Foreword

This text is part of a new series of daily practices and prayers translated by the Rinchenpal Translation Project (RTP) which was initiated by me in February 2017. The translation process follows three guiding principles: 1) The text closest to the original is used, 2) scribal errors in the text are corrected, missing elements included, and 3) translators adhere to a collaborative, standardized glossary of technical terms and strive to be sensitive to the context of the target language.

All translated texts are freely available on www.drikungtranslation.com for use at Drikung Kagyu centers world-wide. However, it is requested not to make unauthorized changes to the Tibetan or translated texts.

Suggestions for improvement are welcome and can be sent to info@drikungtranslation.com.

With my prayers,

Drikung Kyabgon Chetsang Thinle Lhundup
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4
1) Alas! These freedoms and advantages are extremely difficult to gain. Now that this fragile body has been obtained, without falling under the influence of meaningless distractions, I shall strive to accomplish the joyful result—liberation.
2) Conditioned phenomena are impermanent and subject to disintegration. Once they are born, all beings must inevitably die. The time of death is unpredictable, like the time of a dewdrop on a blade of grass. It is high time to exert myself immediately in what is essential.

Those who aspire to this path, having received experience-based instructions on the Fourfold Preliminary, should combine daily recitation and meditation as follows: Silk comfortably, assume the second posture for meditative absorption, and rest the following malting on girl hands with your hands-stream.

The Common, Outer Preliminaries: The Four Thoughts that Turn the Mind

Radiant Glory of Blessing
3) Happiness is obtained through virtue, and suffering through the opposite. Since this is how results ripen from causes, infallible cause and result is the fundamental or intrinsic law. From now on, I shall strive in what should be adopted and what should be abandoned.

My dwelling place is inseparable from the Akanishtha buddha field. In front of me is a lion-throne on which are a lotus and discs of sun and moon, in the center of which sits the kind root guru in the form of Vajradhara with the seven characteristics.
Blue in color, holding a vajra and bell with two arms crossed at the heart, and adorned with silks and various jeweled ornaments, he sits gracefully in the vajra posture, together with the lineage masters.

4) In the higher states, as well as in the three lower realms, there is not even an instant of happiness. They are the basis of the hundreds of mistakes that wandering in samsaric existence entails; I shall abandon these mistakes and accomplish the supreme path to peace.
Radiant Glory of Blessing

In front of him is the yidam Chakrasamvara with consort. As the union of appearance and emptiness, they embrace each other; they are adorned with the sambhogakāya silks and various jeweled ornaments. On his right are the buddhas of the three times with major and minor marks, including the thousand buddhas of this fortunate eon.

To the Buddhas, Dharma, and Sanghas, together with the yidams and Dharma protectors—to the supreme objects of refuge, I and all beings go for refuge until awakening is attained, in order to be protected from the perils of samsaric existence.

Repeat three times.
I rejoice when all sentient beings are happy, free from suffering, and swiftly attain the unsurpassable. Therefore, from today until I achieve awakening, I will engage in the path leading to the supreme definitive meaning. Repeat three times.

Dissolve the objects refuge into yourself.
Above the crown of my head is a white lotus with a moon disc. On this is the syllable hūng (ཞེ་), which transforms into a vajra with a hūng in its center. From this hūng, light radiates, purifying the obskurations of the six classes of beings and making offerings to the Victorious Ones. The light gathers back and dissolves into the seed syllable, which fully transforms into

she wears bone ornaments and complete sambhogakāya attire. On a moon disc at the father’s heart is a vajra with a hūng surrounded by the hundred syllables at its navel. Light radiates from it and purifies all beings’ obskurations.
They abide together in exalted play, gracefully stretching one leg and bending the other; she is red in color and holds a hooked knife and a skull cup. Then the rays of light gather back and dissolve into the mantra garland and seed syllable.

From that emerges a stream of nectar, which flows out through the secret openings of the father and mother and establishes them in the state of Vajradhara.

Then the rays of light gather back and dissolve into the mantra garland and seed syllable. Then the rays of light gather back and dissolve into the mantra garland and seed syllable.

She is red in color and holds a hooked knife and a skull cup. Then the rays of light gather back and dissolve into the mantra garland and seed syllable.
By this virtue, may I swiftly accomplish Vajrasattva and establish all beings without exception in his state.
Radiant Glory of Blessing

The Excellent Method to Complete the Two Accumulations: The Mandala Offering

My dwelling place is inseparable from the Akanishtha buddha field. In front of me is a lion-throne on which are a lotus and discs of sun and moon, in the center of which sits the kind root guru in the form of Vajradhara with the seven characteristics.

Supplicated in this way, Vajrasattva is pleased and proclaims:

Supreme Vajra Holder, chief of beings, please be my refuge.

Protector, out of delusion, I and all sentient beings have violated our pledges, so please protect us.

Thus visualize.
Blue in color, holding a vajra and bell with two arms crossed at the heart, and adorned with silks and various jeweled ornaments, he sits gracefully in the vajra posture, together with the lineage masters.

Behind him is the Mother Prajñāpāramitā, who proclaims the provisional and definitive teachings of the Three Vehicles. On his left is the assembly of loving bodhisattvas, surrounded by the sanghas of the Three Vehicles.

Around the base of the throne are the sublime Dharma protectors, an ocean of guardians gathered like clouds. Thus visualize as before.
Radiant Glory of Blessing

In front of him is the yidam Chakrasamvara and his consort.

As the union of appearance and emptiness, they embrace each other; they are adorned with silks and various jeweled ornaments.

In front of him is the yidam Chakrasamvara and his consort.

They stand on a great golden ground.

On his right are the buddhas of the three times with major and minor marks, including the thousand buddhas of this fortunate eon.

On his left are the buddhas of the three times with major and minor marks, including the thousand buddhas of this fortunate eon.

In front of him is the yidam Chakrasamvara and his consort.
1) in the center is the syllable *hūng*, which transforms into Meru, the king of mountains;

2) to the east is Videha

3) to the south is Jambudvīpa,

4) to the west is Godānīya,

5) to the north is Kuru,

18) the precious wheel, 19) the precious gem, 20) the precious queen, 21) the precious minister,

22) the precious elephant, 23) the precious horse, 24) the precious general, 25) the vase of great treasures,

26) the goddess of grace, 27) the goddess of garlands, 28) the goddess of songs, 29) the goddess of dance,
In the center of this mandala is the excellent wealth of gods and humans, with nothing lacking.

34) the sun, 35) the moon, 36) the precious parasol, 37) the victory banner of triumph in all directions.

34) the mountain of jewels, 35) the wish-fulfilling tree, 36) the wish-granting cow, 37) the crop that needs no sowing.

30) the goddess of flowers, 31) the goddess of incense, 32) the goddess of light, 33) the goddess of perfume, 34) the sun, 35) the moon, 36) the precious parasol, 37) the victory banner of triumph in all directions.

30, 31) to the east are Deha and Videha,
32, 33) to the south are Cāmara and Aparacāmara,
34, 35) to the west are Shātha and Uttaramantrin
36, 37) to the north are Kurava and Kaurava,

In the center of this mandala is the excellent wealth of gods and humans, with nothing lacking.

34) the sun, 35) the moon, 36) the precious parasol, 37) the victory banner of triumph in all directions.

34) the mountain of jewels, 35) the wish-fulfilling tree, 36) the wish-granting cow, 37) the crop that needs no sowing.

30) the goddess of flowers, 31) the goddess of incense, 32) the goddess of light, 33) the goddess of perfume, 34) the sun, 35) the moon, 36) the precious parasol, 37) the victory banner of triumph in all directions.
The ground is sprinkled with scented water and strewn with flowers. It is adorned with Mount Meru, the four continents, the sun, and the moon. Seeing it as a buddha field, by offering it, may all beings experience the completely pure realm.
To all of the gurus who have perfected the three kāyas, I make offerings—outer, inner, secret, and suchness.

Please accept my body, wealth, and the entirety of phenomenal existence, and grant me the unsurpassable supreme accomplishments.

Please accept them out of compassion and for the benefit of all beings, and having accepted them, please cause supreme realization to arise in me.
Radiant Glory of Blessing

Prostrating, offering, confessing, rejoicing, beseeching, and supplicating—
I dedicate whatever slight virtue I have gathered for the complete awakening of all.

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chak tsel wa dang chö ching shak pa dang/ jé su yi rang kül zhing söl wa yi/
ge wa chung zé dak gi chi sak pa/ tam ché dzok pé jang chup chir ngo/
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The visualization dissolves into me. Rest in this natural state.
Radiant Glory of Blessing

Causing the Blessing to Enter the Mind Stream: The Excellent Guru Yoga

I appear as the yidam deity. In the space in front of me is a lion-throne on which are a lotus and discs of sun and moon. Sitting on this is my kind root guru in essence, with a body in the form of bhagavān Vajradhara.

Today I offer my body, wealth, and the roots of virtue together with the roots of virtue. As you accept these offerings, May I realize the supreme definitive meaning just as the sages have realized it.

Thus offer your body and wealth, together with the roots of virtue.

Today I offer my body, wealth, and the roots of virtue. As you accept these offerings, May I realize the supreme definitive meaning just as the sages have realized it.

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Today I offer my body, wealth, and the roots of virtue. As you accept these offerings, May I realize the supreme definitive meaning just as the sages have realized it.

Thus offer your body and wealth, together with the roots of virtue.
Like the reflection of the moon in water, they appear yet lack inherent existence, and they abide in a sphere of light.

They are surrounded by the lineage gurus, yidams, dākinīs, and Dharma protectors.

At their three places are the three syllables emanating light.

He is blue in color, in union with his consort, charming and adorned with the major and minor marks. Crossing the vajra and bell, he embraces the mother.

He sits in vajra posture, and the mother, Vajradhātvīshvarī, is on his lap.
Radiant Glory of Blessing

Hold the vajra and bell, she embraces the father with her legs in the lotus position, she glows with the resplendent light of the major and minor marks. Both the father and the mother are adorned with jeweled and bone ornaments, and wear silken scarves. The entirety of all buddha fields are completely contained within their bodies.

Chok chü la ma yi dam chö sung ché/ chen drang tsa wé la mé ku la tim/ sang gyé kün dü rang zhin la mar sel/

Holding vajra and bell, she embraces the father, clasping him with her legs in the lotus posture. She glows with the resplendent light of the major and minor marks. Both the father and the mother are adorned with jeweled and bone ornaments, and wear silken scarves. The entirety of all buddha fields are completely contained within their bodies.
The Actual Accumulation

Glorious guru, lord of the four kāyas, crown jewel of all the Dagpo Kagyü, guide of beings, you who show the sublime path, master of compassion, regent of the Victorious Ones, matchless in kindness, unrivalled teacher, Lord Vajradhara,

From the guru’s forehead, throat, heart, and navel radiate white, red, blue, and yellow lights, respectively, which dissolve into my four places. Thus, as I receive the four empowerments completely, the physical, verbal, mental, and most subtle obscurations become purified.
Radiant Glory of Blessing

I am empowered to meditate on the generation and completion stages, mahāmudrā, and the two truths, and to accomplish the four kāyas. Then the retinue gathers into the main deity, who melts into light and dissolves into the spot between my eyebrows.

I see that my guru and I are inseparable in essence.

Thus the eight—the four common and the four uncommon—preliminaries have been completed.

Protector, Great Drikungpa: please think of me. I pray you will please look upon me with your compassion. Please bless me and grant the two accomplishments at this very moment. Please grant me the fruition that spontaneously fulfills the two benefits.

Please bless me and grant the two accomplishments at this very moment. Please grant me the fruition that spontaneously fulfills the two benefits.
Radiant Glory of Blessing

The Special Preliminary: Cultivating Love, Compassion, and Bodhicitta

Because we lack the ability to establish beings in happiness through the power of engaging in such a thought, I shall accomplish the excellent, sublime state, and then establish all mothers in the state of happiness.

Therefore, I shall strive in the union of emptiness and compassion—bodhicitta, the ultimate Dharma beyond the conceptual mind.

All beings, limitless as space, have been my mothers in the beginningless eons up to now. Therefore, it is only appropriate that I abstain from all harm and hostility, and lovingly care for my kind mothers.
My body gradually dissolves, and in the form of the syllable hūng, my awareness melts into the nāda, which abides in space.

Even though these mothers desire happiness, they are tortured in the three lower realms because of their negative deeds; they are tormented by unbearable suffering; absolutely unbearable compassion for them arises in me. I pray that they have happiness and are free from suffering, that they are not separated from the happiness that is free from suffering, and that they abide in supreme equanimity.

Even though these mothers desire happiness, they are tortured in the three lower realms because of their negative deeds; they are tormented by unbearable suffering; absolutely unbearable compassion for them arises in me. I pray that they have happiness and are free from suffering, that they are not separated from the happiness that is free from suffering, and that they abide in supreme equanimity.
My awareness, as the nāda, instantly enters into the center of them. It transforms into a vajra marked with the syllable hūng blazing with blue light. The light emanates, makes offerings to the Victorious Ones, and fulfills the purposes of beings. The light gathers back and dissolves into the seed syllable. From the transformation of the moon and sun discs and the seed syllable, including the implement, I arise as the bhagavān Chakrasamvara. My brilliance outshines the brightness of the sky;
Radiant Glory of Blessing

I have one face, three eyes, bared fangs, and a garland of vajras placed along my hairline. I am ornamented with a precious crown of dried skulls, and my matted hair is tied up in a top-knot. It is adorned with a jewel on top, a crossed-vajra in front, and a crescent moon on the left side. In the center of my forehead is a multi-colored lotus. In the middle of that, supported by Bhairava and Kālarātri, are sun and moon discs, in between which are white vowels and red consonants.

From the syllable bhrum in its center arises a vast mansion resplendent with light. It is complete with all characteristics, with the outer enclosures of lotuses, vajras, flames, and charnel grounds. In the middle of it is a multi-colored lotus. In the center of that, I embrace the consort.

I bend my left leg to trample on Bhairava's bent-back head and I place my right foot on his eye, thus making him a pawn of my power. To make him grovel, I bend my left leg to trample on Bhairava's bent-back head and I place my right foot on his eye.
and the five bone ornaments. Both father and mother are adorned with the major and minor marks and wear the silken sambhogakāya garments. They wear silken scarves and are resplendent like an eon-ending fire. They enjoy the bliss of the union of method and insight. In front of them, to their left, behind them, and to their right are: Dākinī, Lāmā, Kandarohā, and Rūpinī; blue, green, red, and yellow in color, and with one face and three eyes; they display amusement.
They bare their fangs, their hair flows free, and they wear head ornaments of dry skulls and garlands of fifty skulls. With the right hand they brandish a hooked knife in the sky, and with the left hand they hold a skull-cup of blood at the heart.

Each holds a katvānga staff in the crook of the left elbow, is blissful, and looks seductive. Naked, they are adorned with the five bone ornaments. With their right legs outstretched, they gracefully dance on top of corpses.

In the left hand she holds a small cup filled with nectar; embracing the father's neck, she serves it to him. With her right hand in the threatening mudra, she brandishes a hooked vajra-knife in all directions. Her left leg outstretched, her right leg is clasped around the father in the experience of bliss.

With the youthful beauty of a sixteen-year-old, she is naked, delights in blood, and is adorned with garlands of dry skulls.
In the four intermediate directions, on top of nectar-filled vases that rest on moon discs, are skull-cups filled with the five meats. At the forehead of each deity is a moon disc with a white om; at the throat is a lotus with a red āh; at the heart is a double-vajra with a blue hūng. At the father’s heart are white syllables om ha; at his forehead are yellow nama hi; at the crown of his head, green svāhā hu; at both shoulders, black vaushat he; at both eyes, orange hung hūng ho;
Thus the visualization is clearly generated. With the flaming mudra, the sound, phem phem, and the high emanations from the heart at the heart, and the high emanations from the head at the crown of the head, green, hūng, hūng, hūng, at all limbs, green, phem, green, phem, green, phem, and at all limbs, green, phem, green, phem, green, phem.

The empowerment deities dissolve into me, and the overflow of liquid at the head becomes a crown of Akshobhya on the main deity; Vairocana on the mother; and Ratnasambhava on the four dākinīs.

Present the offerings together with their mudras:

om shrī heruka saparivara argham pratītsa svāhā
(pādyam, pushpam, dhūpam, ālokam, ghandam, naivedyam, shabda)

Thus they grant the empowerment, the body becomes filled with nectar, and the stains are purified. I become the supreme nature of great bliss. The empowerment deities dissolve into me, and the overflow of liquid at the head becomes a crown of Akshobhya on the main deity; Vairocana on the mother; and Ratnasambhava on the four dākinīs.

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The empowerment deities dissolve into me, and the overflow of liquid at the head becomes a crown of Akshobhya on the main deity; Vairocana on the mother; and Ratnasambhava on the four dākinīs.

Thus the 16 goddesses makes offering.
Radiant Glory of Blessing

and the sixteen offering goddesses: om vajra vīne etc., adding om āh hūng at the end of each mantra.

Thus, offer with the respective mudras.
I appear as the Heruka. Inside me are the three channels and three chakras. At the crown of my head is a syllable hang, and at my throat, a syllable om; they are white in color. At my heart is a blue syllable hūng, and at my navel, a red syllable āh.

From the latter, the fire of wisdom blazes, which ignites the syllables at each of the three chakras. Then from the hang, the white element drips down. The syllables are restored, and the heat of bliss blazes. Visualizing thus, retain the wind energies in union for a little while.

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The Dissolution Stage

The light of the hūng syllable at my heart makes the protection circle and charnel grounds contract and dissolve into the mansion, which dissolves into the four dākinīs, who dissolve into the mother, who dissolves into the father, who then dissolves into the hūng at my heart. That dissolves upwards, from the hook at its foot into its body, into the head, into the crescent moon, and finally into the nāda. The nāda, too, dissolves and becomes imperceptible. Settle within luminous clarity, even and vast.

From the hūng at my heart, a mantra garland emerges. It descends and, through the pathway of the vajra, enters the lotus of the mother, and rises through her central channel. It emerges from her mouth, enters into my mouth, and dissolves into the seed syllable. It circles continuously in this way. Thus visualize.
Again I visualize myself as the yidam deity. At my heart is a fully-opened eight-petaled lotus. In its center is my root guru in the form of an aquamarine-colored Vajradhara. He holds vajra and bell with two arms crossed at his heart. He has the complete major and minor marks, and he is adorned with the sambhogakāya jewel and bone ornaments. Wearing silken garments, he sits in the vajra posture, with his fingers interlaced as if making a prayer gesture.

Thus, recite as much as you can.

While reciting the mantra of the retinue:

Lights radiate from the heart encircled by the mantra at the heart of each dākinī. From these light rays emerge deities who fulfill the purposes of beings. The light gathers back and again dissolves into the heart.
Radiant Glory of Blessing

I then realize my awareness is completely liberated from the three realms.

Thus visualize.

The assembly of lineage gurus dissolves into the great guru. He becomes a sphere of light inseparably one with my own mind.

I then realize my awareness is completely liberated from the three realms. Thus visualize.
My mind is primordially pure, although it is temporarily obscured by deluded concepts. These hazy mental movements are similar to fog. When they have completely subsided and the mind abides, one sees the luminosity which is the mind’s own radiance.

Devoid of aspects, it is the supreme of all aspects.

With the further development of special insight, the nature of the mind is free from elaboration. With the intention of reducing wordiness, no specific explanation is given here for accomplishing the guru as the four kāyas. Still, his essence is the svabhāvikakāya in the sense that one’s own mind is the root guru; his form is the nirmanakāya in the sense that he is described as having the appearance of Vajradhara; he himself is the sambhogakāya as he possesses the five certainties; and his mind is the dharmakāya with the seven characteristics.

Thus, the four kayas are presented as a union. Then, with the formal training of devotion, recite the following:

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OM āh hūng guru shrī vajra drik ratna shrī vidyā dhara dharma kīrti karma vidzaya sena ratna karma bhadra hūng mama mahāmudrā siddhi phala ho.
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Thus, recite clearly and for a long time. Finally:
Devoid of causes, it is the principal cause. Devoid of entities, it possesses all entities. One becomes liberated in the dharmakāya, the self without self. At the time when even these mental movements have become the union body of empty essence and vivid radiant awareness, they are liberated upon arising. Undistorted by metaphors or words, unaltered by the distortions of terms, this fundamental, innate, intrinsic nature is the dharmakāya beyond thought.

All the wholesome virtues that I and all beings have accumulated in samsara and nirvana; and all of the masses of virtues—such as buddha-nature—which cause the attainment of omniscience; each and every root of virtue I have practiced
This supreme, disciplined conduct, free from accepting or rejecting, is the same void point as Mahāmudrā. Therefore, emptiness arises as nothing but cause and result. Then there is nothing to reject and nothing to adopt.

When one realizes emptiness, one realizes it as dependent origination—the fundamental, intrinsic nature of all phenomena. When one realizes emptiness, one realizes it as dependent origination—

When one realizes emptiness, one realizes it as dependent origination—the fundamental, intrinsic nature of all phenomena.

By the truth of the Three Jewels, the gurus, the yidams, and the host of dākinīs,

From the three spheres of body, mind, and speech, I deduce from all for sublime and supreme awakshining.

And have caused others to practice, and all those I will be practicing in the future: all of these causes and conditions completely free from the three spheres of field, intention, and object, I dedicate them all for sublime and supreme awakening.
Radiant Glory of Blessing

chö sung chö ying nam dak den pa dang/ gyu dré lu wa mé pé jin lap kyi/
dak dang kha nyam dro druk sem chen nam/ dor jé chang wang go pang top gyur chik/

the Dharma guardians, and the completely pure dharmadhātu, and by the power of the infallible law of cause and result, may I and all beings of the six classes, limitless as space, attain the state of lord Vajradhara.

Also add other suitable dedications and aspiration prayers.
Isn’t this splendid exposition—which accords with the position held by all Victorious Fathers and their disciples, such as Phagmodrupa Dorje Gyalpo and Jigten Sumgön, and which is summarized in a few words but complete in meaning, and undistorted concerning the vital points—an ornament to the Teachings?

These concise instructions on the Fivefold Mahāmudrā in which the visualization, recitation, and meditation are combined, known as the Radiant Glory of Blessing, were written by Drikungpa Rigzin Chokyi Dragpa Thinle Nampar Gyalwe De at the request of some of our monks headed by Kachupa Rinchen Lhundrub from Ngari, on the third day of the seventh month in the Earth Snake Year, on the banks of the river that resounds “Nāgārjuna,” at the Glorious Drikungpa’s main seat, where the doors of the two systems of learning are opened simultaneously. May it be auspicious.

Note: The italicized headings are not in the original Tibetan text, but were added to facilitate orientation.