Auxiliary Prayers
for
Daily Practice and
Sadhana Practice with Ganachakra

Kyabje Jigdral Yeshe Dorje
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Praise to the Enlightened Body, Speech, and Mind of the Guru

First is the praise to the sovereign of all families, Guru Vajrasattva

Wondrous! How astonishing, the excellent nature of truth!

The buddhas of the three times,

essential nature of body, speech, and mind,

having all the glorious, noble qualities of samsara and enlightenment—

at the feet of the Lama, I prostrate and praise.

The lama’s body is the vajra body.

Gazing upon it, the beauty is beyond compare,

with noble qualities beyond conception—

to the body of the lama, I prostrate and praise.

The lama’s speech is the melodious voice of Brahma,
like a lion’s roar that is unceasing,

terrifying the herds of tirtakas—
to the speech of the lama, I prostrate and praise.

The mind of the lama is like stainless sky,

abiding in the continuity of empty bliss, clarity, and no thoughts,

perfectly sustaining the three states of liberation—
to the mind of the lama, I prostrate and praise.
The Concise Fulfillment of the Dakinis called
The Melodious Tamboura of the Lotus

HRI TSOK KHANG DE CHEN PEMA ÖD
In the assembly palace of great exaltation, Radiant Lotus Light,

NAL JOR DE CHEN DRUB PA PO
maha yogis and yoginis are accomplishing the great wisdom exaltation,

DAM DZEY DE CHEN DÜD TSI CHE
offering sublime great exaltation amrita,

MED CHUNG DE CHEN TRIN PÜNG TRO
illuminating clouds of wondrous great exaltation.

KHAN DRO DE CHEN GYAL MO’I TSOK
Great exaltation queen, Yeshe Tsogyal, and your gathering of dakinis,

TÜK DAM DE CHEN YING SU KANG
may I fulfill your great exaltation wisdom dharmakaya mind.

RIK KÜN KHYAB DAG ÖD MI GYUR
All-pervading lord, the essence of all buddha families, holder of unchangeable boundless light,

NANG WA TA YEY TÜK DAM KANG
Buddha Amitabha, may your unconditioned wishes be fulfilled.

DRO WA KÜN DÜL NYING JE’I TER
Treasure of compassion who subdues all beings,

CHEN REY ZIG KYI TÜK DAM KANG
Avalokiteshvara, may your unconditioned wishes be fulfilled.
Conqueror of all samsara and nirvana who wears a rosary of bone ornaments,

Supreme Victorious Lotus Dancer, Padmasambhava, may your unconditioned wisdom heart be fulfilled.

Supreme queen consort of the mandala abiding in dharma, may your unconditioned wishes be fulfilled.

Victorious Ocean of Wisdom, Yeshe Tsogyal, may your unconditioned wishes be fulfilled.

Those who subdue by any skillful means with miraculous activities according to the phenomena of sentient beings,

all one-hundred thousand dakinis, may your unconditioned wishes be fulfilled.

Holders of unobstructed miraculous activity,

keepers of pure samaya, dharmapalas, may your unconditioned wishes be fulfilled.

Whatever samaya of the Vajrayana tradition

is broken is openly confessed.
May outer, inner, and secret obstacles be purified.

in inconceivable, unwavering, flawless wisdom light.

May all supreme and common siddhis

and activities be accomplished in this life.

This was requested from Jñana (Jigdral Yeshe Dorje) by Ngak Wang Kalden Dorje.

Translated by Thinley Norbu Rinpoche’s daughter, Pema Chökyi, Happy Lotus of Dharma, just before the 10th day of the Tibetan sixth month, according to the terma tradition, the great birthday of the Lotus Born, Padmasambhava.
Tsok Lu: A Vajra Song for the Ganachakra Feast Gathering

AH HO ÖD SAL TRÖ DANG DRAL WA YE SHE KYI ROL MO
AH HO The wisdom manifestation of unelaborate clear light

GAK MED GYU TRÜL DRA WA ZUNG JÜG GI KOD PA
is the nondual arrangement of the unceasing magical manifestation matrix.

KYIL KHOR KÜN GYI KHYAB DAG TSO KYE KYI DOR JE
Sovereign of all mandalas, Lake-Born Vajra,

CHIR NANG CHÖ KUR TOK PA’I CHIN CHEN ZHIG POB CHIG
may your great blessing to realize whatever arises as the dharmakaya descend.

CHI ROL NEY YUL DUR TRÖD LHEN KYE KYI DU WA
From without, the connate gathering of the sacred charnel ground;

NANG DU RANG JUNG DOR JE LÜ KYIL GYI LHA TSOK
from within, the self-emergent gathering of wisdom deities as the mandala of the vajra body.

ZAK MED DE CHEN DOR JE’I LANG TSO YI NYÖ PEY
Intoxicated by youthfully immaculate vajra exaltation,

MI SHIK NA DA’I YANG KYI DÖ GAR ZHIG GYUR DZÖD
performing the dance of the indestructible nada [empty] melody,

DIR DÜ LEY MON DREL WA’I CHED CHAM GYI TSOK NAM
this gathering of vajra brothers and sisters, bound by excellent karma and prayers,

DE CHEN LONG CHÖD TSOK KYI GA TÖN LA ROL ZHIN
delightfully partakes of this ganachakra celebration of exaltation.
Gathering within the ranks of the Akanishtha palace of Lotus Light,
we pray to always join as a single mandala.

Thus, at the request of Konchog Rabten, this was written by Jñana [Kyabje Dudjom Rinpoche].

Translated by Sangye Khandro.
The Dedication in Two Parts

YANG DAG TSED MA SÜM GYI NGA RO YI
The roar of the threefold infallible logic

TA MEN RI DAK TSOK NAM TRAG DZED PA
terrifies the droves of wild animals who hold lower views.

TEG CHOG SENG GE'I DRA YANG SA SÜM KHYAB
The melodious sound of the lion of the supreme vehicle pervades the threefold universe.

TSO KYE GYAL WA'I TEN PA GYEY GYUR CHIG (x2)
May the teachings of the Lake-Born Victorious One flourish!

(This is a four-line verse taken from the aspiration prayer for the flourishing of the doctrine of the Lake-Born Guru, or the Nyingma School.)

PEMA’I RING LÜK NGA GYUR DZOK PA CHE
Padmasambhava’s tradition is the Early Translation Great Perfection School,

NGEY DON NYING PO’I SHING TA DÜD JOM LING
and Dudjom Lingpa is the chariot of the essential true meaning.

GANG GI ZAB TER TEN PA SID TA’I BAR
Until the end of cyclic existence, may his profound treasure doctrine be preserved

MI NÜB SHED DANG DRUB PEY DZIN GYUR CHIG (x2)
through study and practice, without declining.

(This is a four-line aspiration prayer for the flourishing of the Nyingma Tradition and, in particular, the terma lineage of Traktung Dudjom Lingpa.)
The first prayer—*Praise to the Enlightened Body, Speech, and Mind of the Guru*—is extracted from the Vajrasattva Guru Yoga terma of Kyabje Dudjom Rinpoche. It is the verses of praise to the guru, including the guru’s enlightened body, speech, and mind. This is inserted at the very beginning of a practice session in order to not only calm the mind, but to rest the mind in a state of devotion and recollection of the master’s qualities and kindness prior to beginning.

The second prayer is extracted from the Heart Essence of the Dakini termas of Kyabje Dudjom Rinpoche and is titled *The Concise Fulfillment of the Dakinis called The Melodious Tamboura of the Lotus*. This prayer can be inserted in addition to or in place of any *kangwa*, or fulfillment, prayers that are usually inserted during the tsok offering or ganachakra ceremony immediately after the liberating section and prior to distributing the tsok to the gathering of yogis and yoginis. These verses are usually recited at least three times.

The third prayer—*A Vajra Song for the Ganachakra Feast Gathering*—is a *tsok lu*, or vajra hymn, revealed by Kyabje Dudjom Rinpoche as well. This can be included prior to the tsok distribution as an offering, or it can be chanted while the tsok substances are being distributed to practitioners. It can also be chanted any time out of faith and devotion.

*The Dedication in Two Parts*—The final two shlokas, four-line verses, are well-known concluding prayers that practitioners of the Dudjom lineage recite to conclude their practice session. The first one that begins YANG DAG . . . is extracted from the very popular longer prayer for the propagation of the Nyingma lineage, the doctrine of the Victorious Lake Born Vajra. The final prayer is for the specific flourishing of the tradition of Dudjom Lingpa, the predecessor of Jigdral Yeshe Dorje.

Any one of these prayers, or all of them, can be included with practice to enhance and inspire the experience.