Mahakala

Drikung Kagyu

Dharma Protector of Wisdom
Purification Practice

First visualize a white OM at your forehead, a red AH at your throat and a blue HUNG at your heart. Recite the mantra **OM AH HUNG**.

As the first mala round is recited, a white fire emanates from the OM and burns away all physical obscurations. All the sickness, negative karma and bodily obscurations are consumed by the wisdom fire of the OM.

During the recitation of the second mala round, a red fire emanates from the red AH at the throat and burns away all the obscurations and negative karma that were made through speech.

During the third mala round, a blue fire emerges from the blue HUNG at the heart and envelops the entire body. All the negative karma and obscurations of the mind are consumed and burned away.

During the fourth mala round, the three colored lights emanate from the three syllables **OM AH HUNG** and radiate in all directions, fully purifying the outer universe and freeing all sentient beings from suffering and its causes.

**Dissolution**

After the fifth mantra recitation, the white OM dissolves into the red AH, the red AH dissolves into the blue HUNG, and the blue HUNG disappears slowly from the bottom up into emptiness.

Then just relax; rest the mind without investigation or discrimination and be aware.

Get a glimpse into the nature of mind and meditate in that state.
Opening Prayers

Altruistic Motivation

DHAG-LA DANG WAR JYE-PAY DRA/
NÖ-PAR JYE-PAY GEG/
THAR-PA DANG THAM-CHE KHYEN-PAY BAR-DU
CHÖ-PAR JYE-PA TAM-CHE KYI TSO JYE-PAY/
MA NAM-KHA DANG NYAM-PAY SEM-CHEN
TAM-CHE DE-WA DANG DEN/
DHUG-NYAL DANG DREL NYUR-DU LA-NA ME-PA
YANG DAG-PAR DZOG-PAY CHANG-CHUB
RIN-PO-CHE THOB-PAR JYA/

All mother sentient beings, especially those enemies
who hate me,
Obstructors who harm me, and those who create
obstacles on my path to liberation and
omniscience:
May they experience happiness, be separated from
suffering, and
Swiftly will I establish them in the state of
unsurpassed, perfect, complete and precious
Buddhahood.

(Repeat 3 times)
**Action Bodhicitta Prayer**

DEI CHE-DU SANG MA-GYE KYI BAR-DU LU-NGAG YI-SUM GE-WA LA KOL/
MA SHEI BAR-DU LU-NGAG YI-SUM GE-WA LA KOL/
DU DE-RING NE SUNG-TE NYI-MA SANG DA TSAM-GYI BAR-DU LU-NGAG YI-SUM GE-WA LA KOL/

Thus, until I achieve enlightenment, I perform virtuous deeds with body, speech and mind.

Until death, I perform virtuous deeds with body, speech and mind.

From now until this time tomorrow, I perform virtuous deeds with body, speech and mind.

---

**His Eminence Garchen Rinpoche**

The one known in the holy land as Aryadeva Emanated into the Gar Clan of Eastern Tibet as Chodingpa, the Heart son of Jigten Gonpo.

May the life of the Glorious Garchen remain steadfast for a hundred eons!

In this age of strife when the Victors’ teaching faces hardship,

Through his powerful vajra-like conduct,

He takes on himself the heavy responsibility of the unbiased teachings.

May Garchen, the Sun of the teachings live long!

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**Venerable Khenchen Konchog Gyaltshen**

You, who are endowed with the glorious wealth of Dharma knowledge,

Who, through reflecting and meditating, have actualized the self-aware absolute reality

And shine with the hundred thousand light rays of ethical discipline of the Buddha-Dharma:

May you, Khenchen Ratna Dwaza, live long!
Embodiment of the three precious jewels, Padmapani, who holds the teachings of the Victorious One, Seeing the all-goodness meaning with the wisdom eye, May you who are Spontaneously Established Activities live long for hundreds of kalpas.

Noble Manjushri, the Lord of Speech, Who manifests to hold the teachings of the Triple Gem, Who raises the lamp of the sages’ teachings, May you who are the Light of the Dharma live long for hundreds of kalpas.

We take refuge in the kind root and lineage lamas. We take refuge in the deities of the mandalas of the yidams. We take refuge in all the exalted Buddhas. We take refuge in the perfect Dharma. We take refuge in the excellent order of the Sanghas. We take refuge in all the noble dakas, dakinis and dharma-guardians — possessors of the eye of wisdom.

(Repeat 3 times)
Taking The Bodhisattva Vow

JANG-CHUB NYING-POR CHI-KYI-BAR
SANG-GYE NAM-LA KYAB-SU CHI
CHÔ-DANG JANG-CHUB SEM-PA YI
TSHOG LA-YANG DE-SHIN KYAB-SU CHI
JI-TAR NGON-GYI DE-SHEG-KYI
JANG-CHUB THUG-NI KYE-PA DANG
JANG-CHUB SEM-PA'I LAB-PA-LA
DE-DAG RIM-SHIN NE-PA-TAR
DE-ZHIN DRO-LA PHEN-DON-DU
JANG-CHUB SEM-NI KYE-GYI-ZHING
DE-ZHIN DU-NI LAB-PA-LA
RIM-PA ZHIN-DU LAB-PAR-GYI

Until I attain the heart of enlightenment, I take refuge in all the Buddhas.
I take refuge in the Dharma and likewise in the assembly of the Bodhisattvas.
As the previous Buddhas embraced the enlightened mind and progressed on the Bodhisattvas’ path,
I too, for the benefit of all sentient beings, give birth to Bodhicitta
And apply myself to accomplish the stages of the path.

(Repeat 3 times)

Long Life Prayers

His Holiness
The 14th Dalai Lama

For this realm, encircled by snow covered mountains, You are the source of every benefit and bliss without exception.
Tenzin Gyatso, you who are one with Avalokiteshvara, May you remain steadfast until samsara’s end!
Dakorma Prayer

DAK-DANG KHOR-DAY THAM-CHAY KYI/
DU-SUM DU-SAG PA-DANG
YÖ-PAY GE-WAY TSA-WA DI/
DAG-DANG SEM-CHEN THAM-CHAY
NYUR-DU LA-NA ME-PA
YANG DAG-PAR DZOG-PAY CHANG-CHUB
RIN-PO-CHE THOB-PAR GYUR-CHIG/

By the virtues collected in the three times by myself
and all beings in samsara and nirvana
And by the innate root of virtue,
May I and all sentient beings quickly attain
Unsurpassed, perfect, complete and precious
enlightenment.

Short Refuge Prayer

SANG-GYE CHÖ DANG TSOG KYI CHÖG NAM LA/
CHANG CHUB BAR-DU DAG-NI KYAB SU CHI/
DAG-GI JYIN-SOK GYI PAY SO-NAM KYI/
DRO-LA PEN-CHIR SANG-GYE DRUB-PAR SHOG/

In the Buddha, the Dharma and the Sangha most excellent,
I take refuge until enlightenment is reached.
By the merit of generosity and other good deeds,
May I attain Buddhahood for the sake of all
sentient beings.

(Repeat 3 times)
The Four Immeasurables

May attachment to fame, reputation, wealth, honor and concern for this life not arise for even a moment.
May my mind-stream be moistened by loving-kindness, compassion and Bodhicitta, and through that,
May I become a spiritual master with good qualities equal to the infinity of space.
May I gain the supreme attainment of Mahamudra in this very life.
May the torment of suffering not arise even at the time of my death.
May I not die with negative thoughts.
May I not die confused by wrong view.
May I not experience an untimely death.
May I die joyfully and happily in the great luminosity of the mind-as-such and the pervading clarity of Dharmata.
May I, in any case, gain the supreme attainment of Mahamudra at the time of death or in the bardo.

May all mother sentient beings, boundless as the sky, have happiness and the causes of happiness.
May they be liberated from suffering and the causes of suffering.
May they never be separated from the happiness that is free from sorrow.
May they rest in equanimity, free from attachment and aversion.

(Repeat 3 times)
Dedication Prayer
by Lord Jigten Sumgon

Glorious, holy, venerable, precious, kind root and lineage lamas; Divine assembly of yidams and assemblies of Buddhas, bodhisattvas, yogins, yoginis and dakinis dwelling in the ten directions:
Please hear my prayer!

May the virtues collected in the three times by myself and all sentient beings in samsara and nirvana
And the innate root of virtue
Not result in the eight worldly concerns, the four causes of samsara, or rebirth as a shravaka or pratyekabuddha.
May all mother sentient beings, especially those enemies who hate me and mine,
Obstructers who harm, misleading maras, and the hordes of demons
Experience happiness, be separated from suffering,
And swiftly attain unsurpassed, perfect, complete and precious Buddhahood.

By the power of this vast root of virtue,
May I benefit all beings through my body, speech and mind.
May the afflictions of desire, hatred, ignorance, arrogance and jealousy not arise in my mind.

Supplication to the Lineage Masters
Song of Rainfall

NAMO GURU
PAL CHÔ YING KYI Nam KHA YANG PA-LA/
CHÔ THA WÛ MED PA KUN LA KHYAB/
CHÔ KU DOR JE CHANG CHEN YANG YANG DREN/
SEM TSE CHIG DUNG WE SOL WA DEB/
LA-MA KYE RANG TA BUR JIN-GYI LOB/

In the expansiveness of the sky
Of the Glorious Dharmadhatu,
Pervading through all phenomena with no boundaries and no center —
Great Vajradhara, Dharmakaya.
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.
Like clouds over Zahor in the East,
Blessings arise like billowing mist —
Tilopa, the Goodness of Wisdom.
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.

Like the reddish lightning bolts flashing
Over Pushpahari in the North,
You suffered the twelve trials for Dharma—
The learned great scholar, Naropa.
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.

Bodhicitta, the excellent and precious mind:
Where it is unborn, may it arise;
Where it is born, may it not decline
But ever increase higher and higher.

I pray that the Lama may have good health.
I pray that the Lama may have long life.
I pray that your Dharma activities spread far and wide.
I pray that I may not be separated from you.

May the teachings of the Great Drikungpa, Ratnashri,
Who is omniscient Lord of the Dharma,
Master of Interdependence,
Continue and increase through study, practice,
contemplation and meditation
Until the end of samsara.
Dedication Prayers

DOR-JE CHANG-CHEN TI-LI NA-RO DANG/
MAR-PA MI-LA CHÖ-JE GAM-PO-PA/
PHAG-MO DRU-PA GYAL-WA DRI-KUNG-PA/
KAG-YU LA-MA NAM-KYI TA-SHI-SHOG//

Dorje Chang, Tilopa, Naropa, Marpa, Milarepa, Dharma Lord Gampopa, Pagmo Drupa and Lord Drikungpa, Please bestow upon us the most auspicious blessing of all the Kagyu Lamas.

SO-NAM DI-YI THAM-CHE ZIG-PA NYI/
THOB-NE NYE-PAY DRA-NAM PHAM-CHE TE/
KYE-GA NA-CHI BA-LONG TRUG-PA YI/
SI-PAY TSHO-LEY DRO-WA DROL-WAR SHOG//

By this virtue, may I achieve the all-knowing state. And may all who travel on the waves of birth, old age, sickness and death Cross the ocean of samsara By defeating all enemies—confusion (the cause of suffering).

CHANG-CHUB SEM-CHÖG RIN-PO-CHE/
MA-KYE PA-NAM KYE-GYUR CHIG/
KYE-PA NYAM –PA ME-PAR YANG/
GONG-NE-GONG-DU PHEL-WAR SHOG//

Like the turquoise dragon thundering Over Drowo Lung in the South, You translated into Tibetan Teachings of the Hearing Lineage — The translator, Marpa Lotsawa. Remembering again and again, I pray with single-minded yearning: Please bless me; may I become like you.

DROG LA CHI GANG LA DRANG CHAR BAB/
NYEN GYÜ KYI DAM NGAG TSO TAR KHYIL/
PAL SHE PA DOR JE YANG YANG DREN/
SEM TSE CHIG DUNG WE SOL WA DEB/
LA-MA KYE RANG TA BUR JIN GYI LOB/

Like rain falling on Lachi Mountain, Teachings of the Hearing Lineage Spiral like water into a lake — The glorious Vajra of Laughter (Milarepa). Remembering again and again, I pray with single-minded yearning: Please bless me; may I become like you.
Like the saturated soil in
The Daklha Gampo hills in the East,
The Clear Light waters flow constantly —
The glorious Lord of Physicians (Gampopa).
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.

Like shoots sprouting in Phagmodru
Opening the trove of the secret words —
The Lord, the self-arisen Buddha (Phagmodrupa).
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.
Very Short Mandala Offering

SA SHI PÔ CHŪ JYUG SHING ME TOG TRAM/
RI RAB LING SHI NYI DAY GYEN PA DI/
SANG-GYE SHING LA MIG TE PHUL WA YI/
DRO KUN NAM DAG SHING DU KYE WAR SHOG//

OM GURU DEWA DAKINI RATNA MANDALA PRATITSA SVAHA

The ground is sprinkled with scented water and strewn with flowers.
It is adorned with Mount Meru, the supreme mountain, the four
continents, and the sun and the moon.
As a Buddhaheld I offer it.
May all living beings attain the happiness of the Buddhahelds.

OM GURU DEWA DAKINI RATNA MANDALA PRATITSA SVAHA

Request for Teachings

SEM-CHEN NYAM-KYI SAM-PA DANG/
LO-YI JE-DAK JI-TA WA/
CHE-CHUNG THUN-MÖNG THEK-PA YI/
CHÖ-KYI KHIR-LO KOR-DU SOL//

Please turn the wheel of the Dharma
Of the two vehicles and their combination
According to the dispositions and,
Likewise, the mental capacities of living beings

JANG DRI GUNG GI CHÖG SU DRE DRUG MIN/
DRE DRUG GI DRO DRUG YONG LA KYAB/
DRIN CHEN CHÖ JE KHU WÖN YANG YANG DREN/
SEM TSE CHIG DUNG WE SOL WA DEB/
LA-MA KYE RANG TA BUR JIN GYI LOB/

Six grains ripen in the North, Drikung,
Which completely pervade all six realms —
Our kind uncle,
the Lord of Dharma (Kyobpa Jigten Sumgon).
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.

NE CHI TSUG NYI DE DEN TENG DU/
DRIN CHEN TSA WE LA-MA YANG YANG DREN/
SEM TSE CHIG DUNG WE SOL WA DEB/
LA-MA KYE RANG TA BUR JIN GYI LOB//

Sitting above the crown of my head
Upon a throne of sun and moon disks —
My teacher, the most kind root Lama.
Remembering again and again,
I pray with single-minded yearning:
Please bless me; may I become like you.

This was composed by Jigten Sumgon and became popular as
"Drang-Char-Zimbu" the Great Rainfall.
It used to be sung to bring about rain during droughts in Drikung, Tibet.
Heart Sutra

In Sanskrit: Bhagavati Prajna Paramita Hridaya

In Tibetan: CHÖM-DEN-DE-MA SHE-RAB KYI PA-ROL-TU-CHIN-PAY NYING-PO

In English: The Heart Sutra

100-Syllable Purification Mantra of Vajrasattva

OM! Vajrasattva Samaya. Help to protect my vow to purify myself.
May you remain firm with me.
Grant me the complete satisfaction.
Grow with me.
Be loving towards me.

Grant me the attainments to master the powers beyond body and nature. Show me all the deeds of body, speech and mind. Make my mind-heart good, virtuous and auspicious.

Revel in the bliss of the four joys, Oh Blessed One who embodies the essence within me!
Do not abandon me. Grant me the realizations of the Indestructible Nature.
Make me one with you.
Thus I signify my unity with non-duality – AH!
100-Syllable Purification Mantra of Vajrasattva

I confess to all Buddhas
whatever negative actions I have done
due to the power
of anger, desire and ignorance.
I rejoice in the merit of all the Buddhas in the
ten directions,
of the great Bodhisattvas and Pratyekabuddhas,
those who have attained Arhatship,
those who have entered the path to Arhatship,
and all other beings.
I request all great Protectors and Buddhas
to turn the highest wheel of Dharma
as the light dispelling the darkness of the beings in the
ten directions
and lead them gradually to the enlightened state.
I supplicate those Buddhas
intending to pass into parinirvana
to live long, for as many aeons as there are atoms of the
Earth, in order to benefit all beings.
Whatever merit I have gathered through
prostrations, offerings, confession, rejoicing,
beseeching and praying —
for the sake of the enlightenment of all sentient beings,
All this I dedicate.
Seven Limb Prayer

I bow down respectfully with my body, speech and faithful mind to all Tathagatas in the ten directions: Those who have already reached the Tathagata state, those who are reaching it at present, and those Tathagatas still to come.

Through the power of Samantabhadra’s prayers, may all the Buddhas manifest vividly in my mind. I prostrate to them, multiplying my body as many times as there are atoms of the Earth.

In each atom, I visualize as many Buddhas as there are atoms, surrounded by countless Bodhisattvas. Thus, all space is filled with Buddhas and Bodhisattvas.

I praise all Buddhas through magnificent chanting, expressing the great ocean of their excellent qualities.

To all Buddhas I make offerings of various pure flowers, flower garlands of music, anointing oils, magnificent light and fragrant incense.

I make offerings to them of fine garments, perfume, and potpourri piled high as Mount Meru and arranged in a most beautiful way.

I visualize the highest and most extensive offerings and offer them with great faith to all Buddhas.

I prostrate to the Buddhas and make offerings to them, following the deeds of the great Bodhisattva Samantabhadra.
Heart Sutra

Beyond words, beyond description, Prajnaparamita:
Unborn, unceasing, the very essence of Space,
Yet it can be experienced as the wisdom of our own awareness.
Homage to the mother of the Buddhas of past, present and future!

In Sanskrit: Bhagavati Prajna Paramita Hridaya

In Tibetan: CHÖM-DEN-DE-MA SHE-RAB KYI PA-ROL-TU-CHIN-PAY NYING-PO

In English: The Heart Sutra

Homage to the Essence of the Transcendental Knowledge, the Bhagavati.

Thus I have heard: Once the Blessed One was dwelling in the royal domain of the Vulture Peak Mountain together with a great gathering of monks and Bodhisattvas.

At that time, the Blessed One entered the Samadhi which examines the dharmas called “Profound Illumination,” and at the same time noble Avalokiteshvara, the Bodhisattva-Mahasattva, looking at the profound practice of transcendent knowledge, saw the five skandas and their natural emptiness.

Then through the inspiration of the Buddha, venerable Shariputra said to noble Avalokiteshvara, Bodhisattva-Mahasattva: “How should those noble men and women learn, who wish to follow the profound practice of transcendent knowledge?” Thus he spoke.
Seven Limb Prayer

JI-NYE SU-DAG CHÖG-CHÛ JIG-TEN-NA/
DU-SUM SHEG-PA MI-YI SENG-GE KUN/
DAG-GI MA-LÜ DE-DAG TAM-CHE LA/
LU-DANG NGAG-YI DANG-WAY CHAG-GYI-O/
ZANG-PO CHÖ-PAI MON-LAM TOB-DAG GI/
GYALWA TAM-CHE YI-KYI NGON-SUM DU/
ZHING-GI DUL-NYE LÜ-RAB TU-PA YI/
GYALWA KUN-LA RAB-TU CHAG-TSAL LO/
DUL-CHIG TENG-NA DUL-NYE SANG-GYE NAM/
SANG-GYE SA-KYU Ü-NA SHUG-PA DAG/
DE-TAR CHÖ-KYI YING-NAM MA-LÜ PA/
TAM-CHE GYALWA DAG-GI GANG-WAR MÔ/
DE-DAG NGAG-PA MI-ZE GYAL-TSO NAM/
YANG-KYI YEN-LAG GYA-TSOI DRA-KUN GYE/
GYALWA KUN-GYI YON-TEN RAG-JÖ CHING/
DE-WAR SHEG-PA TAM-CHE DAG-GI TÖ/
ME-TOG DAM-PA TRENG-WA DAM-PA DANG/
SIL-NYAN NAM-DANG JUG-PA DUG-CHÔG DANG/
MAR-ME CHÔG-DANG DUG-PÖ DAM-PA YI/
GYALWA DE-DAG LA-NI CHÔ-PAR GYI/
NA-ZA DAM-PA NAM-DANG DRI-CHÔG-DANG/
CHE-MAY PUR-MA RI-RAB NYAM-PA DANG/
KOD-PAY KYE-PAR PHAG-PEI CHÔG-KUN-GYI/
GYALWA DE DAG LA-NI CHÔ-PAR GYI/
All the Buddhas who dwell in the past, present and future fully and clearly awaken to unsurpassed, true, complete enlightenment by means of transcendent knowledge. Therefore, the mantra of transcendent knowledge, the mantra of deep insight, the unsurpassed mantra, the mantra which calms all suffering should be known as truth, for there is no deception. The mantra of transcendent knowledge is proclaimed:

TA YA TA/ OM GA TE GA TE/ PARA GA TE/
PARA SAM GA TE/BODHI SVA HA//

Shariputra, this is how a Bodhisattva-Mahasattva should learn the profound transcendent knowledge.”

Then the Blessed One arose from that samadhi and praised the noble Bodhisattva–Mahasattva Avalokiteshvara saying: “Well done, well done, Noble Son; it is just so. Profound transcendent knowledge should be practiced just as you have taught, and all the Tathagatas will rejoice.”

When the Blessed One had said this, the venerable Shariputra and the noble Bodhisattva-Mahasattva Avalokiteshvara, that whole gathering and the world with its gods, men, asuras and gandharvas rejoiced and praised the words of the Blessed One.

Thus ends the Mahayana Sutra called “The Bhagavati, Essence of Transcendent Knowledge.”

TA YA TA/ OM GA TE GA TE/ PARA GA TE/
PARA SAM GA TE/BODHI SVA HA//
(Repeat 3, 5 or 7 Times)


Just as formerly, Indra, lord of the gods, contemplating the profound meaning of transcendent knowledge, recited these words and by that turned back all evil and other disagreeable elements, may I, too, by contemplating the profound meaning of transcendent knowledge and reciting the words, make all evil and other disagreeable elements turn back.

May they be [clap] destroyed.
May they be [clap] calmed.
May they be totally [clap] calmed.

Whatever is inter-dependent, arising from connection, is without cessation and without birth, without end and without permanence, without coming and without going, without division and without unity of meaning; all conditions fully released, teaching release. I bow to the sacred words of the Perfect Buddha.

May there be good fortune.