Auxiliary Prayers for Daily Practice and Sadhana Practice with Ganachakra

Kyabje Jigdral Yeshe Dorje
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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 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.
LA MA'I KU LA CHAG TSAL TÖD

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

LA MA'I SÜNГ NI TSANG PA'I YANG

The lama’s speech is the melodious voice of Brahma,

GAк MED SENG GE'I DRA DANG DEN

like a lion’s roar that is unceasing,

MU TEK RI DAK TRAG DZED PA

terrifying the herds of tirtakas—

LA MA'I SÜNГ LA CHAG TSAL TÖD

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

LA MA'I TŪК NI NAM KHA DRA

The mind of the lama is like stainless sky,

DE SAL MI TOG TONG PA'I NGANG

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

NAM TAR SŪM LA LEK NEY PA

perfectly sustaining the three states of liberation—

LA MA'I TŪК LA CHAG TSAL TÖD

to the mind of the lama, I prostrate and praise.
Padmasambhava’s tradition is the Early Translation Great Perfection School,

and Dudjom Lingpa is the chariot of the essential true meaning.

Until the end of cyclic existence, may his profound treasure doctrine be preserved

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 Dedication in Two Parts**

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.

KHOR DEY ZIL NON TÖD TRENG TSAL
Conqueror of all samsara and nirvana who wears a rosary of bone ornaments,

PEMA GAR WANG TÜK DAM KANG
Supreme Victorious Lotus Dancer, Padmasambhava, may your unconditioned wisdom heart be fulfilled.

KYIL KHOR TSO CHOG YING CHÜG YÜM
Supreme queen consort of the mandala abiding in dharma-kaya,

YE SHE TSO GYAL TÜK DAM KANG
Victorious Ocean of Wisdom, Yeshe Tsogyal, may your unconditioned wishes be fulfilled.

GANG DÜL TRÜL PA ’I GYU TRÜL GAR
Those who subdue by any skillful means with miraculous activities according to the phenomena of sentient beings,

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.)
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.

OG MIN PEMa ÖD KYI PO DRANG GI TSOK DRAL
Gathering within the ranks of the Akanishtha palace of Lotus Light,

TSOM Bu CHIG TU DROK PA’I MON LAM ZHIG ZHU’O (3x)
we pray to always join as a single mandala.

BÜM TRAG KHAN DRO’I TÜK DAM KANG
all one-hundred thousand dakinis, may your unconditioned wishes be fulfilled.

TOK MED TRIN LEY DZU TRÜL DAG
Holders of unobstructed miraculous activity,

DAM CHEN CHÖ SÜNG TÜK DAM KANG
keepers of pure samaya, dharma-palas, may your unconditioned wishes be fulfilled.

DOR JE TEG PA’I DAM TSIG DANG
Whatever samaya of the Vajrayana tradition

GAL WA’I NYAM CHAG CHI CHI SHAK
is broken is openly confessed.

CHI NANG SANG WAT BAR CHED GEK
May outer, inner, and secret obstacles be purified.

PO MED ÖD SAL LONG DU SOL
in inconceivable, unwavering, flawless wisdom light.

CHOG DANG TÜN MONG NGÖ DRUB KÜN
May all supreme and common siddhis
TSE DIR DRUB PA’I TRIN LEY DZÖD
(Say prayer 3x)

and activities be accomplished in this life.

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

May virtue increase!

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 TRUL 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,