

༄༅། །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!*

**Far-Reaching Benefit of Beings, Extensive as the Sky**

**Visualization and Mantra Recitation of the Great Compassionate One**

*by Thangtong Gyalpo*

*For the visualization and recitation of Avalokiteśvara, begin by taking refuge and arousing bodhicitta:*

**sangye chö dang tsok kyi chok nam la**

In the Buddha, the Dharma and the Supreme Assembly

**changchub bardu dak ni kyab su chi**

I take refuge until I attain enlightenment.

**dak gi jin sok gyipé sönam kyi**

Through the merit of practising generosity and so on,

**dro la pen chir sangye drubpar shok**

May I attain buddhahood for the benefit of all beings.

*Repeat three times.*

*Then, for the deity visualization:*

**dak sok khakhyab semchen gyi**

For me and all sentient beings throughout the whole of space,

**chitsuk pekar dawé teng**

On the crowns of our heads, seated upon white lotus and moon

**hrih lé pakchok chenrezik**

Is a Hrīḥ, out of which noble Avalokiteśvara appears—

**karsal özer ngaden tro**

Brilliantly white and radiating five-coloured rays of light.

**dzé dzum tukjé chen gyi zik**

He has a captivating smile and gazes with eyes of compassion.

**chak zhi dangpo taljar dzé**

The first two of his four hands are clasped together,

**ok nyi shel treng pekar nam**

The lower two hold a crystal rosary and white lotus.

**dar dang rinchen gyen gyi tré**

He is adorned with silken garments and jewels,

**ridak pakpé töyok sol**

And an antelope pelt is draped over his shoulder.

**öpakmé pé ugyen chen**

Amitābha, 'Boundless Light', is his crown adornment.

**zhab nyi dorjé kyiltrung zhuk**

His two legs are in the seated, vajra posture,

**drimé dawar gyab tenpa**

And a stainless moon supports him at his back.

**kyabné kündü ngowor gyur**

He is the essence and embodiment of all sources of refuge.

*Consider that you recite the following prayer together with all sentient beings, as if with a single voice:*

**jowo kyön gyi ma gö kudok kar**

Precious lord, your body white and unblemished,

**dzok sangyé kyi u la gyen**

Your crown adorned with the perfect buddhas,

**tukjé chen gyi dro la zik**

Your eyes of compassion gazing on all beings—

**chenrezik la chaktsal lo**

Avalokiteśvara, to you I pay homage!

*Repeat this as many times as possible.*

*Then recite the seven branches:*[*1*](https://www.lotsawahouse.org/tibetan-masters/thangtong-gyalpo/drodon-khakhyabma-avalokiteshvara#ref1)

**1. Prostration**

**pakpa chenrezik wang dang**

To the noble lord Avalokiteśvara and

**chok chu dü sum zhukpa yi**

And all the victors and their heirs,

**gyalwa sé ché tamché la**

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

**künné dangwé chaktsal lo**

Sincerely and enthusiastically I pay homage!

**2. Offering**

**metok dukpö marmé dri**

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

**zhalzé rolmo lasokpa**

And food, and music, and the like —

**ngöjor yi kyi trul né bul**

Both physical and imaginary, created by the mind.

**pakpé tsok kyi zhé su sol**

Assembly of Noble Ones, please accept them all!

**3. Confession**

**tokma mé né danté bar**

All my negative deeds throughout beginningless time until today,

**mi gé chu dang tsammé nga**

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

**sem ni nyönmong wang gyurpé**

Sprung from this mind that is driven by destructive emotions,

**dikpa tamché shakpar gyi**

I confess them all, each and every one.

**4. Rejoicing**

**nyentö ranggyal changchub sem**

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

**soso kyewo lasokpé**

Of śrāvakas, pratyekabuddhas, bodhisattvas,

**dü sum gewa chi sakpé**

And every living being,

**sönam la ni dak yi rang**

Throughout the three times.

**5. Imploring the Buddhas to Turn the Wheel of Dharma**

**semchen nam kyi sampa dang**

I implore you: according to the temperament

**lo yi jedrak jitawar**

And mental capacity of sentient beings,

**ché chung tün mong tekpa yi**

Please turn the wheel of Dharma

**chö kyi khorlo kor du sol**

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

**6. Requesting the Buddhas Not to Enter Nirvāṇa**

**khorwa jisi matong bar**

Until saṃsāra has been completely emptied,

**nya ngen mi da tukjé yi**

I beseech you: do not pass into nirvāṇa,

**dukngal gyatso jingwa yi**

But look upon us with your boundless compassion,

**semchen nam la zik su sol**

As we flounder in this ocean of suffering.

**7. Dedication**

**dak gi sönam chi sakpa**

May whatever virtue I have amassed

**tamché changchub gyur gyur né**

Become the cause of enlightenment for all;

**ringpor mi tok drowa yi**

May I quickly, without delay or deferment,

**drenpé pal du dak gyur chik**

Become an excellent guide to all beings.

*Should you wish, you may recite here the prayer to Avalokiteśvara that was the personal practice of the bhikṣu Padma Karpo:*

**solwa deb so lama chenrezik**

To you I pray, guru Avalokiteśvara.

**solwa deb so yidam chenrezik**

To you I pray, yidam Avalokiteśvara.

**solwa deb so pakchok chenrezik**

To you I pray, sublime noble Avalokiteśvara.

**solwa deb so kyab gön chenrezik**

To you I pray, lord of refuge Avalokiteśvara.

**solwa deb so jam gön chenrezik**

To you I pray, loving protector Avalokiteśvara.

**tukjé zung shik gyalwa tukjé chen**

Hold me in your compassion, caring and victorious one.

**tamé khorwar drangmé khyam gyur ching**

For us beings who wander endlessly throughout saṃsāra

**zömé dukngal nyongwé drowa la**

And are subjected to intolerable pain and suffering,

**gönpo khyé lé kyab zhen ma chi so**

Protector, we have no other refuge but you.

**namkhyen sangye tobpar jingyi lob**

Inspire us to attain omniscience and awakening.

**tokmé dü né lé ngen sakpé tü**

Through the force of negative karma, accumulated throughout beginningless time,

**zhedang wang gi nyalwar kyé gyur té**

Beings who are overcome with hatred take birth in the hells,

**tsadrang dukngal nyongwé semchen nam**

Where they suffer the torments of intense heat and cold:

**lha chok khyé kyi drung du kyewar shok**

May they all be reborn in your presence, O supreme of deities!

**om mani padmé hung**

Oṃ maṇi padme hūṃ

**tokmé dü né lé ngen sakpé tü**

Through the force of negative karma, accumulated throughout beginningless time,

**serné wang gi yidak né su kyé**

Beings who are overcome with miserliness take birth in the preta realm,

**trekom dukngal nyongwé semchen nam**

Where they suffer the torments of intense hunger and thirst:

**zhing chok potala ru kyewar shok**

May they all be reborn in your supreme Potala pureland!

**om mani padmé hung**

Oṃ maṇi padme hūṃ

**tokmé dü né lé ngen sakpé tü**

Through the force of negative karma, accumulated throughout beginningless time,

**timuk wang gi düdror kyé gyur té**

Beings who are overcome with folly take birth as animals,

**lenkuk dukngal nyongwé semchen nam**

And experience the misery of verbal incapacity and confusion:

**gönpo khyé kyi drung du kyewar shok**

May they all be reborn in your presence, O protector!

**om mani padmé hung**

Oṃ maṇi padme hūṃ

**tokmé dü né lé ngen sakpé tü**

Through the force of negative karma, accumulated throughout beginningless time,

**döchak wang gi mi yi né su kyé**

Beings who are overcome with passionate desire take birth in the human realm,

**drel pong dukngal nyongwé semchen nam**

Where they suffer the torments of intense deprivation:

**zhing chok dewachen du kyewar shok**

May they all be reborn in the supreme pureland, Sukhāvatī!

**om mani padmé hung**

Oṃ maṇi padme hūṃ

**tokmé dü né lé ngen sakpé tü**

Through the force of negative karma, accumulated throughout beginningless time,

**trakdok wang gi lhamin né su kyé**

Beings who are overcome with jealousy take birth in the asura realm,

**tabtsö dukngal nyongwé semchen nam**

Where they suffer the torments of conflict and dispute:

**po ta la yi zhing du kyewar shok**

May they all be reborn in the Potala pureland!

**om mani padmé hung**

Oṃ maṇi padme hūṃ

**tokmé dü né lé ngen sakpé tü**

Through the force of negative karma, accumulated throughout beginningless time,

**ngagyal wang gi lha yi né su kyé**

Beings who are overcome with pride take birth in the deva realm,

**po tung dukngal nyongwé semchen nam**

Where they suffer the torments of transmigration and fall:

**po ta la yi zhing du kyewar shok**

May they all be reborn in the Potala pureland!

**om mani padmé hung**

Oṃ maṇi padme hūṃ

**dak ni kyé zhing kyewa tamché du**

May I, in this and all my future lives,

**chenrezik dang dzepa tsungpa yi**

Through activity like that of Avalokiteśvara,

**ma dak zhing gi dro nam drolwa dang**

Liberate the beings of impure realms,

**sung chok yik druk chok chur gyepar shok**

And transmit the supreme speech of the six syllables throughout the ten directions!

**pakchok khyé la solwa tabpé tü**

Through the force of invoking you, the supremely noble,

**dak gi duljar gyurpé drowa nam**

May all those whom I must discipline and guide,

**lé dré lhurlen gewé lé la tsön**

Take interest in cause and effect, strive to act virtuously,

**drowé döndu chö dang denpa shok**

And come to possess the qualities that may benefit all.

*Continue with:*

**detar tsechik soltab pé**

Through praying single-pointedly in this way,

**pakpé ku lé özer trö**

Rays of light stream forth from the Noble One's form,

**ma dak lenang trulshé jang**

And purify impure karmic perception and delusion.

**chinö dewachen gyi zhing**

The outer environment becomes the blissful paradise, Sukhāvatī,

**nangchü kyendrö lü ngak sem**

And beings within it transform physically, vocally and mentally

**chenrezik wang ku sung tuk**

To take on Avalokiteśvara's enlightened body, speech and mind,

**nang drak riktong yermé gyur**

And appearance, sound and awareness become inseparable from emptiness.

*While meditating on this, recite the mantra:*

**om mani padmé hung**

Oṃ maṇi padme hūṃ

*Recite this as many times as possible.*

*Finally, settle evenly in your own essential nature, beyond any thought of the three conceptual spheres (subject, object and activity).*

**dakzhen lü nang pakpé ku**

I and others appear as the Noble One's enlightened form.

**dra drak yigé drukpé yang**

All sounds take on the melody of the six-syllable mantra,

**dren tok yeshe chenpö long**

And all thoughts are the expanse of great primordial wisdom.

**gewa di yi nyurdu dak**

Through the positivity and merit of this, may I swiftly

**chenrezik wang drub gyur né**

Attain the realization of Avalokiteśvara, and thereby

**drowa chik kyang malüpa**

Every single sentient being

**dé yi sa la göpar shok**

Reach his state of perfection too.

*This visualization and recitation of the Great Compassionate One, The Far-Reaching Benefit of All, Extensive as the Sky, is the blessed speech of the great adept Thangtong Gyalpo. Sarva Mangalam.*

**ditar gomdé gyipé sönam kyi**

Through the merit of practising this visualization and recitation of mantra,

**dak dang dak la drel tok drowa kün**

May I and all those with whom I am connected,

**mi tsang lü di borwar gyur ma tak**

Be reborn miraculously in the blissful paradise of Sukhāvatī

**dewachen du dzü té kyewar shok**

The very moment we leave these impure bodies behind.

**kyé ma tak tu sa chu rab drö né**

And as soon as we are born there may we fully traverse the ten stages,

**trulpé chok chur zhendön jepar shok**

And send out emanations to act for others' welfare throughout the ten directions.

| Translated by [Adam Pearcey](https://www.lotsawahouse.org/translators/adam-pearcey/), 2020. (Seven-branch offering adapted from a translation by [Stefan Mang](https://www.lotsawahouse.org/translators/stefan-mang/)).

1. [*↑*](https://www.lotsawahouse.org/tibetan-masters/thangtong-gyalpo/drodon-khakhyabma-avalokiteshvara#backref1) *What follows is adapted from the famous Seven-Branch Offering to Tārā attributed to Bhikṣuṇī Lakṣmī (Gelongma Palmo).*

**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!*