

Siddhartha's Intent

Liturgies for Receiving Empowerments,
Reading Transmissions, and Teachings
Bestowed by Dzongsar Khyentse Rinpoche

Kuala Lumpur, Malaysia, 12–18 August, 2026



KHYENTSE VISION
PROJECT

CONTENTS

I. OPENING PRAYERS	3
A. Triratnavandanā: In Praise of the Three Jewels	3
B. Śaraṇagamana: Taking Refuge	3
C. Abbreviated Practice of the Preliminaries	3
II. PRAYERS FOR REQUESTING EMPOWERMENT	5
A. Maṇḍalārpaṇa: Offering the Thirty-Seven Fold Maṇḍala	5
B. Short Maṇḍala Offering	7
C. Request to Turn the Wheel of Dharma	7
III. CONCLUSION OF EMPOWERMENTS	8
A. Promise to Keep the Samayas	8
B. Short Maṇḍala Offering of Thanksgiving	8
C. Request to be Accepted by the Master	8
IV. LONG LIFE SUPPLICATIONS AND ASPIRATIONS	9
A. The Vitality That Accomplishes the Deathless Vajra State	9
B. Long Life Supplication for Dzongsar Khyentse Rinpoche	10
C. A Supplication to the Master Himself	11
D. Vajra Verses of Aspiration for the Nine Vehicles	11
V. CONCLUDING PRAYERS	13
A. Prayers of Dedication and Aspiration	13
B. Concluding Prayers of Auspiciousness	14
C. The Prayer to Guru Rinpoche for Removing Obstacles and Fulfilling Wishes	15
D. The Prayer to Guru Rinpoche for Attainments	15
E. Pariṇāmanā: Bodhicaryāvatāra	15
VI. CONFESSION AND FEAST PRAYERS	16
A. King of Purification	16
B. The Inexpressible Absolute Confession	17
C. Brief Feast Prayer	20
VII. RECITATION BEFORE BREAKS	21
NOTES	23

I. Opening Prayers

A. Triratnavandanā: In Praise of the Three Jewels

namo buddhāya guruve
namo dharmāya tāyine
namo saṃghāya mahate
tribhyopi satataṃ namaḥ

Homage to the Buddha, the teacher;
Homage to the Dharma, the protector;
Homage to the great Saṅgha—
To all these three, I continually offer
homage.

B. Śaraṇagamana: Taking Refuge

buddhaṃ śaraṇaṃ gacchāmi
dharmaṃ śaraṇaṃ gacchāmi
saṃghaṃ śaraṇaṃ gacchāmi

I take refuge in the Buddha.
I take refuge in the Dharma.
I take refuge in the Saṅgha.

C. Abbreviated Practice of the Preliminaries¹

Jamyang Khyentse Wangpo

Until I and all beings attain enlightenment,
I take refuge in the three roots.
To attain buddhahood for the benefit of others,
I arouse aspiring, entering, and absolute bodhicitta.

A

Above my head, on a lotus and moon,
Is guru Vajrasattva with consort.
From the mantra in his heart centre flows a stream of amrita,
Which purifies sickness, dons, evil deeds, and obscurations.

Recite the hundred-syllable mantra.

Vajrasattva melts into light, which dissolves into me.

OM ĀḤ HŪM

The Buddha fields of the three kāyas, enjoyments,
And clouds of the outer, inner, and secret offerings
We offer to the three jewels and three roots.
Having accepted them, please bestow the supreme and ordinary siddhis.

OM ĀḤ HŪM GURU DEVA ḌĀKINĪ SAPARIVĀRA RATNA MAṆḌALA PŪJĀ MEGHA
ĀḤ HŪM

In the space in front, in the midst of rainbow light,
Is the root guru, Thotrengsal,
Surrounded by oceans of vidyadharas of the three lineages,
He is the embodiment of all refuges.

With exertion, recite the Seven Line supplication and the vajra-guru mantra.

At the end:

The light rays from the three syllables in his three centres
Bestow blessings, abhisheka, and siddhi.
The guru melts into light, which dissolves into me.
Uncontrived and inseparable from him, I rest at ease.

Then dedicate the merit.



II. Prayers for Requesting Empowerment

A. Maṇḍalārpaṇa: Offering the Thirty-Seven Fold Maṇḍala

OM VAJRA BHŪMI ĀḤ HŪM

ĀDHĀRE PARI-SHUDDHA-MAHĀ-BALI-KANA-KAMYĀM BHŪMIṀ

The pure ground is the powerful golden earth.

OM VAJRA REKHE ĀḤ HŪM

bāhye lauha-giri-chakra-vāla-pari-vṛitaṃ tan-madhye hūṃ

The boundary is a ring of iron mountains encircling the seed syllable hūṃ.

giri-rāja-sumeruṃ | pūrva-videhaṃ | dakṣhiṇe jambūdīvīpaṃ | paschime
'paragodānīṃ

*In the centre is Sumeru, the king of mountains, in the East is Pūrvavideha, in the
South is Jambudvīpa, in the West is Aparagodānīya,*

uttare-kurū-dvīpaṃ | deha-videhau | chāmar-āpara-chāmarau | śaṭho-
ttaramantriṇau

*In the North is Uttarakuru; beside them are Deha and Videha, Chāmara and
Aparachāmara, Śaṭhā and Uttaramantriṇa,*

kurava-kauravau | ratna-parvataṃ | kalpa-vṛikṣhaṃ | kāma-dhenuṃ | gām nīvārān
*Kurava and Kaurava; the jewel mountain, the wish-fulfilling trees, the wish-
fulfilling cows, the grain that needs no toil,*

chakra-ratnaṃ, maṇi-ratnaṃ | strī-ratnaṃ pari-ṇāyaka-ratnaṃ,

The precious wheel, the precious gem, the precious queen, the precious minister,

hasti-ratnaṃ | ashva-ratnaṃ senānī-ratnaṃ mahā-nidhi kalashaṃ

*The precious elephant, the precious horse, the precious general, the vase of great
treasure;*

lāsyām | mālām | gītām | nṛityām | puṣhpām | dhūpām | dipām | gandhām
*The goddess of grace, the goddess of garlands, the goddess of song, the goddess of
dance, the goddess of flowers, the goddess of incense, the goddess of light, the goddess of
perfume;*

sūryam chandram ratna-chatram vijaya-dhvajam
The sun, the moon, the precious umbrella, the royal banner victorious in all directions.

daivīr mānu-śhīsha śrī-sampatti sampan-natā asheṣha ima mahā-kāruṇike-bhyo
All the bountiful wealth of gods and humans, without exception—

mūla param-parā śrīmat sadguru-bhya iṣṭadeva maṇḍala-deva-gaṇe-bhyo buddha
bodhisattve-bhyah
*To the root guru in all his compassion, to the glorious, sacred lineage gurus, to the
yidam deities and all the deities of their maṇḍalas, to the buddhas and all the
bodhisattvas,*

sad-dharma-pālaka-bhyo yakṣha-dhana-adeva gaṇe-bhyascha niryāta-yāmi
*to the dharma protectors, the wealth yakṣhas and their worldly attendants, I offer
this.*

sattva-hitāya karuṇayā gṛihantu gṛihīva adhiṣṭhānam kurvantu
*Please accept it with compassion for the benefit of all sentient beings and having
accepted it, please grant your blessings.*

macchitta santatau puṇya jñāna sambhāra pūrakaṃ adhiṣṭhānaṃ dehi
*Think of me and grant your blessings that I may complete the accumulations of merit
and wisdom.*

sarvā varaṇa dvaya vāsanā-shodhakaṃ adhiṣṭhānaṃ dehi
Grant your blessings to purify all the veils of my two obscurations.

krama dvaya vishiṣṭa samādhi citt-otpatta-ye adhiṣṭhānaṃ dehi
*Grant your blessings that the excellent meditative absorptions of the two stages arise in
my mindstream.*

uttama dvikāya pada prāpti nīmi-ttāya adhiṣṭhānaṃ dehi
Grant your blessings that I may attain the level of the excellent two kāyas.

[for reading transmissions and instructions:]

*... requesting the profound nectar of the holy Dharma, all this we respectfully offer.
Accept it with compassion for the sake of all beings, and, accepting it, grant your
blessings, we pray.*

[for empowerments:]

*... requesting the profound maturing empowerments, all this we respectfully offer.
Accept it with compassion for the sake of all beings, and, accepting it, grant your
blessings, we pray.*

[after receiving empowerments:]

*... in gratitude for kindly bestowing this profound maturing empowerment, all
this we respectfully offer. Accept it with compassion for the sake of all beings, And,
accepting it, grant your blessings, we pray.*

B. Short Maṇḍala Offering

gandhālapūtām puṣpayuktām
bhuvam
meru caturdvīpārkendu bhūṣitām
buddha kṣetratvene māmārpayāmi
yataḥ sarvasatvāḥ śuddhakṣetre
ramantām
idaṃ gururatnamaṇḍalakam
niryātayāmi

The earth is perfumed with scented water
and strewn with flowers,
Adorned with Mount Meru, the four
continents, the sun and the moon;
Imagining this as the buddha realm I offer
it
So that all beings may enjoy that pure
realm.

IDAM GURU RATNA MAṆḌALA KAM
NIRYĀTA YĀMI

C. Request to Turn the Wheel of Dharma

In accordance with the capabilities
And the diverse aspirations of sentient beings,
I ask you to turn the wheel of Dharma
Of the greater, lesser, or conventional vehicles.



III. Conclusion of Empowerments

A. Promise to Keep the Samayas

Repeat after the master:

Whatever the master commands,
All that I will do.

B. Short Maṇḍala Offering of Thanksgiving

gandhājalapūtāṃ puṣpayuktāṃ
bhuvāṃ
meru caturdvīpārkendu bhūṣitāṃ
buddha kṣetratvene māmārpayāmi
yataḥ sarvasatvāḥ śuddhakṣetre
ramantāṃ
idaṃ gururatna maṇḍalakaṃ
niryātayāmi

The earth is perfumed with scented water
and strewn with flowers,
Adorned with Mount Meru, the four
continents, the sun and the moon;
Imagining this as the buddha realm I offer
it
So that all beings may enjoy that pure
realm.
IDAM GURU RATNA MAṆḍALA KAṃ
NIRYĀTA YĀMI

C. Request to be Accepted by the Master

From this day onwards I am your servant.
I offer you myself.
Please accept me as your disciple
And use every part of me.



IV. Long Life Supplications and Aspirations

A. The Vitality That Accomplishes the Deathless Vajra State²

An Authentic Request to Support the Longevity of Sublime Beings

Chokgyur Lingpa

OM ĀḤ HŪM

Lord of Life, Vairocana, the unchanging essence of supreme body,
Guardian of Life, Amitābha, the unobstructed supreme speech,
Boundless Life, Akṣobhya, the undeluded supreme mind,
The long life deities of the ratna and karma maṇḍalas who are the essence
Of the spontaneously accomplished qualities and unobstructed buddha activities.
Grant your blessings to make the guru's life firm.

OM AMĀRAṆJĪVANTIYE SVĀHĀ

In the supreme and stainless buddha field of deathlessness,
Upon a vajra throne supported by fearless lions,
Is the root guru in the form of Oḍḍiyāṇa Amitāyus.
From his body light radiates out which gathers back the life essence of saṃsāra and
nirvāṇa,

All the buddhas and bodhisattvas confer on him the empowerment of immortality,
May he remain in the state of the vajra rainbow body.

OM ĀḤ HŪM VAJRA GURU PADMA SIDDHI ĀYUṢE HŪM NR JAḤ SARVA SIDDHI
PHALA HŪM ĀḤ

Arising as the glorious Vajrakumāra,
From my body emanate out countless messengers and supreme children
Who swiftly dispel all the obstacles, enemies and hindrances to the guru's life.
By the merit of liberating the enemies of the guru,
I also attain victory over the legions of demonic obstacles
And raise the victory banner of the Dharma through teaching and practice.

OM VAJRA KĪLI KĪLAYA SARVA VIGHNĀN VAṢ HŪM PHAṬ

Ārya Tārā appears in the sky in front; the unchanging bright purple light of dawn
Radiates out from the utpala flower she holds.

As it falls upon master and students simultaneously,
All our wishes are swiftly accomplished
And we attain the immortal vajra life force.
May we perpetually uphold and propagate the Buddhadharma,
Spreading benefit and happiness to all sentient beings.
OM TÂRE TUTTÂRE TURE SARVA ARTHA SIDDHI SIDDHI KURU SVÂHÂ

This was written to support the longevity of all my eminent guides, the great beings who uphold the Buddhadharma, such as the lords of refuge with the red and black, to write such a text for our monks to chant. At the time when the lord of refuge, Situ Rinpoche, master and disciples, created wonderful and auspicious circumstance for my long life by means of the Lamé Tugdrup Yizhin Norbu, I offered this, in a manner of an escort, as a practice to support longevity. May it be meaningful. It is extremely important that sublime beings offer one another this type of support for longevity. It is most excellent to meditate, recite, and supplicate to support the Guru's life.

B. Long Life Supplication for Dzongsar Khyentse Rinpoche³

Dudjom Rinpoche Jigdral Yeshe Dorje

OM SVASTI

Skull-Garland Lotus Heruka, conqueror of mārās,
Whose deathless natural wisdom mind has transformed
The root of existence into great vajra bliss,
Subjugator of apparent phenomena, please shower the blessings of immortality.

Fearless lord of speech,
You are the vajra-holder of the profound secret treasures of wisdom and
compassion;
Victorious one of all-pervading activity,
May your three secrets remain indestructible and everlasting.

As vowed by Vimalamitra and King Trisong Deutsen
To constantly manifest out of compassion,
You came as a warrior to protect the doctrine and all beings in this dark age;
May you remain forever as the unchanging vajra essence.

May the virtuous seed of this supplication,
Warmed and moistened by the undeceiving two truths,

Ripen into a splendid fruit
That beautifies the three worlds with utmost auspiciousness.

Requested by Drukchen Dungse Rinpoche, Mipham Ngawang Dechen Gyurme and Chadral Sangye Dorje on the tenth day of the fifth month at Ghoom Monastery in Darjeeling.

C. A Supplication to the Master Himself⁴

Jamyang Khyentse Wangpo and Jamgön Kongtrul Lodrö Taye

To the glorious learned and realized master,
The sole embodiment of the wisdom of knowledge, love, and power
Of all the buddhas along with their descendants, Mañjughoṣa and others,
From my heart I pray—look upon me with compassion!

Arising as physical emanations from the dharmadhātu,
Victorious in battle against hordes of obstacle-causing demons,
And living in the essence of the three vajras,
May you accomplish great benefit for the teachings and sentient beings!

Added to the original self-authored supplication in one stanza is an additional verse by Lodrö Taye—a supplication for a swift return. May it be virtuous.

D. Vajra Verses of Aspiration for the Nine Vehicles⁵

Jamyang Khyentse Wangpo

Namo gurubhyah!

The Victor's Dharma teachings of discipline for followers
Progress in the manner of successive vehicles
According to nine stages of individual capacity—
May we practice these without confusion to their full perfection!

With the vehicle of listeners, one studies the four truths to accept and avoid;
With the vehicle of pratyekabuddhas, one reflects on engagement and reversal of
dependent arising;
With the vehicle of bodhisattvas, one meditates on the indivisible two truths.
May our consciousness be purified through these causal vehicles!

With the Kriyā Vehicle, one realizes the view beyond limits;
With the Ubhaya Vehicle, one meditates on outer and inner equality;
With the Yoga Vehicle, one enacts the deeds of a buddha.
May our minds mature as awareness through these vehicles of ascetic practice!

The Mahā Vehicle is the ground tantra, ripening as the divine body;
The Anu Vehicle is the path tantra, the completion of bliss and emptiness;
The Ati Vehicle is the resultant tantra, maturing as timeless awareness.
May our minds be liberated through these skillful vehicles of powerful
transformation!

In summary, deeply cultivating bodhi mind and the resolution to be free,
Receiving in one's heart the blessings of a supreme deity,
With all sights and sounds as the three maṇḍalas of awareness,
May all beings simultaneously reach the level of enlightenment!



V. Concluding Prayers

A. Prayers of Dedication and Aspiration

By this virtue, may all beings
Complete the accumulations of merit and wisdom,
And attain the two perfect kāyas
That arise from merit and wisdom.

By whatever virtue beings have, from whatever virtuous actions
They have done, will do, and are doing,
May all beings, by every means, like Samantabhadra,
Attain the stages of perfection.

In the way heroic Mañjuśrī knows all,
And Samantabhadra too,
I emulate their way
And fully dedicate this virtue.

By whatever dedication the victorious ones
Of the three times praise as supreme,
By that dedication I fully offer my roots of virtue
To follow the path of excellence.

Through all my lives, wherever I may be born,
May I be endowed with the seven noble qualities of the higher realms.
As soon as I am born, may I meet with the Dharma
And have the freedom to practice it accordingly.

There, may I please the holy gurus,
And put the Dharma into practice day and night;
Realising the Dharma and accomplishing its essential purpose,
May I cross the ocean of existence in that very life.

May I teach the noble Dharma to beings trapped in existence,
And never tire of benefiting others.
By this vast benefit for others, without partiality,
May all beings together attain buddhahood.

By this merit, may all obtain omniscience.
May it defeat the enemy, wrongdoing.
From the stormy waves of birth, old age, sickness, and death,
From the ocean of saṃsāra, may all beings be free.

B. Concluding Prayers of Auspiciousness

May the supreme vehicle of the Great Perfection, extolled by the conquerors
As the sole direct path of all the buddhas,
The tradition of Padma, King of the Conquerors,
The Buddhadharma of the original translations, extend auspiciously in every
direction!

May the Buddha appear in this world,
May the light of his teachings shine like the sun,
May the holders of his teachings live in harmony like brothers and sisters,
And thus, all be auspicious for his teachings to endure!

Ācārya Do Ngak Lingpa, who has attained the level of Mañjuśrī,
Chokgyur Dechen Lingpa, emanation of Lord Avalokiteśvara,
Tenyi Yungdrung Lingpa, who holds the power of Vajrapāṇi,
May the teachings of the victorious ones of the three families flourish!

Lord of the ocean of teachings in Tibet without bias,
Universal monarch of the seven wondrous transmissions,
Jamyang Khyentse Wangpo, Mañjughoṣa in person—
May all be auspicious for your lineage to flourish!⁶

Magical emanation of the vajra wisdom of the three secrets
Of Vidyādhara Vimalamitra, who has attained deathlessness,
Very embodiment of Mañjuśrī, Chökyi Lodrö,
May all be auspicious for your teachings to spread and flourish!

C. The Prayer to Guru Rinpoche for Removing Obstacles and Fulfilling Wishes

dü sum sangyé guru rinpoché
ngödrub kün dak dewa chenpö
 zhab
barché kün sel düdül dragpo tsal
sölwa deb so jin gyi lab tu söl
chi nang sangwé barché zhiwa dang
sampa lhün gyi drubpar jin gyi lob

Buddha of the three times, Guru
Rinpoche, ॐ
Lord of all accomplishments, great blissful
one, ॐ
Dispeller of all obstacles, wrathful tamer
of māras— ॐ
As we pray to you, grant your blessings. ॐ
Please pacify the outer, inner, and secret
obstacles. ॐ
Bless us with the spontaneous fulfilment
of our wishes. ॐ

D. The Prayer to Guru Rinpoche for Attainments

orgyen rinpoché la sölwa deb
galkyen barché mi jung zhing
tünkyen sampa drubpa dang
chok dang tünmong ngödrub tsöl

We pray to the precious Guru of
Oḍḍiyāna:
May there arise no adverse conditions or
obstacles,
Grant favorable conditions, fulfil our
wishes,
And bestow the supreme and common
accomplishments.

E. Pariṇāmanā: Bodhicaryāvatāra

Dedication Verses from Śāntideva's The Way of the Bodhisattva

ākāśasya sthitir yāvad yāvac ca
 jagataḥ sthitiḥ
tāvan mama sthitir bhūyāj jagad
 duḥkhāni nighnataḥ

As long as space remains, as long as the
world remains,
May I too remain to alleviate the sufferings
of the world.



VI. Confession and Feast Prayers

A. King of Purification⁷

Do Khyentse Yeshe Dorje

From the Spotless Secret Vajrasattva ॐ

Here is the King of Purification, which is the essence of confession. ॐ

OM ॐ

The basis, the first buddha Samantabhadra, ॐ

Vajrasattva, the vajra-tathāgata, ॐ

Great hero, the protector who sustains beings, ॐ

Consider us with kindness and look upon us with your eye of wisdom. ॐ

ĀḤ ॐ

Although primordially unborn and pure from the beginning, ॐ

From discursive thought, which arises temporarily from the point of view of
confusion, ॐ

Ignorance appears, which is the cause of grasping and fixation. ॐ

We confess all these defilements and corruptions in the space of the mother—the
great purity, dharmadhātu. ॐ

VAJRA ॐ

Whatever samaya corruptions and violations there are ॐ

Of the hundred-thousand secret samayas of the body, speech, and mind ॐ

Of the vajra Lord of Secret who proclaimed the samayas— ॐ

Feeling complete remorse and regret, we confess these. ॐ

SATTVA ॐ

The time having passed for confessing faults of corruption ॐ

Is a cause for severe punishment ॐ

By the Vajradākinīs who execute action. ॐ

We confess this accumulation that has become obscurations for this life and the next and the cause of great hell. ॐ

HŪM ॐ

The king of desire, the primordially great vajra, ॐ
Is beyond concept and free from corruption and confession. ॐ
Samantabhadra, primordially perfect in the space of awareness, ॐ
In that space of dharmadhātu, beyond gathering or departing—ĀḤ. ॐ

*The three vajra words, the king of confession, ॐ
Stir the depths of saṃsāra, just as in transforming iron into gold. ॐ
This instruction, which protects beings ॐ
Who are under the power of samaya corruption due to ignorance, ॐ
Arises from the space of Samantabhadra's mind. Padmākara arranged this in code-script for the benefit of future generations. ॐ
“My emanation, heart son, may you receive this.” ॐ*

Samaya ॐ Sealed Sealed Sealed ॐ Guhya ॐ Shubham ॐ

B. The Inexpressible Absolute Confession⁸

HŪM The supreme wisdom body, the self-existing maṇḍala,
Is like the full moon and has no elaboration.
Its compassion appears equally for all, like the light of the luminous sun.
Please approach here, consider us, and take your seat.

Immovable dharmakāya, inexpressible prajñā;
Mahāsukha sambhogakāya, lords of the five families,
Devas of vast, compassionate, skilful play;
Peaceful and wrathful nirmāṇakāyas, we prostrate to you.

Whatever real treasures we can gather and those emanated by mind,
Unsurpassable offering clouds of Samantabhadra,
This completely pure and vast array pervading space:
We offer these oceans of outer, inner, and secret offerings.
In the secret bhaga of Samantabhadrī,
All the universal maṇḍalas of the victorious ones, without exception,
Are of one taste in the state of inseparable union.
May nondual bodhichitta please you.

The nature of mind is the great space of dharmadhātu.
All dharmas are completely pure primordial luminosity.
The realm of this yoga transcends thought and speech.
We continually bow to bodhichitta, which is equanimity.

Within ati Samantabhadra, which has prevailed primordially,
Are arranged the outer, inner, and secret maṇḍalas.
Pure apparent phenomena are the sphere of devas and devīs.
What has occurred and what will occur are the self-perfection of these lord and
lady deities.

The lady herself manifests as the great, secret, ultimate joy.
Within her pulsing lotus, the vast and infinite realm of space,
Luminosity abides as the great nondual bindu
And the simple, unadorned kāya of the essence of enlightenment.
Whatever appears is the indestructible devas of mahāsukha.

In this secret maṇḍala of inseparable union
Are the great lord himself, lord and lady deities of the five families,
Male and female bodhisattvas, hosts of male and female wrathful deities,
Vajra devīs, lords and masters of the assembly,
Great glorious ones of the five families, the ten wrathful kings with their consorts,
The four gatekeeper devīs of the sacred places—
The many wisdom emanation devīs,
Those who are loving like mothers and affectionate like sisters,
Who weigh good and evil and pronounce the samaya judgments,
Assembly of outer and inner ḍākinīs and yoginīs—
Witnesses and vajra samaya holders: please consider us.

HŪṂ Descendants of the Compassionate One, we vidyādharas
Arouse bodhichitta for the benefit of beings.
In order to progress to the unsurpassable state,
We practiced the various disciplines of the ocean of teachings:
The supreme vows, uniting body, speech, and mind,
The indestructible samaya, not lightly transgressed and necessary to maintain.
Those general and extraordinary samayas
We accept and swear to preserve, now and in the future.
We will never abandon or transgress them.
Although we have no intention of straying or turning away in purpose,

Through laziness, thinking that there is ample time to do things later,
We are unable to accomplish these and our exertion is weak.
Lacking awareness, carelessness controls us.
Not exerting ourselves in meditation, being inattentive during sādhana practice,
and so on,
By the power of ignorance, knowingly or not,
We have transgressed commands and vows from our teacher.
“A yogin should not associate
With a samaya corruptor, even for an instant.”
Such is the command, but we are unable to observe this.
The secret gate is easily missed and so it is difficult to understand things clearly.
Without the higher perceptions, one cannot realize who is at fault.
Associating with hosts of transgressors, we have compounded our transgression.
Explaining the dharma to transgressors and improper vessels,
Not abstaining from transgressions and faults,
Keeping company with transgressors—by all these transgressions—
Stained by these faults, which are attacks of transgressions: whatever we have
committed
Are hindrances in this life and obstructions for the future.
With a mind of utter remorse and regret we confess.
With loving kindness, please consider us.
Establish us firmly in the realm of nonduality.
Since you abide in the state of nonconceptual equanimity,
Please grant us nondual, ultimate forgiveness.

Since absolute truth transcends conception and elaboration,
There is no conceptualizing thought whatsoever.
If, due to relative truth, mere illusion,
Any faults were committed, please forgive us.

OM VAJRASATTVA SAMAYAMANUPĀLAYA | VAJRASATTVA TVENOPATIṢṬHA
DR̥ḌHO ME BHAVA | SUTOṢYO ME BHAVA | SUPOṢYO ME BHAVA | ANURAKTO
ME BHAVA | SARVASIDDHIṀ ME PRAYACCHA | SARVAKARMASU CA ME CITTAM
ŚREYAḤ | KURU HŪM | HA HA HA HA HOḤ BHAGAVAN | SARVATATHĀGATA
VAJRA MĀ ME MUṆCA | VAJRĪBHAVA MAHĀSAMAYASATTVA ĀḤ |

C. Brief Feast Prayer

Jigme Lingpa

RAM YAM KHAM OM ĀḤ HŪM
tsokdzé dōyön yeshé rol pé gyen
tsokjé tsokdak rigdzin lama dang
den sum kyilkhör neyül nyerzhi dak
pawo khandro damchen chösung
nam
dir shek longchö tsok kyi chöpa
zhé galtrül nong dang damtsik
nyamchak shak
chi nang barché chö kyi ying su drol
lhaktor zhé la triné drubpar
dzö
om guru deva dakini ganachakra
puja ho utsishta balingta khahi

These sensory delights, substances of the
feast, are the adornment of wisdom's
display.

Chief of the assembly, lord of the feast-
gathering, vidyādhara-guru,
Maṇḍalas of the three seats and lords of
the twenty-four sacred places,
Ḍākas, ḍākinīs, and oath-bound guardians
of the Dharma:

Come now, accept these enjoyments of the
feast-gathering.

We confess our transgressions, confusions,
and faults, and impairments and
breakages of samaya.

Liberate outer and inner obstacles into the
dharmadhātu,

Accept the remainder torma and carry out
your activities!

OM GURU DEVA ḌĀKINĪ GAṆACAKRA
PŪJA HOḤ
UCCIṢṬA BALIṂTA KHĀHI



VII. Recitation Before Breaks

Ever absorbed in the display of divine forms and primordial awareness—
Appearance, sound, and perception in the state of deity, mantra, and
dharmakāya—

May I, inseparable from the practice of the profound and secret great yoga,
Attain, within the essence of mind, the state of one taste.

Through all my births may I not be separated from the perfect Guru And so enjoy
the splendour of Dharma.

Perfecting the virtues of the paths and stages,
May I speedily attain the state of the glorious Guru!



Notes

1. Translated by the Vajravairochana Translation Committee.
2. Translated by Dzongsar Khyentse Rinpoche at Vajradhara Gonpa, NSW, Australia, 2001.
3. Translated by Ani Jinba Palmo.
4. Translated by Lopön Sonam Jamtsho for Khyentse Vision Project. [KVP B315](#).
5. Translated by Elizabeth McDougal for Khyentse Vision Project. [KVP 1599](#).
6. This verse was translated by Zack Beer, Khyentse Vision Project. [KVP B1646](#).
7. Translated by the Nālandā Translation Committee.
8. Translated by the Nālandā Translation Committee.