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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First Edition (2020)

Khenpo Könchok Tamphel

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Refuge and Bodhicitta

In the Buddha, Dharma, and Supreme Assembly, I take refuge until awakening.
Through the merit of practicing generosity and the other perfections,
may I attain buddhahood for the benefit of beings. Three times.

Three times.

Three times.

Three times.

Three times.
Fivefold Mahāmudrā

The Blessing of the Vajra and Bell

The Blessing of the Vajra and Bell

The Blessing of the Vajra and Bell

The Blessing of the Vajra and Bell

The Blessing of the Vajra and Bell
The Longevity Practice

Amitāyus, foremost guide of this world, glorious subduer of all untimely death, refuge for helpless suffering beings:
I prostrate to Buddha Boundless Life.

The Common Preliminary Practices

From the Guide to a Bodhisattva's Way of Life (Bodhicaryāvatāra):
I have obtained these freedoms and advantages which are extremely difficult to find and enable me to accomplish the purpose of my human life. If I do not actualize their benefits now, how will such a perfect opportunity come about in the future?
Fivefold Mahāmudrā

From the Sūtra of the Play in Full (Lalitavistara Sūtra):

The three realms of existence are as inconstant as autumn clouds. The birth and death of beings is like a flash of lightning in the sky, passing as swiftly as a stream of water rushing down a steep mountain.

By this virtue, may I swiftly accomplish the protector Amitāyus and establish all beings without exception in his state.

Recite as many times as possible.

From the Sūtra of the Play in Full (Lalitavistara Sūtra):

The three realms of existence are as inconstant as autumn clouds. The birth and death of beings is like a flash of lightning in the sky, passing as swiftly as a stream of water rushing down a steep mountain.

Recite as many times as possible.

The three realms of existence are as inconstant as autumn clouds. The birth and death of beings is like a flash of lightning in the sky, passing as swiftly as a stream of water rushing down a steep mountain.
From the Sūtra of Instructions to the King (Rājādeśa Sūtra):
When his time comes, and a king must die, his wealth, friends and relatives can not follow him.
No matter where he stays or goes, his karma will follow him like his shadow.

Accumulation field for taking refuge:
In the space in front, on a lotus and discs of sun and moon, sits the guru.
He is the embodiment of all the buddhas, in the form of Vajradhara, and has the color of the sky.
His two hands hold vajra and bell, and he is in the center of tiers of the Victorious Ones and their heirs.
Fivefold Mahāmudrā

Accumulation of refuge:

To the Buddha, Dharma, and Sangha together with the yidams and Dharma protectors—
the supreme objects of refuge, in order to protect ourselves from the frightening perils of samsaric existence—
I and all beings go for refuge, until awakening is attained.

Lord Milarepa said:

Strong despair arises when I think of the sufferings of the six classes of beings in samsara.

I and all beings go for refuge, until awakening is attained.

And yet the thought of the comforts of the Dharma realm is so sweet.
Above a lotus on the crown of my head is a white \textit{hūng} syllable which transforms into my root guru in the form of Vajrasattva in the sambhogakāya form. White in color holding a vajra and bell, he sits gracefully in the half-lotus posture. From the mantra garland at his heart center nectar flows down and purifies.

In the space in front, on a lotus and discs of sun and moon, sits the guru. He is the embodiment of all the buddhas, in the form of Vajradhara, and has the color of the sky. His two hands hold vajra and bell, and he is in the center of tiers of the Victorious Ones and their heirs.
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. As I see it as a buddhafield and offer it, may all beings experience the completely pure realm.

By this virtue, may I swiftly accomplish Vajrasattva and establish all beings without exception in this state.

Thus recite the mantra:

\[
\text{om vajra sa tva hūng/}
\]

By this virtue, may I swiftly accomplish Vajrasattva and establish all beings without exception in this state.
The Yidam Chakrasamvara

Instantly I appear as Chakrasamvara. Dark blue in color, with one face, my two arms holding vajra and bell, my left leg presses down on Bhairava and the right one on Kālārātri.

My body appears and yet has no inherent existence.

The Practice of the Guru

The guru as nirmanakāya: To the space in front I invite my root guru—the bhagavān, the master of the teachings—together with the assembly of the buddhas of the three times, the bodhisattvas, and the lineage masters.

He sits joyfully on a lion throne, lotus, and moon disc.

Accumulation: om mune mune mahāmuna ye swāhā/
om dhāraṇī "om ha ha hung hūng phat"

Accumulation:

Recite 600,000 of Chakrasamvara’s seven-syllable mantra.

The quintessential name mantra which is to be recited:

The guru as sambhogakāya:

On a lion throne with lotus and discs of sun and moon, sits the wish-fulfilling jewel, the sublime guru in the form of Buddha Vairochana, radiating brilliant rays of light.

Recite the secret mantra that invokes the sambhogakāya, the blissful union of the two. Accumulate and meditate on the wish-fulfilling jewel.

The guru as nirmāṇakāya:

On an iron throne with claws and discs of sun and moon, she radiates radiating brilliant rays of light.

Nam par nang dez gzer rap bar wa/ mi drel ting dzin kun jê sang nagjê/

seng tri pe ma nyi dé den teng du/ yi zhin nor bu la ma dam pé ku/

The quintessential name mantra which is to be recited:

The quintessential name mantra which is to be recited:
The guru as dharmakāya: In front of me, on a lion throne with lotus and discs of sun and moon, abides my root guru, Vajradhara, lord of the sixth family. Dark blue in color, his two crossed arms holding vajra and bell, he abides together with the masters of the lineage.

The guru as svābhāvikakāya: Externally, on the conventional level, there are the guru’s three kāyas; the natural plays or expression of my own mind, which is the ultimate guru. The guru, my own mind, and buddha are inseparable, appearing as the display of the svābhāvikakāya.
Phagmodrupa, Jigten Sumgön, my venerable root guru who possesses the three kindnesses,
Pray that the three realms be completely liberated.
Grant blessings that, from its depths, samsāra be uprooted.
Recitation to be accumulated: Namo. To the guru, the complete purity of phenomenal existence,
I offer phenomenal existence arising within the ground.
I supplicate the mighty Vajradhara, Tilopa, Nāropa, Marpa, Milarepa, Gampopa,
I pray that the three realms be completely liberated.
I offer phenomenal existence arising within the ground.
Accumulation:
I offer the complete purity of phenomenal existence,
Please bless my mind.

Accumulation:
I supplicate the mighty Vajradhara, Tilopa, Nāropa, Marpa, Milarepa, Gampopa,
I offer the complete purity of phenomenal existence.
Please bless my mind.

Recitation to be accumulated: Namo. To the guru, the complete purity of phenomenal existence,
I offer the complete purity of phenomenal existence.
Please bless my mind.

Recitation to be accumulated: Namo. To the guru, the complete purity of phenomenal existence,
I offer the complete purity of phenomenal existence.
Please bless my mind.
Mahāmudrā:

Sitting straight, relax body and mind. Let your mind be guided by the “horse” of the breath. Do not fabricate, do not meditate, but rest in a natural, relaxed state, in the immaculate awareness, without distinction between meditative equipoise and post-meditation.

In response to the repeated request of some karmically connected disciples, Drikungpa Tingle Lhundup compiled this in the German Milarepa Center, in accord with the teachings of former masters. Ani Yeshe Metog quickly put it together with an English translation.

May it be virtuous!

On the auspicious date of the 22nd of May 2019.
Dedication: By the virtues accumulated in the three times by myself and all of samsāra and nirvāṇa, and by the innate root of virtue, may I bring all mother sentient beings to the unsurpassable, perfect, complete, and precious awakening.

Dak dak dang khor dé tam ché kyi/ dü sum sak dang yö pé shok/

Dedication