

RANGRIG LAMI SANGDRUD - SECRET RIGPA GURU YOGA PRACTICE

Blessing Mantra of Enhancing Merit

OM SAMBHARA SAMBHARA BIMANA SARA MAHA ZAMBHABA HUNG PHAT SO
HA (3X)

Refuge and Bodhichitta:

Sangye chosdang stokkyi chognram la!
In the supreme Buddha ,Dharma, and assembly,

Shungchub vardu dagni kyabsu chi!
I take refuge until attaining enlightenment.

Dakgi jinsog gyipai sonam kyis!
Through the merit of practicing generosity and so on,

Drola phanchyir sanggys drubpar shok!
May I attain Buddhahood in order to benefit beings (3X)

The Seven Line Prayer:

In the northwest of the land of Orgyen,
In the heart of a lotus flower,
Endowed with the most marvelous attainments, You are renowned as the Lotus born,
Surrounded by many hosts of dakinis. Following in your footsteps
I pray to you: Come and bless me with your grace!
GURU PADMA SIDDHI HUNG.

Seven Limb Prayer:

Whatever merit I have gathered through prostrations, offerings, confession, rejoicing,
requesting, and praying—for the sake of the enlightenment of all sentient beings,
all this I dedicate.

Do this towards all you see:

Outside, inside, environment and beings, all things
Whilst seeing them, without grasping, remain.
This freedom from the trap of duality, subject object clinging,
Is the very form of the deity—luminous and empty.
To this lama, the very self-liberation of desire and attachment, we pray!
To the Lotus born Guru of Orgyen, we pray!

Do this towards all that you hear:

All sounds, grasped as sweet or harsh,
Whilst hearing them, empty, without afterthought, remain. This empty sound, with no
beginning and no end,
Is the speech of the victorious ones.
To this empty sound, the speech of all the Buddhas, we pray!
To the Lotus born Guru of Orgyen, we pray!

Do this towards all that stirs in the mind:

Whatever thoughts and emotions of the five poisons arise,
Don't invite them, don't chase after them,
Don't let mind fabricate or contrive:
Simply allowing them to settle in the face of their own arising, Is liberation into the Dharmakaya.
To this lama, rigpa's self- liberation, we pray!
To the Lotus born Guru of Orgyen, we pray!

Thus, outwardly purify appearances of their allure; Inwardly, free mind from grasping;
And, by the self-recognition of luminosity,
May the compassion of all the Sugatas of past, present and future Inspire and bless beings like us with self-liberation!

Main practice:



AH RANG RIG PAD MA GYAL PO LA/

Ah, Rigpa Guru Padma Gyalpo,

RANG NGO SHE PI KYAB SU CHI/

I take refuge in the self-recognizing nature of my mind.

TRUL WAR CHAM PI DRO DI DAG/

Because of their ignorance sentient beings are wandering in samsara,

RANG DROL CHEN PO SEM KYED TO/

May all sentient beings reach the great liberation.

DHOD NEA KA DAG KUN ZANG LA/

By recognizing their nature as the primordial awareness of Samantabhadra,

TRUL TOG GHEG TSOK MING YANG MED/

All demons and malicious forces, even their concepts and names fall apart.

CHOS NYID CHEN POR JAM LEA PI/

The nature of all phenomena is dharmadhatu and

RANG CHUNG YE SHI SO SOR SUNG, JYA NA RAK CHA HUNG/

The unchanging self-arising wisdom is your only protection

JYA NA RAK CHA HUNG

GHAG MED STOK DRUG NANG VI CHOS/

Phenomena perceived through the six kinds of consciousness (the five senses and the mind consciousness)

ZIN MED CHOS NYID RIG PI TSAL/

without attachment are recognized as the rays of rigpa,

NANG TRID DAG PA RAB JAM SHER/

All surroundings appear as Buddha fields and sentient beings as Buddhas,

YE SHI NYAG CHIG SHIN CHEN PHOB, JYA NA AH WE SHA YA PHEM/

Everything is the blessing of wisdom,

JYA NA AH WE SHA YA PHEM

AH DHOD NEA RANG SHUNG DON GYI PADMA JUNG/

Primordial self- arising ultimate Padmasambhava

SZAL SHAG ZIN PA LEA DEA VUM KI LONG/

Appears as my rigpa space – there is no face, no limbs, no image,

YE NEA CHAB DAL RIG TSAL KU SUM DZOG/

Primordial rays of rigpa fully encompass the three kayas

GOM SHA GOM SHED LO SHI DRI MA DRAL/
Without the impurity coming from discursive meditation.

YE YIN DON GYI RANG RIG LAMA LA/
Primordial nature of my rigpa is my guru,

DHOD NEA DU DRAL MED PAR SHAN DREN SHEG/
There is no coming and going – In every moment I welcome his presence,

CHOS NYID CHAB DAL LONG DU TAN PAR SHUG/
Everything firmly abides in dharmadhatu.

MA RIG RANG NGOR SANG PI CHAG GYI WO/
I prostrate to the understanding of the real nature that eliminates ignorance,

STOK DRUG GANG SHAR RANG DROL CHOD PA BUL/
I offer recognition of the Buddha nature in objects of the six kinds of consciousness,

GO SUM DOR JE SUM GYI NGO WOR TOD/
I praise the nature of the vajra three kayas of the body, speech and mind.

DRAL THOB MED PI CHOS NYID CHEN PO LA /
In the great unchanging dharmadhatu

PANG LANG MED PAR YONG DROL LA MI THUK/
All moral ethics is encompassed in the pure guru mind.

DRA DRAG RANG SHIN TONG PA NYUG MI SUNG/
I recognize the deepest empty nature of all sounds and speech,

GANG NANG CHOS NYID ROL VI NGANG NEA DHA/
In all my activity I recognize its dharmadhatu nature and recite the mantra:

OM AH HUNG BENZA GURU PADMA SIDDHI HUNG

Vajra guru sidhi chi nus dha, thar ge ngo ni
Recite the mantra of Guru Rinpoche as many times as you can and dedicate as follows:

AH ZAG CHEA ZAG MED GE TSA CHI CHHEA PA/
With all the good virtue I have accumulated in samsara and nirvana,

MAR GYUR DROR NGO TRUL TOG GYUN CHAD DE/
I pray that discursive thought of all sentient beings would be eliminated,

ZSON NU VUM KUI TAN SRID SHIN GYUR NEA/
That they would achieve the ultimate liberation and

JA LUS PHO CHEN LA MI KU DRUB SHOK/
Obtain the rainbow body just like Rigpa Guru Padmasambhava's.

Sa ma ya! Gya gya gya

zse Lama Rigzin Dho Ngag Gya Stos nan gyi kul ngor/ Nea chen Ma Gyal Pom Rai nub go
gos ku chen mo nea nub van pea gang dran chal/
chol dun ea pa te yi ge pa ni Padma Sam Zin Gyi gyea pa gelega phel, manghlam/

On a strong request of Lama Rigzin Dho Ngag Gya Stos, this mind terma was received by
Nupchen Sangye Yeshe in the great place of Ma Gyal Pom Rai mountain in the west and
written down by Padma Sam Zin for the benefit of all sentient beings.

Prayer for the flourishing and Spread of the Dzogchen Teachings:

As the one and only short path of all the victorious Buddhas,
The Victorious ones have acclaimed the supreme yana, Dzogpachenpo,
The Ancient Translation tradition of the victorious Lord, Padmasambhava;
May all be auspicious for these victorious teachings to spread, and pervade the universe!