

༄༅། །བླ་མ་གསང་འདུས་ལས་གསུངས་པའི་ཁྱད་པར་བླ་སྒྲུབ་ཚིག་བདུན་གསོལ་འདེབས་བཞུགས།

**Accomplishing the Lama through the Seven-Line Prayer**

**A Special Teaching from the Lama Sangdü**

*The terma revelation of Guru Chöwang*

ཐུགས་དམ་ལྷ་ལ་ཕྱག་འཚལ་ལོ༔

*Homage to the yidam deity!*

ཕྱི་རབས་སྐལ་ལྡན་རིགས་ཀྱི་བུ༔ ཨོ་རྒྱན་བདག་ལ་སྐྱབས་འཚོལ་ན༔ དབེན་པའི་གནས་སུ་རང་འདུག་ནས༔ མི་རྟག་སྐྱོ་བ་སྐྱེ་བ་དང་༔ འཁོར་བས་སུན་པ་རབ་ཏུ་གཅེས༔

*Fortunate men and women of the future, sons and daughters of an enlightened family, when you turn to me, the Guru of Orgyen, for refuge, take yourself to an isolated place, and make deep feelings arise of melancholy at impermanence, and disgust with saṃsāra—this is vital.*

བློ་སྙིང་བྲང་གསུམ་ང་ལ་གཏོད༔ གཞན་ཡང་སྐྱབས་གྱུར་རེ་ས་རྣམས༔ ཨོ་རྒྱན་བདག་ལ་རྫོགས་པར་སོམས༔ སྐྱིད་སྡུག་རེ་ལྟོས་ཁྱེད་ཤེས་ཀྱིས༔

*Then rely on me completely, heart and soul. Reflect how every kind of refuge, all your hopes, are all fulfilled and complete within me, the Guru of Orgyen. Whether in happiness or in sorrow, have total trust and confidence in me.*

མཆོད་བསྟོད་མི་འཚལ་རྒྱུ་གསོག་སྤོངས༔ ལུས་ངག་ཡིད་གསུམ་གུས་པ་ཡིས༔ ཚིག་བདུན་འདི་ཡིས་གསོལ་བ་ཐོབ༔

*No need to make offerings or praise; set aside all accumulating; simply let devotion flood your body, speech and mind, and pray, pray with these seven lines:*

ཧཱུྃ༔ ཨོ་རྒྱན་ཡུལ་གྱི་ནུབ་བྱང་མཚམས༔

**hung, orgyen yul gyi nubjang tsam**

Hūṃ! In the north-west of the land of Oḍḍiyāna

པདྨ་གེ་སར་སྡོང་པོ་ལ༔

**pema gesar dongpo la**

In the heart of a lotus flower,

ཡ་མཚན་མཆོག་གི་དངོས་གྲུབ་བརྙེས༔

**yatsen chok gi ngödrub nyé**

Endowed with the most marvellous attainments,

པདྨ་འབྱུང་གནས་ཞེས་སུ་གྲགས༔

**pema jungné zhé su drak**

You are renowned as the ‘Lotus-born’,

འཁོར་དུ་མཁའ་འགྲོ་མང་པོས་བསྐོར༔

**khor du khandro mangpö kor**

Surrounded by many hosts of ḍākinīs.

ཁྱེད་ཀྱི་རྗེས་སུ་བདག་བསྒྲུབ་ཀྱི༔

**khyé kyi jesu dak drub kyi**

Following in your footsteps,

བྱིན་གྱིས་བརླབ་ཕྱིར་གཤེགས་སུ་གསོལ༔

**jingyi lab chir shek su sol**

I pray to you: Come, inspire me with your blessing!

གུ་རུ་པདྨ་སིདྡྷི་ཧཱུྃ༔

**guru pema siddhi hung**

guru padma siddhi hūṃ

ཞེས་པས་ཡང་ཡང་གསོལ་བ་ཐོབ༔

*Pray in this way, over and over again.*

གདུང་བ་དྲག་བསྐྱེད་མཆི་མ་ཕྱུང༔ དད་པས་ཁམས་འདུས་འབྱུང་སྲིད་ན༔ ཧག་གིས་ཐོབ་ལ་ས་ལེར་ཞོག༔ སང་ངེ་ཡེ་རེ་མ་ཡེངས་ལྟ༔

*Create a feeling of yearning and longing so intense that tears spring from your eyes. If the rapture of devotion overwhelms you, breathe out strongly, and then leave everything as it is. Clear and awake, focused and undistracted, look within.*

འདི་ལྟར་གསོལ་བ་འདེབས་པའི་བུར༔ ང་ཡིས་སྐྱོབ་པ་སྨོས་ཅི་དགོས༔ དུས་གསུམ་རྒྱལ་བའི་སྲས་སུ་འགྱུར༔ དབང་ཆེན་རང་རིག་སེམས་ལ་ཐོབ༔ ཏིང་འཛིན་མཐུ་བརྟན་ཡེ་ཤེས་རྒྱས༔

*For children of mine who pray like this, it goes without saying that they will have my protection, for they will be the sons and daughters of the buddhas of past, present and future. They will receive complete empowerment into the awareness of their own enlightened mind. Their samādhi will be so powerful and stable, that wisdom will naturally blossom and expand.*

བྱིན་རླབས་རང་བྱུང་ཆེན་པོ་ཡིས༔ རང་སྨིན་གཞན་སྤྱོད་སྡུག་བསྔལ་སེལ༔ རང་ཉིད་འགྱུར་ཚེ་གཞན་སྣང་རྣམས༔ དུས་མཉམ་འགྱུར་ཞིང་ཕྲིན་ལས་འགྲུབ༔ ཡོན་ཏན་ཐམས་ཅད་རང་ལ་རྫོགས༔

*This great blessing, which arises of its own accord, will dispel all the suffering that will ripen on you, or be experienced by others. When your mind is transformed, others’ perceptions will simultaneously change, you will accomplish enlightened activity, and all noble qualities will be complete within you.*

བདག་ཉིད་ཆེན་པོ་ཆོས་ཀྱི་སྐུར༔ སྨིན་ཅིང་གྲོལ་བའི་ཐབས་ཆེན་འདི༔ ཐུགས་ཀྱི་སྲས་དང་འཕྲད་པར་ཤོག༔

*May the sons and daughters of my heart meet with this extraordinary skilful means, one which ripens and liberates into the dharmakāya realization of my enlightened being.*

ཁྱད་པར་བྱིན་རླབས་ཀྱི་སྒྲུབ་པ་ཚིག་བདུན་མའི་གསོལ་འདེབས་ཤིན་ཏུ་ཟབ་ཕྱིར་ཐུགས་ཀྱི་ཡང་གཏེར་གསང་བར་གདམས་པ༔ ཤེས་རབ་བློ་ལྡན་སྙིང་རྗེ་ཆེ༔ ཆོས་ཀྱི་དབང་ཕྱུག་དེ་དང་འཕྲད་པར་ཤོག༔ ཅེས་སོ།། །།

*A practice with a uniquely powerful blessing, the Seven Line Prayer is exceptionally profound; so let this instruction be an extremely secret treasure of my enlightened mind. May it meet with one who possesses a mind of wisdom, and is endowed with great compassion, called Chökyi Wangchuk.*

| Rigpa Translations, 2004

**The Four Thoughts that Turn the Mind Toward the Dharma**

1. The Preciousness of a Human Birth:

A human birth with all one's senses intact, a mother/father/caregiver who protects, cleans, feeds, educates, and loves us as an infant and a youth, taking Birth in the land where the Dharma exists, finding a qualified teacher, leisure time to do spiritual practice… These thoughts lay the foundation for the following contemplations:

2. Death and Impermanence:

Impermanence is the nature of all conditioned phenomena. Mountains, oceans, humans, animals all are subject to change and decay. We are always one breath away from death. Even in the protective environmental cocoon of our industrial techno-society, we are subject to airborne viruses, automobile accidents, and a myriad of deadly internal and external conditions. Our rare and precious human birth can be destroyed at any moment. All of our pleasures and pains of our temporary conditions. These causes of suffering motivate us to practice Dharma. Why are we subject to this continuous fluctuation between pleasure and pain? This leads to the contemplation of accruing of positive and negative actions (karma) though our three gates of activity - body, speech, and mind.

3. Karma (literally, action), the Law of Cause and Effect:

The Indian Pandita (learned scholar) Vasubandhu says: “From karmic actions the various states of cyclic existence arise." Lord Buddha was very adamant about karmic responsibility. There were many heterodox views being promulgated at the time of the Buddha; but the only heterodox view the Lord Buddha singled out for continuous polemic was the view denying the law of cause and effect of one's actions. The law of karma is based on the premise of volitional action of the sentient being. Karma makes it possible for the mind to be tamed, directed toward enlightened activity, and purified of its primordial ignorance. If there is no volitional activity, then Enlightenment is an impossible goal.

4. The Defects of Samsaric Existence (Suffering, Temporality, and Impermanence):

Suffering's root cause is primordial ignorance which creates the dualistic perception of self and other through the process of desire/attachment and anger aversion. This dualistic process is the nature of impermanence, so a spiritual seeker cannot take refuge in the transitory nature of samsara. Attempting to do so will cause intense suffering through the constant belief in the ability to have permanent happiness through satisfying the cravings of the self. Not only are these objects of so-called satisfaction impermanent and bound to change and cease, but the entire situation is false because the independently existing self that is craving is ultimately impermanent and nowhere to be found when we search for it through awareness. Samsara is an ocean of all-pervasive suffering. The possibility of further suffering is the ornament of all samsaric phenomena.

༄༅། །གྲུབ་ཆེན་ཐང་སྟོང་རྒྱལ་པོའི་ཐུགས་དམ་ཕྱི་ནང་གསང་བའི་སྐྱབས་འགྲོ།

**The Outer, Inner and Secret Refuge Practice of the Mahāsiddha Thangtong Gyalpo**

*revealed to Ka Ngapa Paljor Sherab*

མ་ནམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་བླ་མ་སངས་རྒྱས་རིན་པོ་ཆེ་ལ་སྐྱབས་སུ་མཆིའོ། །

**ma namkha dang nyampé semchen tamché lama sangye rinpoche la kyab su chi o**

All mother sentient beings as infinite as space take refuge in the guru, the precious buddha.

སངས་རྒྱས་ཆོས་དང་དགེ་འདུན་རྣམས་ལ་སྐྱབས་སུ་མཆིའོ། །

**sangye chö dang gendün nam la kyab su chi o**

In the Buddha, Dharma and Saṅgha, we take refuge.

བླ་མ་ཡི་དམ་མཁའ་འགྲོའི་ཚོགས་ལ་སྐྱབས་སུ་མཆིའོ། །

**lama yidam khandrö tsok la kyab su chi o**

In the assembly of gurus, yidam deities and ḍākinīs, we take refuge.

རང་སེམས་སྟོང་གསལ་ཆོས་ཀྱི་སྐུ་ལ་སྐྱབས་སུ་མཆིའོ། །

**rangsem tongsal chö kyi ku la kyab su chi o**

In the dharmakāya, the inseparable emptiness and clarity of our own minds, we take refuge.

ཞེས་སྤྱན་རས་གཟིགས་ཀྱིས་ཆོས་རྗེ་བཀའ་ལྔ་པར་གནང་ནས་འདི་དགེ་སློང་བརྩོན་འགྲུས་བཟང་པོ་ཐང་སྟོང་རྒྱལ་པོ་ལ་བྱིན་ཅིག་དེས་འཛམ་གླིང་གི་མི་ལ་བསྒྲགས་ནས། གནས་སྐབས་ནད་གདོན་བར་ཆད་ཐམས་ཅད་བསལ། ངན་སོང་ལས་སྐྱོབ་པར་བྱེད་དོ་གསུངས་པ་བྱིན་རླབས་ཅན་ནོ། །དགེའོ།། །།

*This prayer carries the blessing of Avalokiteśvara, who transmitted it to the Lord of Dharma Ka Ngapa and told him to give it to Gelong Tsöndru Zangpo (Thangtong Gyalpo), saying that if he taught it to the people of this world, it would dispel all sickness, negative influences and obstacles right now, and then also grant protection from the lower realms. Virtue!*

**Seven Branches adapted from**

༄༅། །སྒྲོལ་མའི་ཡན་ལག་བདུན་པ་བཞུགས།

**Seven-Branch Offering to Tārā**

*attributed to Bhikṣuṇī Lakṣmī (Gelongma Palmo)*

1. Prostration

To the Great Ngakpa and King of the Empty Plain, Zangpo Tsondru, Mahaguru Padmasambhava, World-holding Avalokitesvara, and Amitabha, the awakened one of boundless light,

And to all the victorious ones and their heirs

Dwelling in all directions of the universe, through past, present and future,

Sincerely and enthusiastically I pay homage!

2. Offering

I make offerings of flowers, incense, lamps, fragrant scents,

And food, and music, and the like —

Both physical and imaginary, created by the mind.

Sublime Assembly, please accept them all!

3. Confession

All my negative deeds throughout beginningless time until today,

The ten non-virtues and the five with immediate reckoning —

Sprung from this mind that is driven by destructive emotions,

I confess them all, each and every one.

4. Rejoicing

With a heart full of delight, I rejoice in all the merits

Of śrāvakas, pratyekabuddhas, bodhisattvas,

And every living being,

Throughout the three times.

5. Imploring the Buddhas to Turn the Wheel of Dharma

I implore you: according to the temperament

And mental capacity of sentient beings,

Please turn the wheel of Dharma

Of all the vehicles — lesser, greater, and general.

6. Requesting the Buddhas Not to Enter Nirvāṇa

Until saṃsāra has been completely emptied,

I beseech you: do not pass into nirvāṇa,

But look upon us with your boundless compassion,

As we flounder in this ocean of suffering.

7. Dedication

May whatever virtue I have amassedBecome the cause of enlightenment for all;May I quickly, without delay or deferment,Become an excellent guide to all beings.

༄༅། །བཀའ་གཏེར་དག་སྣང་ཟུང་དུ་འབྲེལ་བའི་ཚེ་སྒྲུབ་ཤིན་ཏུ་ཉེ་བརྒྱུད་ཀྱི་སྒྲུབ་ཐབས་དབང་ཆོག་དང་བཅས་པ་བཞུགས་སོ། །

**The Sādhana and Empowerment for the Extremely Close Lineage of the Long-Life Practice that Unites the Oral, Treasure and Visionary Teachings**

*by Chöjé Lingpa*

གྲུབ་པའི་དབང་ཕྱུག་དང་སློབ་དཔོན་ཆེན་པོ་གཉིས་སུ་མེད་པ་ལ་ཕྱག་འཚལ་ལོ། །

*Homage to the Lord of Siddhas*[*1*](https://www.lotsawahouse.org/tibetan-masters/choje-lingpa/thangyal-tsedrup#ref1) *who is indivisible from the great master Padmasambhava!*

དག་སྣང་དུ་གྲུབ་ཐོབ་ཆེན་པོས་མངོན་སུམ་དུ་བསྩལ་པའི་ཚེ་སྒྲུབ་ཁྱད་འཕགས་ཉམས་ལེན་ཟིན་བྲིས་ནི།

*These notes on performing this extraordinary long-life practice were given to me in a vision directly by the Mahāsiddha*[*2*](https://www.lotsawahouse.org/tibetan-masters/choje-lingpa/thangyal-tsedrup#ref2) *himself.*

རང་ཉིད་ཡི་དམ་རྟ་མགྲིན་སོགས་གང་རུང་དུ་གསལ།

*Visualize yourself as a yidam deity, such as Hayagrīva, and imagine:*

In the sky before me appears a vajra of meteoric iron.This unchanging, five-pronged vajra blazes with fire.

In its center resides the Lord of Siddhas, Thangtong Gyalpo, the Iron Bridge Builder.He appears as a hundred-year-old man, with white hair and a white beard.He is dark red in color and his three eyes are aglow.He wears a white cotton robe.He rests in equipoise in the crossed-legged vajra posture and holds a long-life vase.

Atop his head is Amitābha, Buddha of Limitless Light.At his throat, within a blazing mass of fire, is the Wrathful King, Hayagrīva.In his heart is Padmasambhava, his complexion white with a tinge of red.

By visualizing them clearly, all obstacles and dangers, such as untimely death, are overcome, and long-life and the unchanging vajra-body are accomplished. Upon meeting the Mahāsiddha face to face, devotion wells up, and so I offer this heartfelt prayer:

ཧྲཱིཿཧྲཱིཿཧྲཱིཿ སྣང་བ་མཐའ་ཡས་འགྲོ་ཀུན་རྗེས་སུ་སྐྱོང་། །

**hrih hrih hrih, nangwa tayé dro kün jesu kyong**

Hrīḥ, hrīḥ, hrīḥ! Buddha Amitābha, Limitless Light, you care for us, each and every one,

ཚེ་དཔག་མེད་མགོན་འགྲོ་ལ་འཆི་མེད་སྟེར། །

**tsepakmé gön dro la chimé ter**

Lord Amitāyus, Boundless Life, you grant us immortality,

རྟ་མགྲིན་དབང་རྒྱལ་འགྲོ་བའི་བར་ཆད་སེལ། །

**tamdrin wanggyal drowé barché sel**

All-powerful Hayagrīva, you eliminate every obstacle we face,

པདྨ་འབྱུང་གནས་སྙིགས་དུས་འགྲོ་བའི་སྐྱབས། །

**pema jungné nyikdü drowé kyab**

Padmasambhava, you are our refuge in this darkest of times,

ཐང་སྟོང་རྒྱལ་པོར་གསོལ་བཏབ་བསླུ་བ་མེད། །

**tangtong gyalpor soltab luwamé**

Thangtong Gyalpo, you never fail to answer our prayers.

གསོལ་བ་འདེབས་སོ་འགལ་རྐྱེན་བར་ཆད་སོལ། །

**solwa deb so galkyen barché sol**

Now, I pray to you all: dispel everything unfavorable, every obstacle,

བྱིན་གྱིས་རློབས་ཤིག་འཆི་མེད་དངོས་གྲུབ་སྩོལ། །

**jingyi lob shik chimé ngödrub tsol**

Fill me, transform me with your blessing—grant me the siddhi of immortal life!

(Repeat Three Times)

*By reciting this prayer three times light radiates from the Mahāsiddha and from the deities residing in his three centers,**causing my dissipated and scattered life force, the obstacles created by the eight classes of non-humans, the essence of the four elements, beings’ longevity and merit, and all the compassion of the noble ones to gather in honey-like light rays of immortal nectar, which melt into his long-life vase, causing it to overflow, and enter my body through the brahma-aperture. It fills my whole body and grants the empowerment of immortality.*

ཨོཾ་ཨ་མཱ་ར་ཎི་ཛཱི་ཝནྟི་གུ་རུ་པདྨ་ཀྲོ་དྷ་པུཎྱེ་ཛྙཱ་ན་ཨཱ་ཡུར་སིདྡྷི་ཧྲཱིཿཧྲཱིཿཧྲཱིཿ

**om amarani dziwenti guru pema krodha punyé jnana ayur siddhi hrih hrih hrih**

oṃ amāraṇi jīvantaye guru-padma-krodha punye jñāna āyur siddhi hrīḥ hrīḥ hrīḥ

At the end the Mahāsiddha melts into light. He dissolves into me, and I assume the form of the Mahāsiddha seated in the vajra’s center as before.Weapons stream forth from the vajra’s prongs forming a blazing tent. I meditate on a spinning protection circle which guards against obstacles.

གསོལ་འདེབས་བརྒྱ་དང་རྩ་བརྒྱད་དང་། །

སྔགས་འདི་སྟོང་ཕྲག་རེ་རེ་ནི། །

ཉིན་རེ་བཞིན་དུ་བཟླས་པ་ན། །

ལོ་བརྒྱ་ཐུབ་ཅིང་སྟོན་བརྒྱ་མཐོང་། །

ཐེ་ཚོམ་མེད་དོ་རྦད་མིན་ནོ། །

*If you recite the prayer one hundred and eight times*

*And the mantra one thousand times every day,*

*Have no doubt that*

*You will reach a hundred years*

*And see a hundred autumn moons!*

འདི་ནི་གྲུབ་ཐོབ་ཆེན་པོས་མངོན་སུམ་དུ་བསྩལ་པ་ལྟར་ཟིན་བྲིས་སུ་བཀོད་དེ། བསམ་གཏན་དཔལ་འབྱོར་གྱིས་ཕུན་སུམ་ཚོགས་པའི་རིན་པོ་ཆེའི་མཎྜལ་གྱིས་མཉེས་པར་བྱས་པ་ལས། ཚེ་སྒྲུབ་མི་འདྲ་བ་དུ་མ་ཞིག་ཡོད་ཀྱང་། བྱིན་རླབས་འདི་ཀ་ཆེ་བར་བསམ་སྟེ་སྦྱིན་པའོ།། །།

*I wrote these notes down as they were directly bestowed by the Mahāsiddha. After Samten Paljor made a lavish maṇḍala offering of precious substances, I thought that, although there are many long-life practices, this one possesses particularly potent blessings, and so gave it to him.*

| Translated by [Lhasey Lotsawa Translations](https://www.lotsawahouse.org/translators/lhasey-lotsawa/) ([Stefan Mang](https://www.lotsawahouse.org/translators/stefan-mang/) and [Peter Woods](https://www.lotsawahouse.org/translators/peter-woods/)), 2020. The prayer beginning with “nangwa tayé...” courtesy of Rigpa Translations.

Source: "bka' gter dag snang zung du 'brel ba'i tshe sgrub shin tu nye brgyud kyi sgrub thabs dbang chog dang bcas pa" in mkhyen brtse'i dbang po, blo gter dbang po. *sgrub thabs kun btus*. BDRC W23681. 14 vols. Kangra, H.P.: Indo-Tibetan Buddhist Literature Publisher, Dzongsar Inst. for Advanced Studies, null. Vol. 1: 475–478 Version: 1.2-20211229

**Dedication (Translated by Dungsé Thinley Norbu Rinpoché)**

By this accumulation of merit, may I obtain all-seeing omniscience

and may all faults be defeated.

The whirling, turbulent waves of birth, aging, sickness

and death—from this ocean of samsara, may I liberate beings.

**Vajra Bridge Dedication**

By the positive force of the good causes and conditions of my activities,

may all beings become happy and enlightened.

Whenever a being, lacking trust in the foundational strength of the bridge before them, fears falling into the abyss on their travels, may I be a Vajra Bridge.

Whenever a being lacks a path to where they would like to go, may I be a Vajra Bridge.

Whatever scenery arises on this meditation mountain, may I be a Vajra Bridge Builder for those who wish to visit their own!  
  
- *Zangpo Jampa Ralgri*

༄༅། །རྡོ་རྗེའི་ཚིག་རྐང་དྲུག་གི་གསོལ་འདེབས།

**The Prayer in Six Vajra Lines**

*revealed by Chokgyur Dechen Lingpa*

དུས་གསུམ་སངས་རྒྱས་གུ་རུ་རིན་པོ་ཆེ༔

**dü sum sangye guru rinpoche**

Embodiment of buddhas of past, present and future, Guru Rinpoche;

དངོས་གྲུབ་ཀུན་བདག་བདེ་བ་ཆེན་པོའི་ཞབས༔

**ngödrub kün dak dewa chenpö zhab**

Master of all siddhis, Guru of Great Bliss;

བར་ཆད་ཀུན་སེལ་བདུད་འདུལ་དྲག་པོ་རྩལ༔

**barché kün sel düdul drakpo tsal**

Dispeller of all obstacles, Wrathful Subjugator of Māras;

གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་བརླབ་ཏུ་གསོལ༔

**solwa deb so jingyi lab tu sol**

To you I pray: inspire me with your blessing,

ཕྱི་ནང་གསང་བའི་བར་ཆད་ཞི་བ་དང༌༔

**chi nang sangwé barché zhiwa dang**

So that outer, inner and secret obstacles are dispelled

བསམ་པ་ལྷུན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་རློབས༔

**sampa lhün gyi drubpar jingyi lob**

And all my aspirations are spontaneously fulfilled.

ཞེས་གཏེར་ཆེན་མཆོག་གྱུར་བདེ་ཆེན་གླིང་པས་སེང་ཆེན་གནམ་བྲག་གི་གཡས་ཟུར་བྲག་རི་རིན་ཆེན་བརྩེགས་པ་ནས་སྤྱན་དྲངས་པའི་དུས་བབས་ཀྱི་གསོལ་འདེབས་འདི་ཉིད་བྱིན་རླབས་ཤིན་ཏུ་ཆེ་བས་ཀུན་གྱིས་ཁ་ཏོན་དུ་གཅེས་པར་ཟུངས་ཤིག །

*Discovered by the great terma-revealer Chokgyur Dechen Lingpa, from the right-hand side of the Sengchen Namdrak rock on Mount Rinchen Tsekpa, ‘The Pile of Jewels’. Because the blessing of this prayer, one intended for this present time, is so immense, it should be treasured by all as their daily practice.*

**Bodhichitta Dedication**

JANG-CHUB SEM-CHOG RINPOCHE

May the supreme Bodhi-mind

MA-KYE PAY-NAM KE-GYUR-CHIG

grow where it has not grown.

KYE-PA NYAM-PA ME-PA-YANG

Where it has grown undefiled,

GONG-NE GONG-DU PHEL-WAR-SHOG

may it unceasingly increase.

*COLOPHON: I, Zangpo Jampa Ralgri, compiled this daily practice booklet of the words of the masters and wrote a short dedication inspired by the Vajra Bridge Builder. I put it together to reduce anxiety in westerners like myself who have received many practices, so if they have a connection with the Great Adept, they can use this daily practice structure with meditation after the mantra recitation according to their level. I aspire to manifest the Great Ngakpa’s applied bodhichitta aspirations. SOHA!*