and signs; the seven royal possessions;

tsa gyé tong jar chakmé rakté tso
Amrita of the eight root and thousand subsidiary ingredients; lake of attachment-free rakta;
nangsi nöchü namdak balingta
Torma of pure environment and beings, the phenomenal world;

tap dang sherap yermé jangchup sem
Bodhicitta of indivisible means and insight—

rangjung lhündrup chöpé tukdam kang
Through these self-occurring, natural offerings, may our sacred bond be fulfilled!
I openly confess all grasping at substantial existence!

Bestow on my body the siddhi of majestic form!

Bestow on my speech the siddhi of melodious speech!

Bestow on my mind the siddhi of empty-bliss wisdom heart!

Bestow the siddhi of increasing the qualities of awareness’s expression!

May the auspicious splendor of the siddhis blaze forth!

At the behest of Namgyel, caretaker of the Lhodrung mountain cave, this was composed in the Zhamar (Red Hat) Dharma Camp by the vinaya-holder Ratna. May it be auspicious!

Sarvasiddhi pushtim kuru om. Mangalam.

Presenting the Fulfillment-Confession

Hoh. Misdeeds, obscurations, and failings accrued throughout beginningless time,
And in particular all transgressions and impairments

Of the root and branch samayas,

I amend and confess with this feast offering of sensory delights!

C. The Final, Liberation Offering

Hung, the vajra-kimkaras, heart emanations of the Glorious One,

Summon and dissolve the hordes of dualism’s demons and obstructors.

Liberating them within luminous basic space, I offer their flesh, blood, and bones

To the mandala deities of the Three Roots.

sarva bighanan shatrün maraya khakha khahi khahih, ha ha hi hi hung hung pé
A Concise Feast Offering

ram yam kham, om ah hung

hung, chomden khor dang ché nam kyis
Hung. Blessed Ones and your retinues,

chöpa gyamtso di zhé shik
Please accept this ocean of offerings!

nyamchak gyamtso malü shak
I confess an ocean of violations and breaches.

tukdam gyamtso malü kang
May the ocean of sacred bonds be fulfilled!

ngödrup gyamtso tsel du söl
I beseech you, grant an ocean of siddhis!

trinlé gyamtso malü drup
I entreat you, perform an ocean of activities!

om ah hung benza guru pema sambhava sarva siddhi hung saparivara
ganatsakra pudza khakha khahi khahi

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4. Enjoying the Feast Offering

 Holding the food in the right hand and drink in the left, the vajra server says:

**tsok ki chöpa gyen du röl**

Enjoy the feast offering as an adornment!

**alala ho**

Offer the feast to the assembly of deities in the mandala of your body and maintain the experience of bliss.

5. Offering the Residuals

 Without holding anything back, gather the residuals and mix the pure and impure together. Make the following aspiration:

**rikdzin lamé kyilkhor du**

By making this feast offering

**tsok ki chöpa pülwa yi**

To the mandala of vidyadhara gurus,

**dag zhen drowa malü pa**

May I and all others, without exception,

**kyilkhor chik tu drölwar shok**

Be liberated in a single mandala!
Say om ah hung three times. Then take the amrita and rakta, and spit it out onto the residual.

Om ah hung

Then summon the residual guests with:

É a rali hring dza

And chant:

Joh, pel gyi kanyen ponyé tsok

Job. Attendants and messengers of the Glorious One,

Lhakmé longchö di söl la

Partake of these residual enjoyments!

Ngön tsé yardam chépa zhin

In accord with your past commitments,

Barché kün söl tünkyen pel

Dispel all obstacles and increase conducive conditions!

Ma ma hring hring balingta khahi

B. Dissolving the Generated Visualization

This has three parts: 1. making offerings and giving praise to the mandala deities and requesting their forgiveness; 2. receiving the siddhis; and 3. the actual dissolution.
A. Offerings, Praise, and Requesting Forgiveness

Render offerings and praise and request forgiveness, just as was done during the recitation praises.

outer offerings, an ocean of sensory delights amassed like cloud-banks,

inner offerings, an inconceivable mass of amrita, rakta, and torma,

And secret offerings, unity of bliss and emptiness, the basic space of primordial wisdom—

All these I proffer. Accept them, and bestow the supreme and common siddhis!
Hung Hrih. From the state of dharmakaya, luminous essence,

The bliss-empty nature manifests as sambhogakaya,

And nirmanakaya’s compassionate capacity acts for beings according to their needs—

Assembly of mandala deities, I offer you homage and praise!

Om. Host of wealth deities,

Please watch over and care for us!

Due to ignorance and confusion,

We have not visualized the mudra clearly and our recitation has been distracted.
Not perfecting the strength of our samadhi,

We have been dull, agitated, confused, and so on.

Whatever mistakes we have made

We confess with heartfelt regret.

Bestow on us the unobscured siddhi of purity!

Recite the Hundred Syllables three times.

2. Receiving the Siddhis

Raise the support for accomplishment to the crown of your head, drink amrita, and say:

Hung Hrih. In the mandala of bodhicitta essence,

Hosts of deities—illusory display of primordial wisdom—
Remember your unbreakable vajra samaya

And, I beseech you, grant blessings, empowerments, and siddhis!

Dissolving the Mandala

If you have supports for the front visualization, say:

Om, dirni ten dang lhen chik du

Om. Remain here inseparable from these supports

For as long as samsara exists,

And graciously bestow on us everything sublime—

Such as good health, long life, and mastery!

Om sutra tishta benzayé soha
Hung, pelden gyelpo chenpo dezhi nam.

Hung. Four great glorious kings, auspicious guardians.

Trashi tsasum norlhé gosung la.

Of the wealth deities of the Three Roots.

Ngödrup dzemé yün du tenpa dang.

Make the siddhis everlasting and, with your compassion.

Dü dang düsu tukjé goyé söl.

Thrust open the door to accomplishment, again and again!

Recite this, followed by the Essence of Dependent Arising mantra. Toss flowers and recite prayers for auspiciousness. For the dissolution and re-arising, say:

Hung hung hung

Nöchü lhar selwa tamché rang la tim

The entire vessel and contents, visualized as deities, dissolve into me.

Rang yang tuké sabön la tim

I dissolve into the seed syllable at my heart center.

Deyang mimikpa ösel gyi ngang du nyampar zhak

The seed syllable dissolves into emptiness.

Rest evenly, without focus, in luminosity.
C. The Continuous Conduct of Illusion-like Unity:

Once more, like a fish leaping from water, I am vividly present as the form of the principal figure, marked with the syllable \textit{om} at my forehead, \textit{ah} at my throat, and \textit{hung} at my heart center.

View appearances, sounds, and awareness as the play of deity, mantra, and wisdom, and make all of your actions meaningful.

D. Making Aspirations and Prayers for Auspiciousness

1. Making Aspirations

From among these two, first, in order to seal the roots of virtue by dedicating within the complete purity of the three spheres, chant:

\textit{hoh, rikdzin lamé kyilkhor drupé tü}.

\textit{Hob}. By accomplishing the mandala of the vidyadhara guru,
dak dang tayé semchen malü künṃ May I and all sentient beings, infinite in number.

trinlé nam zhi lhün gyi drupa dang Spontaneously fulfill the four activities.

ösel chökü ying su drölwar shok And be liberated into the basic space of luminous dharma-kṣāya.

2. The Prayer for Auspiciousness

Toss flowers, play the various instruments, and say:

tsa gyü lamé jinlap nying la zhuk May the blessings of the root and lineage gurus enter my heart!

yidam khandro lü dang drip zhin drok May the yidams and dakinis accompany me like a shadow follows its body!

chökyong sungmé barčhe kün sal né May the Dharma protectors and guardians dispel all obstacles!

choktün ngödrup drupé trashi shok May there be the auspiciousness of attaining the supreme and common siddhis!
Thus conclude with prayers for auspiciousness. This was arranged on a Friday, on Medicine Buddha day, the eighth day of the Tibetan month, in the waxing moon phase of the second month of autumn (based on the traditions of Kalachakra, medicine, and Tibetan, Indian and Mongolian astrology), in the female water sheep year, at Pel Ka-Nying Shedrup Ling. It was arranged by the fourth Tsiké Chokling incarnation, the mantradharin Mingyur Dewé Dorjé, a descendant of the divine Tsang clan who holds both the family and spiritual lineages of the Chokling Tersar. Sarva mangalam—may all be auspicious!
Dedications and Aspirations

Vajradhatu Mandala Aspiration (chokchu düzhi)

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.

Buddhas and bodhisattva heirs of the ten directions and four times,

Gurus, devas, dakinis and the hosts of dharmapalas who guard the teachings—

All of you without exception, as numerous as atoms in the universe, please come now.

Into the space before me, and take your seats on these cushions of lotus and moon.

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༔

bdké kün gyi jesu dak lop shok
May this excellent aspiration that I am now making,

དེ་དག་ཀུན་ལ་ཁྱབ་པར་ཤོག༔

dedak kün la khyapar shok
Emulate the prayers

དེ་དག་ཀུན་ལ་གསལ་བར་ཤོག༔

dedak kün gyi Jesu dak lop shok
Of the victorious Samantabhadra with his bodhisattva heirs,

དེ་དག་ཀུན་ལ་གསལ་བར་ཤོག༔

dedak kün la khyapar shok
And noble Manjughoshā’s omniscient wisdom!

བསྟན་པའི་དཔལ་གྱུར་བླ་མ་རིན་ཆེན་རྣམས༔

tenpé pelgyur lama rinchen nam
May the precious gurus, the glory of the teachings,

ནམ་མཁའ་བཞིན་དུ་ཀུན་ལ་ཁྱབ་པར་ཤོག༔

namkha zhindu kün la khyapar shok
Pervade everywhere like space itself,

ནམ་མཁའ་བཞིན་དུ་ཀུན་ལ་གསལ་བར་ཤོག༔

namkha zhindu kün la khyapar shok
And illuminate everything like the sun and moon!
སཱ་དོན་གཞི་མ་དགེ་འདུན་རིན་པོ་ཆེ༔
May the precious Sangha, the bedrock of the teachings,

དམ་ཚིག་ལྡན་ཞིང་བསྐྱེད་རྫོགས་མཐར་ཕྱིན་ཤོག༔
Keep their samaya commitments and perfect the generation and completion stages!

chapsi gyé shing ten la menpar shok༔
May his kingdom flourish and may he be of benefit to the Dharma!

tenpé zhapdek gyelrik lönpo yang༔
May those who serve the teachings, warriors and ministers,
lodorö rap pel tsel dang denpar shokṃ
Possess increasing skills and supreme intelligenceṃ.

tenpé söjé khyimdak jorden namṃ
May the wealthy householders who sustain the teachingsṃ.

longchö den zhing nyertzé mepar shokṃ
Be prosperous and always free from harmṃ.

ten la depé yangpé gyelkham künṃ
May all Buddhist nations where there is faith in the teachingsṃ.

dekyi den zhing barché zhiwar shokṃ
Enjoy happiness and well-being, with all obstacles pacifiedṃ.

lam la nepé neljor dak nyi kyangṃ
And for me, this yogi on the pathṃ.

damtsik minyam sampa drupar shokṃ
May my samaya never decline and may my wishes be fulfilledṃ.

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

nekap tartuk gyelvé jedzin shokṃ
Always be blessed by the buddhas' careṃ.
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—

drodlül 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 Mañjughosha.
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
Samye Translations

Once Samye Monastery was constructed, Guru Padmasambhava’s primary aspiration was to translate the Dharma into Tibetan. Inspired by this vast and profound translation endeavor, Samye Translations seeks to follow the footsteps of the Mahaguru. Like the translators at Samye Monastery did in the past, our goal is to translate and propagate the Dharma in all languages across the world.

Samye Translations specifically looks to Prince Murup Tsenpo, a heart-disciple of Guru Padmasambhava praised for his translation efforts as Lhasé Lotsawa, as our primary role model. He embodies our aspiration to benefit the world by providing authentic sources for practice and realization. This sublime individual reincarnated thirteen generations later as the great treasure revealer Terchen Chokgyur Dechen Zhikpo Lingpa.

The primary mission of Samye Translations is to preserve and spread the Dharma by translating Buddhist practices and teachings, making them accessible both in print and online. While our main emphasis is on supporting practitioners of the Profound Treasures of Chokgyur Lingpa (Chokling Tersar) with essential study and practice materials, we also translate texts from all Buddhist traditions, spanning from the time of Shakyamuni Buddha to the present day.

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 Heart of the Matter

The Concise Excellent Vase of Jewels

Cloud-Banks of Everything Desirable

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
This twenty-six syllable mantra is from the Root Mahājānī Tantra. When it is placed inside texts, it prevents negative karma from being accrued by stepping on or over them.