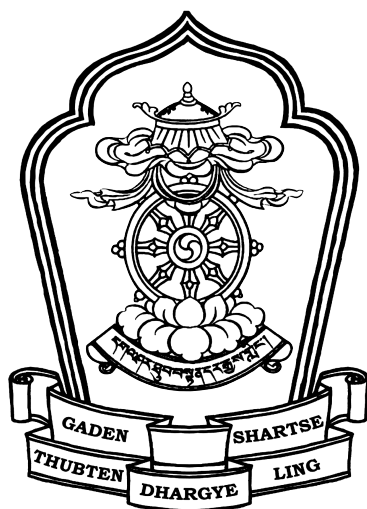


༡། རྩོལ་བརྒྱན་རྩོལ་རྣམ་འབྱོར་མའི་

ཟབ་བྲིད་སྐབས་ཀྱི་ཞལ་འདོན་

ཕྱོགས་བསྐྱོགས་བཞུགས་སོ། །



PRELIMINARY PRAYERS
FOR VAJRAYOGINI COMMENTARY

༡༡། །ལྷ་སྐྱབས་རྩེ་ཐོང་མཚོ་ག་སྐྱལ་རིན་པོ་ཆེ་ལྷེ་བུ་ན་
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ཕྱོགས་བསྒྲིགས་བྱས།



ORIGINALLY COMPILED IN THE YEAR 2023
ON THE OCCASION OF HIS EMINENCE
ZONG RINPOCHE, TENZIN WANGDAK,
TEACHING AT GADEN SHARTSE
THUBTEN DHARGYE LING

Heart of the Perfection of Wisdom Sutra

Sanskrit: bhagavatī prajñā pāramitā hṛdaya

Tibetan: chom-den dé-ma shé-rab kyi pha-rol tu-chin pa'i nying-po

I prostrate to the Arya Triple Gem.

Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of bodhisattvas. At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called “Profound Perception”.

Also, at that time, the bodhisattva Mahasattva Arya Avalokiteshvara looked upon the very practice of the profound perfection of wisdom and beheld those five aggregates also as empty of inherent nature.

Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva Mahasattva Arya Avalokiteshvara: “ How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?”

He said that, and the bodhisattva Mahasattva Arya Avalokiteshvara said this to the venerable Sharadvatiputra: “Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.

“Form is empty. Emptiness is form. Emptiness is not other than form; form is also not other than emptiness. In the same way feeling, discrimination, compositional factors and consciousness are empty.

“Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced; unceased; stainless, not without stain; not deficient, not fulfilled.

“Shariputra, therefore in emptiness there is no form, no feeling, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind, no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon. There is no eye element and so on up to and including no mind element and no mental consciousness element.

There is no ignorance, no extinction of ignorance and so on up to and including no aging and death and no extinction of aging and death. Similarly, there is no suffering, origination, cessation and path; there is no exalted wisdom, no attainment and also no non-attainment.

“Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obstruction and without fear. Having completely passed beyond error. They reach the end-point of nirvana. All the buddhas who dwell in the three times also manifestly, completely awaken to un-surpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

“Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that thoroughly pacifies all suffering should be known as truth since it is not false. The mantra of the perfection of wisdom is declared.

TAYATHA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

“Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that.”

Then the Bhagavan arose from that concentration and commended the bodhisattva Mahasattva Arya Avalokiteshvara saying: “Well said, well said. son of the lineage, it is like that. It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathagatas rejoice.”

The Bhagavan having thus spoken, the venerable Sharadvatiputra, the bodhisattva Mahasattva Arya Avalokiteshvara, those surrounding in their entirety along with the world of gods, humans, asuras, and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

This completes The Great Vehicle Sūtra “The Heart of the Perfection of Wisdom, the Blessed Mother.”

Prayer to the Lion Face Dakini

I prostrate to the gathering of dakinis in the three fields who abide in the holy yoga of using space. By your powers of clairvoyance and magical emanation, look after practitioners like a mother her child.

AH KA SA MA RA TSA SHA DA RA SA MA RA YA PHET

(7 or 21 times)

TAYATHA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

By the teachings of the three supreme jewels possessing the power of truth, may the inner and outer hindrances be transformed, *(clap once)*

may they be dispelled, *(clap once)*

may they be pacified. *(clap once)*

SHINTIM KURU YE SVAHA

May all negative forces opposed to Dharma be completely pacified. May we be separated from problems and harmful conditions to Dharma; may all enjoyments be in accord with the Dharma; and may there be auspiciousness and perfect happiness here right now.

The Foundation of all Good Qualities

Having well understood that the kind master is the foundation of all excellence and that following him correctly is the root of the path, bless me that I may rely on him with deep respect and repeated effort.

Now that for once I have a favorable life form with freedom, knowing how very difficult it is to attain and its great potential, bless me that the thought to take full advantage of it day and night may be born in me continuously.

May I remember how death quickly puts an end to life - as fragile as a bubble on the water's surface - and how, after death, black and white karmas follow as our shadow follows our body.

Having attained a firm understanding of this, bless me that I may always be careful to abstain from even the slightest ill-deeds, and to acquire a complete store of virtue.

When indulged in, samsaric pleasures cause dissatisfaction and induce suffering; having understood their drawbacks and their unreliability, bless me that I may strongly aspire to liberation's bliss.

With great watchfulness, conscientiousness and remembrance drawn from that pure aspiration, bless me to

make the vows of personal liberation the core of my practice, for they are the very root of the teaching.

Having seen that, like myself, all beings, my mothers, have fallen in the ocean of cyclic existence, bless me that I may cultivate the supreme spirit of enlightenment, and take full responsibility for freeing all sentient beings.

The spirit of enlightenment alone cannot lead to Buddhahood unless one trains in the three ethics; bless me to truly understand this and to practice the bodhisattva vows with great enthusiasm.

Bless me that by quieting attraction to wrong objects and correctly analyzing the ultimate truth, I may quickly realize the path that unites meditative serenity and special insight.

Once by training in the common path I have become a suitable vessel for the vehicle supreme amongst all vehicles, bless me that I may easily enter the fortunate ones' excellent gateway to the vajrayana.

Then, when absolutely certain that keeping the vows and commitments pure is the basis of achieving the two kinds of realizations, bless me that I may guard them with my life.

Having correctly understood the key points of the two stages - the heart of tantra - bless me that I may practice them

energetically, without ever neglecting four-session yoga, according to my masters' instructions.

So that the spiritual masters who thus show the good path, and the dharma friends who practice correctly may live long and that all inner and outer obstacles be completely subdued, I pray for you to bless me!

In all my lives, may I never be parted from my perfect masters, and may I practice the glorious dharma; once I have fully achieved the good qualities of the paths and levels, may I realize the state of Vajradhara.

Composed by Je Tsong Khapa Lobsang Drakpa

Mandala Offering to Request Teachings

This ground, anointed with perfume, strewn with flowers adorned with Mount Meru, four continents, the sun and moon, I imagine this as a buddha-field and offer it. May all living beings enjoy this pure land!

To you, my refuge and protector, treasure of compassion, I offer Mount Meru, the continents, the royal jewels, a treasure trove, along with sun and moon, manifestations of innate bliss-voidness wisdom formed from my heaps, constituents, and inner bases.

Whatever gives rise to my craving, aversion, and ignorance;
those dear to me, those hostile toward me, and those to me
unknown; my body and resources, I offer them all without
hesitation, please accept them and bless me to be freed of the
three poisons, right where they occur.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Requesting Commentary

Please expound upon the source of attainment, the treasury
of blessings, the most secret of secret, the instructions on the
two stages of Glorious Vajrayogini.

Refuge and Bodhicitta

I go for refuge until I am enlightened to the Buddhas, the
Dharma and the highest assembly. From the virtuous merit
of listening to the teachings, may I attain buddhahood for
the benefit of all sentient beings.

(three times)

At the end of each days' teachings:

Mandala Offering — Thanks Giving

This ground, anointed with perfume, strewn with flowers adorned with Mount Meru, four continents, the sun and moon, I imagine this as a buddha-field and offer it. May all living beings enjoy this pure land!

To you, my refuge and protector, treasure of compassion, I offer Mount Meru, the continents, the royal jewels, a treasure trove, along with sun and moon, manifestations of innate bliss-voidness wisdom formed from my heaps, constituents, and inner bases.

Whatever gives rise to my craving, aversion, and ignorance; those dear to me, those hostile toward me, and those to me unknown; my body and resources, I offer them all without hesitation, please accept them and bless me to be freed of the three poisons, right where they occur.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Rejoicing and Praise

Oh Buddha! Oh Dharma! The dharma teaching was truly wondrous, expounding with clarity the two truths; homage to this altruistic mind of enlightenment

Oh master, we delight in these profound instructions on the two stages of Glorious Vajrayogini. Excellent, excellent, well spoken indeed!

For myself and beings without refuge, seeking the fruit of liberation, you performed this great deed so that we may attain complete enlightenment

Extensive Dedication Prayers

Thus, through the power of meditating properly on the perfect liberating path of the powerful goddess of Dakini Land, the Mother of the Conquerors, may I properly please the qualified guru—the source of attainments, and come under his care without ever being apart.

May I be liberated from this terrifying ocean of samsara in the great ship of freedoms and endowments, flying the white sail of being mindful of impermanence, blown by the favorable winds of adopting and forsaking cause and effect.

Through the force of being influenced by compassion for mother sentient beings, may I don the armor of the magnificent bodhichitta, enter the deep ocean of the bodhisattva's deeds, and become a suitable vessel for the ripening empowerment.

Through the kindness of the qualified vajra-holder, may I become a suitable vessel for meditating on the liberating path through enjoying the glorious nectar-blessings of the highest yoga tantra empowerments and the Venerable Mother.

By properly protecting the vows and commitments I received at that time, as I would my eyeballs, as well as the yogas of sleeping, rising, and experiencing nectar, may my three doors delight in the three joys.

Relying upon the non-deceptive objects of refuge as my crown-jewel with the great purpose of mother sentient beings dwelling in my heart, and cleansing the stains of my transgressions with the nectar of Vajrasattva, may I be nurtured by the compassionate Venerable Guru.

The outer yogini is ravishing Mother of the Conquerors, the supreme inner Vajra-Queen is the syllable BAM, the secret dakini is clarity and emptiness of the nature of mind; may I delightfully partake in seeing their true identity.

May I complete the yoga of generating myself as the deity, the supreme ripening agent for developing realizations of the path and result, as the wondrous method of bringing the basis of purification—death, intermediate state, and rebirth—into the path of the three bodies.

The worldly environment is the celestial mansion of the syllable EH; the sentient beings who inhabit them are the yoginis of the syllable BAM; through the concentration of the great bliss union [of EVAM], may whatever appears arise as pure appearances.

Visualizing my inner channels as the thirty-seven deities, dissolving all phenomena of samsara and nirvana into the nature of the three messengers and wearing the armor of the mantra-syllables, may I never be disrupted by outer and inner interferences.

Through verbal and mental recitation focused single-pointedly upon the mantra circles at the dharma wheel and emanation wheel, and the two incidental completion stage messengers, may I induce simultaneously born bliss and emptiness.

May my mind abide in the sphere of bliss and emptiness when, through the lasso light rays emanating from the syllable BAM and mantra rosary, the worlds and their beings of the three realms melt into light and dissolve into me and I also sequentially dissolve into emptiness.

When I arise from that in the form of the deity marked by armor, protected from all obstacles by the fierce sounds in the directions, may whatever appears arise as the three secrets of the deity and may I complete the daily actions and their branches.

Thus, through the yoga of the directions and the moon, one day, may I be led directly to the city of knowledge-holders by the coral-colored goddess of joy with free-flowing vermillion hair and moving orange eyes.

Practicing in a land of corpses with a langali stem filled with sindhura and wandered throughout all the lands, may the beautiful goddess to whom the bliss swirl between my eyebrows transfers lead me to Dakini Land.

Even if I am not liberated in this life, through the force of applying myself single-pointedly in meditation, recitation, and so forth, may the Joyous Goddess of Dakini Land take me under her care during the intermediate state or before too long.

When the mount of odor wind quickly moves my mind in the form a syllable BAM through my central channel, the door of Brahma, may I attain instant liberation through death time-path of mixing with the Mother of the Conqueror's mind of bliss and emptiness.

When the inner Varahi has destroyed the creeping vine of apprehender and apprehended, and the dancing goddess dwelling within my supreme central channel exits the crown of my head into the sphere of space, may she frolic in embrace with the Hero Blood Drinker.

Through the yoga of embrace while meditating single-pointedly upon the seed of the five winds at the lotus of my navel, may my mental continuum be satiated by supreme bliss through the wind entering the channels of my body-mind.

When the beautiful goddess of normal light, inner-fire, with an ecstatic laugh and smile within my central channel Has thoroughly pleased the youthful syllable HAM, may I attain the ground of the great bliss of union.

When the flame of the dark red syllable RAM, dwelling in the center of the three channels at my navel has been ignited, ay it consume the seventy-two thousand defiled elements and fill my central channel with pristine [drops].

When the five-colored drop between my eyebrows has gone to my crown and a stream of moon-liquid emerges and flows down to the stamen of the lotus at my secret place may I be satiated by the four stable joys of ascent and descent.

When I am struck with the five-colored light radiating from that drop, all things stable and moving, my body and so forth are transformed into a mass of radiant clear rainbow, may I once again enter into the natural abode—the sphere of bliss and emptiness.

When my mind the yogini, the union beyond intellect, the primordial state of emptiness and clarity beyond expression, recognizes its true essence—the face of its ultimate nature, free from birth, cessation, and abiding—may I be eternally nourished.

When my channels, winds, and drops have dissolved into the sphere of EVAM, and itself has attained the glorious state of the truth body of great bliss, may I sustain these living beings as boundless as space with limitless manifestations of countless form bodies.

In short, through the force of being cared without separation by the guru-Venerable Mother of Dakini Land, may I quickly progress along the grounds and paths and by completing them may I attain the state of the great Dakini.

Through the blessings of the conquerors and the wondrous children, the truth of non-deceptive dependent-relationship and the power and strength of my pure superior intention, may everything within my pure prayer be accomplished.

Auspicious Prayers

May there be the auspiciousness of receiving the swift blessings, of the host of glorious holy gurus, the lords of all virtue and excellence, powerful Vajradhara, Panchen Naropa, and so forth.

May there be the auspiciousness of the truth body of the dakini, the perfection of wisdom—the foremost mother of the conquerors, the nature of clarity and luminosity, primordially free from elaboration, the goddess emanating and withdrawing all things stable and moving.

May there be the auspiciousness of the spontaneously-born complete enjoyment body, a beautiful radiant body blazing with the glory of the marks and signs, a speech with sixty melodies proclaiming the Supreme Vehicle, and a non-conceptual mind of bliss and clarity endowed with the five exalted wisdoms.

May there be the auspiciousness of the field-born emanation bodies in a multitude of places with a multitude of form bodies, with a multitude of methods for the sake of a multitude of disciples, accomplished according to their multitude of desires.

May there be the auspiciousness of the supreme mantra-born dakinis, the Venerable Goddess, ruby in color with a smiling and wrathful mood, one face and two hands holding a curved knife and skullcup with her legs bent and outstretched.

May we have the auspicious presence of the one who appears as countless billions of emanations who, with a host of seventy-two thousand, clears away a practitioner's every obstacle and grants the cherished goal of ultimate realization.

The fifty-first chapter of the Chakrasamvara Root Tantra states:

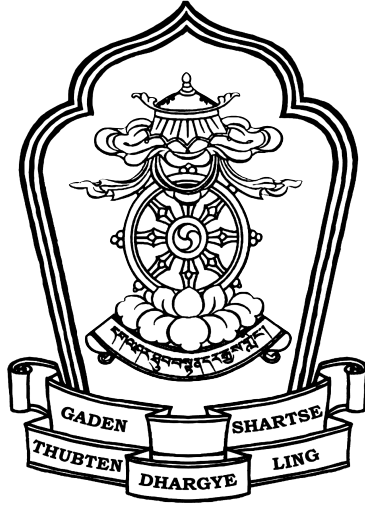
The garments, five mudras and so forth,
Branches of wisdom, the tent and dagger,
Through reciting ah-li ka-li,
The cause and so forth are preceded by emptiness.

By the nada entering and so forth
Until the yoga of absorption,
Nectar that satisfies and brings liberation,
Bestowing initiation, and the hand offering.

Also, by the great armor of perfect protection,
And making offerings with all the mantras,
In that way, these are the fourteen essential topics I have
briefly explained.

The Heart Sutra as translated by Venerable Thubten Tsultrim (George Churinoff)

The Foundation of all Good Qualities as translated by Rosemary Patton



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