

NGÖNDRO — NOTES FOR PRACTICE

REFUGE AND PROSTRATIONS

The preliminary recitations

- Pg 1 PAL DEN TSA WAI... Begin the session with the Prayer to the Root Lama. Visualize the lama as Dorje Chang (Vajradhara) directly above your head, seated on a lotus and moon seat, facing forward.
- Pg 3 DANG PO GOM JA... Recite the four thoughts that turn the mind. Contemplate each thought.

The refuge practice

- Pg 7 DUN DU TSO U... Generate the visualization of the environment of taking refuge, surrounded by all sentient beings with the refuge tree in the space in front of you.

In front of yourself, visualize a vast, level meadow covered with beautiful green grass and all kinds of beautiful flowers. Located in the center of the meadow is a perfectly circular lake. The water is pure and tranquil with beautiful water birds with melodious songs. In the vast meadow on the shore of the lake all sentient beings of the past, present and future join you to do prostrations and recitations. On your left and right are your mother and sisters, and father and brothers, respectively. Behind you are those with whom you feel a supportive connection and in front of you are any with whom you have a difficult connection. Consider yourself as the leader of this gathering of countless beings.

In the middle of this lake is a majestic tree which supports the sources of refuge – the Three Jewels and the Three Roots. The roots of the tree are firmly embedded in the earth. At the top of this trunk grow 5 branches which spread out in 4 directions and straight up from the center.

On the central branch at the place where the branches meet is a throne held up by eight snow lions, white in color with blue manes. Upon this rests a lotus, sun and moon seat. On this is seated one's root lama, in the form of Dorje Chang (Vajradhara). Dorje Chang is deep blue in color, holding a vajra in the right hand and a bell in the left, with arms crossed over his heart, right over left. He is seated in the vajra position (cross legged in full lotus). He wears many jewels and ornaments. In a column directly above his head are the masters of the lineage with Dorje Chang again at the very top. They are surrounded by all the lamas and masters of the various lineages of the Dharma.

On the front most branch is the assembly of yidams. The central figure is Korlo Demchog (Chakrasamvara). They are peaceful, semi-wrathful and wrathful, in various postures.

On the branch to Dorje Chang's right is the assembly of Buddhas. In the center is Shakyamuni Buddha, surrounded by the past and future Buddhas. All are seated on lotus and moon seats, wearing monk's robes.

REFUGE AND PROSTRATIONS – CONTINUED

On the back branch are the texts of the dharma. They are wrapped in brocade. They are in the form of light and comprise a virtual mountain. The syllables of the written words of the Teachings utter themselves aloud, transferring their meaning to all sentient beings. The letters are in the form of light, in motion, representing the self-sounding dharma.

On the left most branch, sit the Sangha. The central figure is Chenrezig (Avalokitesvara). Their numbers are vast. They include Bodhisattvas of the ten stages (such as Avalokitesvara, the Taras, Manjusri, Vajrapani, and so on). They also include the Shravakas and the Pratyekabuddhas who have attained the stages of Ahratship and the complete assemblage of Arhats.

Below the branches arranged around the trunk of the tree is the assemblage of the Dharmapalas (Protectors). The central figures are Bernachen (the two armed protector of the Karma Kagyu) and Chakdrupa (the six armed protector special to the Shangpa Kagyu).

The assembly of each of the sources of refuge appears as a vast oceanic cloud. All the sources of refuge radiate light. This radiance touches yourself and all beings equally, each one receiving the full measure of the total. This has a palpable affect like the welcome warmth of the sun's rays on a cool day.

- | | | |
|-------|------------------------|--|
| Pg 9 | DAK DANG NAM KAI... | Stand and recite this prayer once, addressing the sources of refuge. |
| Pg 10 | PAL DEN LA MA... | <p>The Refuge Prayer: Recite and count this prayer while you do prostrations. Do one recitation for each prostration. To do the prostrations, begin by standing straight with the hands joined together at heart level. Touch the finger tips together, but leave a space between the joined palms, as if holding a large jewel there. Next, put the hands to the forehead. Then lower the hands to the throat center. Next, lower the hands to the level of the heart, in the center of the chest. Now, prostrate yourself onto the floor, stretching the body out fully, reaching the arms out to full extension, palms down. (Keep the hands flat while sliding forward.) Arise immediately. After the completion of the last prostration, arise and in a standing position, raise the hands to the three places again, ending in the heart place. If you cannot physically do prostrations, recite twice the number of refuge prayers.</p> |
| Pg 11 | CHANG CHUB NYING PO... | <p>The Bodhisattva Vow: Recite three times.
Kneel with the right knee on the ground and the left knee up. Join the hands in a prayer mudra (palms joined together, with a slight space in between) at the heart level, in the center of the chest.</p> |

REFUGE AND PROSTRATIONS – CONTINUED

- Pg 12 DENG DU DAK TSE... Recite the prayers of aspiration and rejoicing.
- Pg 13 CHANG CHUB SEM NI... Recite this series of prayers to give rise to bodhicitta.
- Pg 16 SEM CHEN TAM CHE... Recite the Four Immeasurables prayer 3 times.
- Pg 17 TA MAR KYAB YUL... Visualize the objects of refuge dissolving into light and then into yourself. One method is to visualize all the objects of refuge dissolving in a swirling mass of light into Dorje Chang. Alternately, the objects of refuge dissolve into each other in turn, beginning with the Protectors who dissolve into the Sangha then into the Dharma texts, the Buddhas, the Yidams and then into the Lamas of the lineages. The Lamas then dissolve into Dorje Chang. In either case, Dorje Chang then dissolves into light, which then dissolves into you through the crown of your head. Rest in this state.

Dedication

- Pg 63 GEN DI DRO WA... Conclude the session by dedicating all merit.

Aids to practice

- A picture of the refuge tree to become familiar with the visualization.
- A small hand mala of 27 beads to count prostrations.
- A prostration board and pads for knees etc.

Prepared by Dora DeCoursey and William Spangle as an aid for learning the Extraordinary Preliminary practices. These instructions will be updated from time to time and require an oral commentary and, therefore, should not be distributed without explicit permission. We relied heavily in the preparation of this material on the following sources:

Oral teachings by the Very Venerable Kalu Rinpoche, Very Venerable Bokar Rinpoche, Lama Tinley Drubpa, Lama Michael Conklin
Instruction aids prepared by Lama Michael Conklin.

Jamgon Kongtrul. The Torch of Certainty. Boston: Shambhala, 1977.

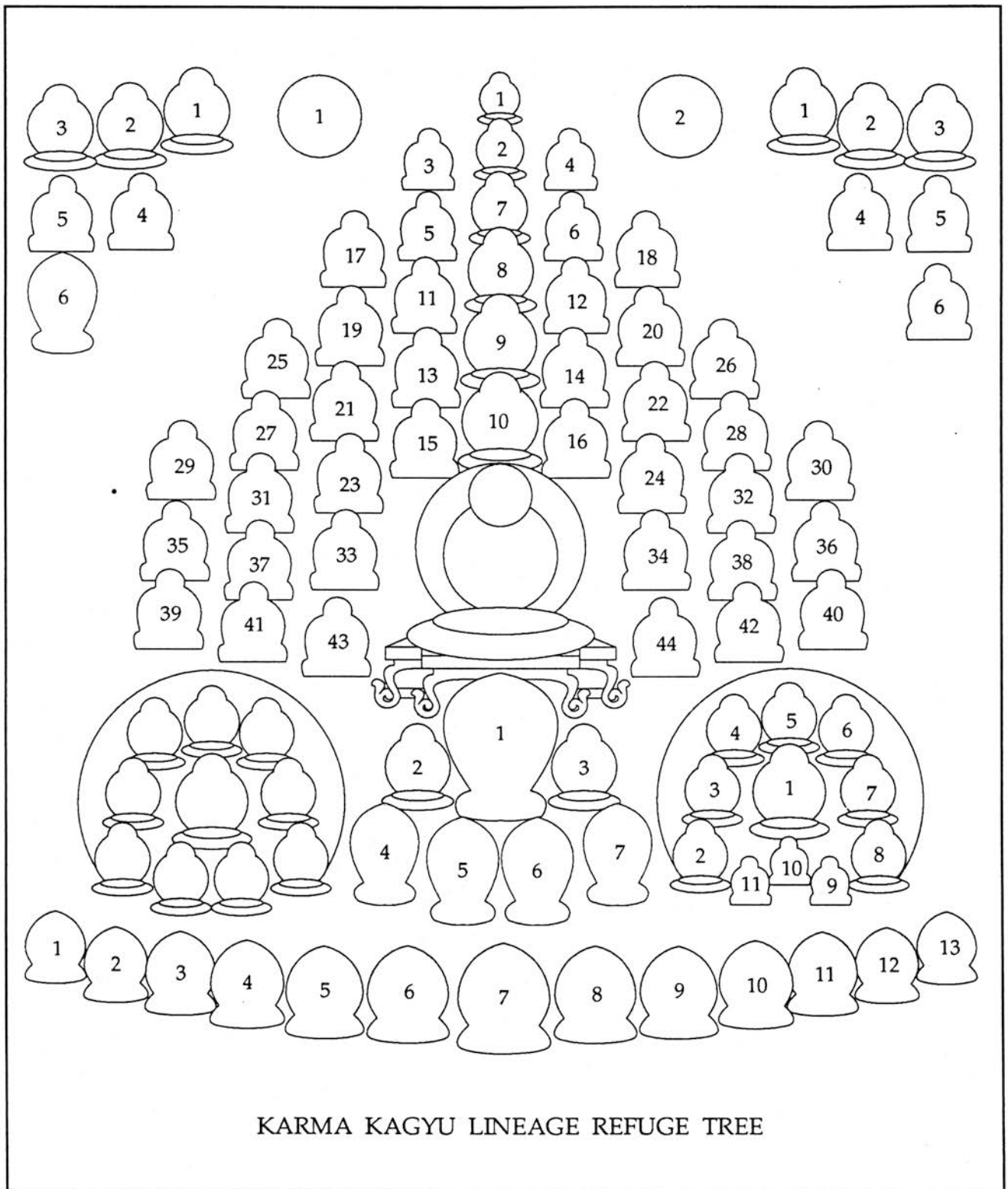
Kalu Rinpoche. Luminous Mind. Boston: Wisdom, 1997.

Kalu Rinpoche. Secret Buddhism. San Francisco: Clear Point, 1995.

Kalu Rinpoche. The Gem Ornament of Manifold Instruction. San Francisco: KDK, 1986.

Wang-ch'ug Dor-je. The Mahamudra Eliminating the Darkness of Ignorance. Dharamsala: Library of Tibetan Works and Archives, 1978.

October 14, 2001



KARMA KAGYU LINEAGE REFUGE TREE

TOP CENTER

1. Tilopa (988 - 1069)
2. Naropa (1016 - 1100)

TOP LEFT

1. Padmasambhava (ca. 700's)
2. Atisha (983 - 1054)
3. Phagmo Drupa (1110 - 1170) one of the main disciples of Gampopa whose disciples originated the eight lesser schools of Kagyu.
4. Barom Tarma Wangchuk (ca. 1100) close disciple of Gampopa; originator of Barom Kagyu, one of the four great schools of the Kagyu.
5. Tsondu Trakpa (1123 - 1194) more commonly known as Guru Shang; founder of Tsalpa Kagyu, one of the four great and a disciple of, among others, of Takpo Gomtsul. Gampopa's nephew.
6. Machik Lapdronma (1055 - 1149) (1031 - 1124 TT) received and passed on the Cho teachings; recognized as a wisdom dakini in human form.

TOP RIGHT

1. Dakini Sukhasiddhi, one of Tilopa's teachers who taught him ejection of consciousness.
2. Niguma, Naropa's consort and a famous teacher of her own system of the six yogas.
3. Khyungpo Naljor (978 - 1079 ?; 990 - 1139 ??) a siddha who first introduced the six yogas of Niguma to Tibet and who founded the Shangpa Kagyu.
4. Kunkhyen Tolpopa Sherap Gyaltsen (1292 - 1361) founder of the Jonangpa school which mainly emphasized the Kalachakra tantra and the teaching of Tathagatagarbha as well as the shentong view of madhyamika.
5. Sakyapa Kunga Nyingpo (1092-1158) son of Khon Konchok Gyalpo, founder of Sakya Lineage; became lineage holder as well as a great scholar and siddha.
6. Jamgon Khyentse Wangpo (1820-1892) the first or great Khyentse; one of the leaders of the 19th century Rime movement; was root guru of Jamgon Kongtrul Lodro Thaye.

CENTRAL GROUP

1. Vajradhara
2. Ratnamati - either a bodhisattva or maha siddha.

3. Saraha - maha siddha who was an arrowmaker, wrote three famous cycles of Dohas on mahamudra.
4. Nagarjuna - maha siddha.
5. Shawaripa - maha siddha who was a hunter.
6. Maitripa - maha siddha; who was Marpa's second main teacher.
7. Marpa (1012-1097)
8. Milarepa (1040-1123)
9. Gampopa (1079-1153)
10. Dusum Khyenpa - Karmapa I (1110-1193)
11. Drogon Rechenpa (1088-1158)
12. Pomdrakpa
13. Karma Pakshi, Karmapa II (1206-1283)
14. Ugyenpa Rinchen Pal (1230-1309) a famous disciple of Gotsangpa Gonpo Dorje founder of the Uper Drukpa Kagyu; became renowned as a siddha and wrote a famous guide to Uddiyana.
15. Rangjung Dorje, Karmapa III (1284-1339)
16. Yungton Shikpo (1284-1365)
17. Rolpe Dorje, Karmapa IV (1340-1383)
18. Khacho Wangpo, Shamarpa II (1350-1405)
19. Deshin Shekpa, Karmapa V (1384-1415)
20. Rikpe Raldri, (Ratnabhadra) (Chopal Yeshe, Shamarpa III (1406-1452) not included here)
21. Thongwa Donden, Karmapa VI (1416-1453)
22. Jampal Zangpo (Pengar Kukhyen)
23. Gou Shih Paljor Dondrup, Gyaltsap I (1427-1489)
24. Chodrak Gyatso, Karmapa VII (1454-1506)
25. Sangye Nyenpa Tashi Paljor
26. Mikyo Dorje, Karmapa VIII (1507-1554)
27. Konchok Yenlak, Shamarpa V (1525-1583)
28. Wangchuk Dorje, Karmapa IX (1556-1603)
29. Chokyi Wangchuk, Shamarpa VI (1584-1635)
30. Choying Dorje, Karmapa X (1604-1674) (Drakpa Chokyang, Gyaltsap V (1617-1658) not included here)
31. Yeshe Nyingpo, Shamarpa VII (1631-1694)
32. Yeshe Dorje, Karmapa XI (1675-1702)
33. Chokyi Dondrup, Shamarpa VIII (1695-1732)
34. Jangchup Dorje, Karmapa XII (1703-1732)

35. Chokyi Jungne, Situ VIII (1700-1774)
36. Dudul Dorje, Karmapa XIII (1733-1797)
37. Chodrup Gyatso, Shamarpa X (1742-1792)
38. Pema Nyinje Wangpo, Situ IX (1774-1853)
39. Thekchok Dorje, Karmapa XIV (1798-1868)
40. Lodro Thaye, Jamgon Kongtrul I (1813-1899)
41. Khakhyap Dorje, Karmapa XV (1871-1922)
42. Pema Wangchok, Situ XI (1886-1952)
43. Khyentse Oser, Jamgon Kongtrul II of Palpung (1904-1953)
44. Rangjung Rikpe Dorje, Karmapa XVI (1923-1981)

LOWER GROUP CENTRAL: YIDAMS

1. Chakrasamvara
2. Gyalwa Gyatso
3. Guhyasamaja
4. Hayagriva
5. Mahamaya
6. Hevajra
7. Vajravahni

LOWER GROUP LEFT: BUDDHAS

Sakyamuni in the center, surrounded by the buddhas of the ten directions and the three times.

LOWER GROUP RIGHT: SANGHA

1. Avalokitesvara
2. Samantabhadra
3. Sarva-nivarana-viskambhin
4. Maitriya
5. Akasagarbha
6. Ksitigarbha
7. Vajrapani
8. Manjusri
9. Maudgalyayana
10. Ananda
11. Shariputra

BASE LINE: DHARMAPALAS

1. Vaishramana
2. Kharnak - a naga king
3. Sringon
4. Shing Kyong.
5. Vajrasadhu
6. Six-armed Mahakala
7. Dorje Bernachen
8. Four-armed Mahakala
9. Rangjung Gyalmo
10. Ekajatik
11. Drakpatsen
12. Tseringma
13. Achi Udrönma

NGÖNDRO — NOTES FOR PRACTICE

VAJRASATTVA (DORJE SEMPA)

The Preliminary Recitations

Pg 1 PAL DEN TSA WAI...

Begin the session with the Prayer to the Root Lama. Visualize the lama as Dorje Chang (Vajradhara) directly above your head, seated on a lotus and moon seat, facing forward.

Recite refuge and bodhicitta prayers three times. These could be the Refuge Prayer and Bodhisattva Vow from the Refuge section of Ngondro (pgs 8-10) or the combined refuge and bodhicitta prayer (SAN GYE CHO DANG... from the Mahamudra Seminar prayers).

The Vajrasattva Practice

Pg 19 RANG GI CHI WOR...

Building the visualization and addressing Vajrasattva



A white syllable *Pam* sits just above the crown of your head and changes into a white lotus.



A white *Ab* sits on the lotus and changes into a flat moon disk.



A white *Hung* rests on the top of the lotus and moon and changes into a white, five pronged vajra marked with a white *Hung*.



From the *Hung* on the dorje light radiates in all directions benefitting all sentient beings and making offerings to all Buddhas and Bodhisattvas. Light returns from the Noble Ones and enters the *Hung*. The entire dorje is transformed into Vajrasattva (Dorje Sempa), inseparable from our root lama.

Vajrasattva is white, with one face, two arms. His right hand holds a five pronged golden vajra at his heart, his left, a silver bell upturned at his hip. He wears silk garments, a jeweled diadem and other ornaments. On his crown is Buddha Akshobya. In thankas and statues he is in the vajra posture (full lotus), but for this practice, he is in the Bodhisattva pose, right leg slightly extended and his left folded inward. Vajrasattva is clear and emits measureless light. His form lacks substantiality, like a reflection of the moon in water.

Three syllables mark his three places. A white *Om* ཨོཾ at the forehead is the mark of enlightened body or form. A red *Ab* ཨེ at the throat is the mark of enlightened speech. A blue *Hung* ཨུ at the heart is the mark of enlightened mind.

A white *Hung* stands on a lotus and moon seat in his heart. The white letters of the hundred-syllable mantra stand in a circle around the *Hung*. They are arranged counterclockwise, beginning in front and facing outward. Light radiates from the mantra inviting the Buddhas and Bodhisattvas of the three times who all dissolve into Vajrasattva. He becomes the essence or unity of all the Precious Ones.

V AJRASATTVA (DORJE SEMPA) CONTINUED

Pg 20 LA MA DORJE SEM PA... Pray to Vajrasattva (Dorje Sempa) on behalf of all beings for the removal of harmful acts and obscurations.

Recitation of the mantra

Pg 20 SOL WA TAB PE... Visualize the process of purification.

Pg 22 OM BENZRA SATO... Recite the mantra as many times as you wish for the session. After completing the recitation of the hundred syllable mantra, recite an equal number of Vajrasattva's short mantra, OM BENZRA SATO HUNG.

As the mantra is recited, white elixir pours down from the Hung and circle of mantra letters in his heart, entirely filling Vajrasattva's form. It streams out the big toe of his right foot and enters your body through the crown of your head.

As the elixir fills your form, meditate that it expels all mental confusion, the obscuring karma of past harmful deeds, diseases and other physical obstacles. These are expelled through all the orifices and pores of the body in the form of dark substances like ink and soot, bodily substances like blood and pus, and various forms of insects. All of these are absorbed into the ground which is visualized as vast and golden. Your own flesh and blood is washed away-- you have the insubstantial clear body of an enlightened being, like a transparent container filled with elixir.

Throughout the meditation the sole occupation of the mind should be the form of the divinity, the sound of the mantra, and the purifying visualization.

The Four Powers

To purify ourselves there are forces or powers that must be in effect. Traditionally, these are four:

1. The power of remorse. Appreciation of the negative effects of any given action, tendency, or level of confusion in ourselves and our sincere desire to remove this. The power to renounce and regret as vigorously as if you had swallowed poison.
2. The power of resolve, determination not to repeat a harmful deed. The promise or commitment to ourselves that having divorced ourselves from the above negativities, we will not reinforce them in the future. We commit to a positive direction.

V AJRASATTVA (DORJE SEMPA) – CONTINUED

(The Four Powers – continued)

3. The power of support, reliance. The support of different vows we have taken. The power to rely on Taking Refuge and Engendering the Enlightened Attitude. Receiving Vajrayana empowerment, especially Vajrasattva, increases the efficacy of the practice because it greatly increases the power of reliance.

4. The power of techniques used as a remedy– in this case Vajrasattva meditation. The power to carry out all types of remedial wholesome acts to purify harmful ones.

Closing prayers and formless meditation

Pg 23 GON PO DAK NI...

Joining your palms in a gesture of devotion, recite the prayer of confession.

Pg 23 DORJE SEM PE...

Vajrasattva is pleased and smiling and assures you that your harmful deeds, obscurations and transgressions are purified. He dissolves into light which is absorbed into your form. Your own form, speech and mind and those of Vajrasattva's are inseparable. Let your mind rest without conceptualizing.

Dedication

Pg 63 GEN DI DRO WA...

Recite the dedication prayers.

Aids for the Practice

Image of Vajrasattva to become familiar with the visualization

Mala to count mantras

Vajrasattva empowerment is desirable

Prepared by Dora DeCoursey and William Spangle as an aid for learning the Extraordinary Preliminary practices. These instructions will be updated from time to time and require an oral commentary and, therefore, should not be distributed without explicit permission. We relied heavily in the preparation of this material on the following sources:

Oral teachings by the Very Venerable Kalu Rinpoche, Very Venerable Bokar Rinpoche, Lama Tinley Drubpa, Lama Michael Conklin
Instruction aids prepared by Lama Michael Conklin.

Jamgon Kongtrul. The Torch of Certainty. Boston: Shambhala, 1977.

Kalu Rinpoche. Luminous Mind. Boston: Wisdom, 1997.

Kalu Rinpoche. Secret Buddhism. San Francisco: Clear Point, 1995.

Kalu Rinpoche. The Gem Ornament of Manifold Instruction. San Francisco: KDK, 1986.

Wang-ch'ug Dor-je. The Mahamudra Eliminating the Darkness of Ignorance. Dharamsala: Library of Tibetan Works and Archives, 1978.

October 14, 2001



Vajrasattva, Dorjesempa

རྩ་རྒྱུ་སེམས་དཔའ་



Pam



A



Hung



Dorje with Hung

NGÖNDRO — NOTES FOR PRACTICE

MANDALA OFFERING

Preparing the Drupay (Attainment) Mandala for the Shrine

This is optional. The drupay mandala is a basis for visualization of the sources of refuge. It is prepared once and then left on the shrine for the whole course of your mandala practice. It consists of five piles of rice on a mandala base representing the sources of refuge. Directions for preparing it are in the Torch of Certainty, pgs. 94 and 96-97. (TOTM p. 57-58)

The Preliminary Recitations

Pg 1 PAL DEN TSA WAI...

Begin the session with the Prayer to the Root Lama. Visualize the lama as Dorje Chang (Vajradhara) directly above your head, seated on a lotus and moon seat, facing forward.

Recite refuge and bodhicitta prayers three times. These could be the Refuge Prayer and Bodhisattva Vow from the Refuge section of Ngondro or the combined refuge and bodhicitta prayer (SAN GYE CHO DANG... from the Mahamudra Seminar prayers).

The Mandala Practice

Pg 25 DUN GYI NAM KAI...

Generating the field of the sources of refuge

Generate the visualization of the three jewels and three roots in front of one as in refuge, but without the tree and lake, and with the sources of refuge in an immense and magnificent palace. The four-sided palace is perfectly proportioned, composed of precious materials, not solid or corporeal, but like a mirage or rainbow.

Pg 26 OM BENDZRA SATO...

Offering the thirty-seven point (long) mandala and following prayers Recite Vajrasattva's (Dorje Sempa's) 100 syllable mantra once while simultaneously cleaning the mandala base. This is done by holding the mandala with your left hand and wiping it clean with the inside of the wrist of the right hand three times in a clockwise direction. If you are left handed, reverse this but still wipe in a clockwise manner.

"Meditate that the illnesses, misfortunes, bad deeds, obscurations and impurities of yourself and others, of the world and its inhabitants, which have all arisen due to clinging to external objects and an internal mind—all these are wholly and completely removed. Just like the mind whose nature is stainless, your mandala must be clean, utterly free of dirt and impurities" (Torch of Certainty, pg. 97).

Pg 27 OM BENDZRA BHU
MI AH HUNG...

Recite the mantra while sprinkling the mandala base with scented water, to represent its being moistened with the dew of bodhicitta. Alternatively, you may use flower petals, plain water or grain. Visualize a wide and spacious golden ground with smooth plains and swirling oceans.

MANDALA OFFERING – CONTINUED

- Pg 27 OM BENDZRA RE
KE AH HUNG... Reciting the mantra, scatter rice counterclockwise around the rim to represent the iron mountain, meditating that this is the circular iron mountain which surrounds the universe.
- Pg 28 ...U SU RI-I GYAL PO... (This occurs mid-sentence on line two.) While reciting the liturgy make piles of grain corresponding to each of the 37 elements of the mandala, starting with Mt. Meru in the middle, and as though you are facing east. The last pile of grain, also in the center, is all the wealth of gods and men, anything splendid or worthy of offering that could possibly be imagined, all filling the universe and being offered. The phrase U SU LHA DANG MI-I PAL JOR... (pg 25) corresponds to this last element in the offering.
- Pg 31 LA MA YI DAM... Recite the prayer of offering while imagining that you are offering countless universes like the one you just offered.
- Pg 33 OM MANDALA PUDZA... Recite the mandala mantra while holding the mandala up at head level and toss a bit of rice from the mandala into the air as an offering. Then sweep the rice off the base with your right hand.
- Pg 34 NYE JE MANDAL... Recite this five line prayer of aspiration.
- Pg 35 SA ZHI PO CHU...

Offering the seven-point (short) mandala
Repeat the four-line prayer as many times as you wish for the session, while physically offering the seven element mandala at the same time. Maintain the visualization of the complete mandala as best you can.

Offer to the sources of refuge infinite numbers of perfect universes in their beauty, splendor and preciousness. Offer your body, speech and mind, as well as possessions, flowers, jewels, all that you find beautiful. Offer every delightful thing you can imagine. Dedicate all offerings to the enlightenment of all beings.

Perfect the accumulation of merit by repeatedly offering the universe.
Perfect the accumulation of transcending awareness by maintaining the understanding that this offering, its recipients and the giver are not things in themselves, but empty.

Outside of sessions, when you see something that touches you with its beauty, offer it in thought. Your experience becomes a constant act of offering.

MANDALA OFFERING – CONTINUED

Closing prayers

- Pg 36 KU SUM YONG DZOK... Recite the request/aspiration prayer to accomplish mahamudra and the brief Seven Branch Prayer (starts from CHAK TSAL WA DANG...). Directing your prayer especially to the lamas, reaffirm your aspiration that through offering the mandala, you develop pure merit and deepen your awareness, and that you attain enlightenment to benefit all beings.
- Pg 37 DAK ZHEN KA NYAM... Think that the accumulation of merit and transcending awareness is realized for yourself and others. Imagine the lama and the Three Jewels are satisfied. Meditate that the field of refuge dissolves into light and is absorbed into you. Your form, speech and mind become one with those of the sources of refuge. Let the mind rest in a state of formless, nonconceptual awareness.

Dedication

- Pg 63 GEN DI DRO WA... Conclude the session by dedicating all merit.

Aids for the practice

Image of sources of refuge
 Mandala base (a second one if mandala on shrine is desired)
 Grains, pulses, jewels, flowers, scents
 Piece of cloth (about 3-4 feet on a side)
 Mala (a shorter one may work best)
 Diagrams of the offering arrays

Prepared by Dora DeCoursey and William Spangle as an aid for learning the Extraordinary Preliminary practices. These instructions will be updated from time to time and require an oral commentary and, therefore, should not be distributed without explicit permission. We relied heavily in the preparation of this material on the following sources:

Oral teachings by the Very Venerable Kalu Rinpoche, Very Venerable Bokar Rinpoche, Lama Tinley Drubpa, Lama Michael Conklin
 Instruction aids prepared by Lama Michael Conklin.

Jamgon Kongtrul. The Torch of Certainty. Boston: Shambhala, 1977.

Kalu Rinpoche. Luminous Mind. Boston: Wisdom, 1997.

Kalu Rinpoche. Secret Buddhism. San Francisco: Clear Point, 1995.

Kalu Rinpoche. The Gem Ornament of Manifold Instruction. San Francisco: KDK, 1986.

Wang-ch'ug Dor-je. The Mahamudra Eliminating the Darkness of Ignorance. Dharamsala: Library of Tibetan Works and Archives, 1978.

October 14, 2001

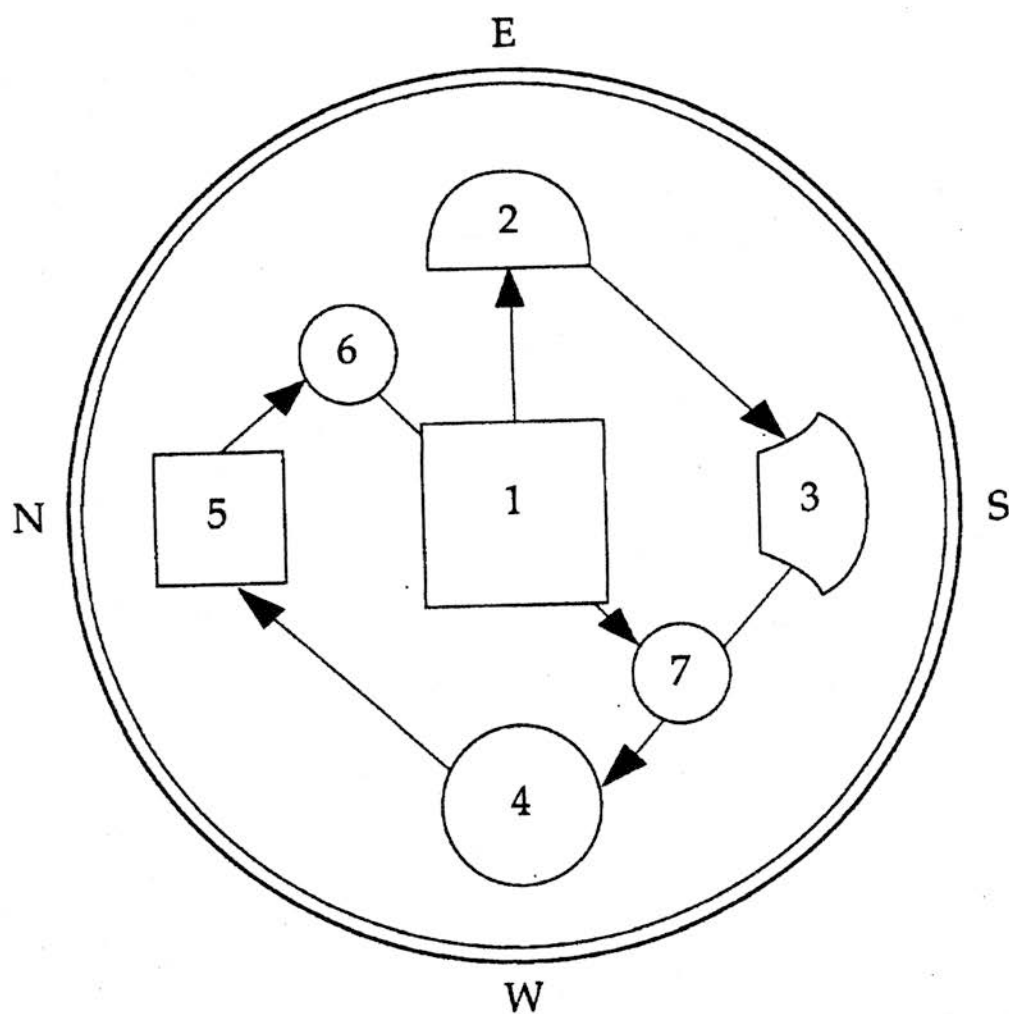


Diagram of the Mandala of the Universe of seven features.

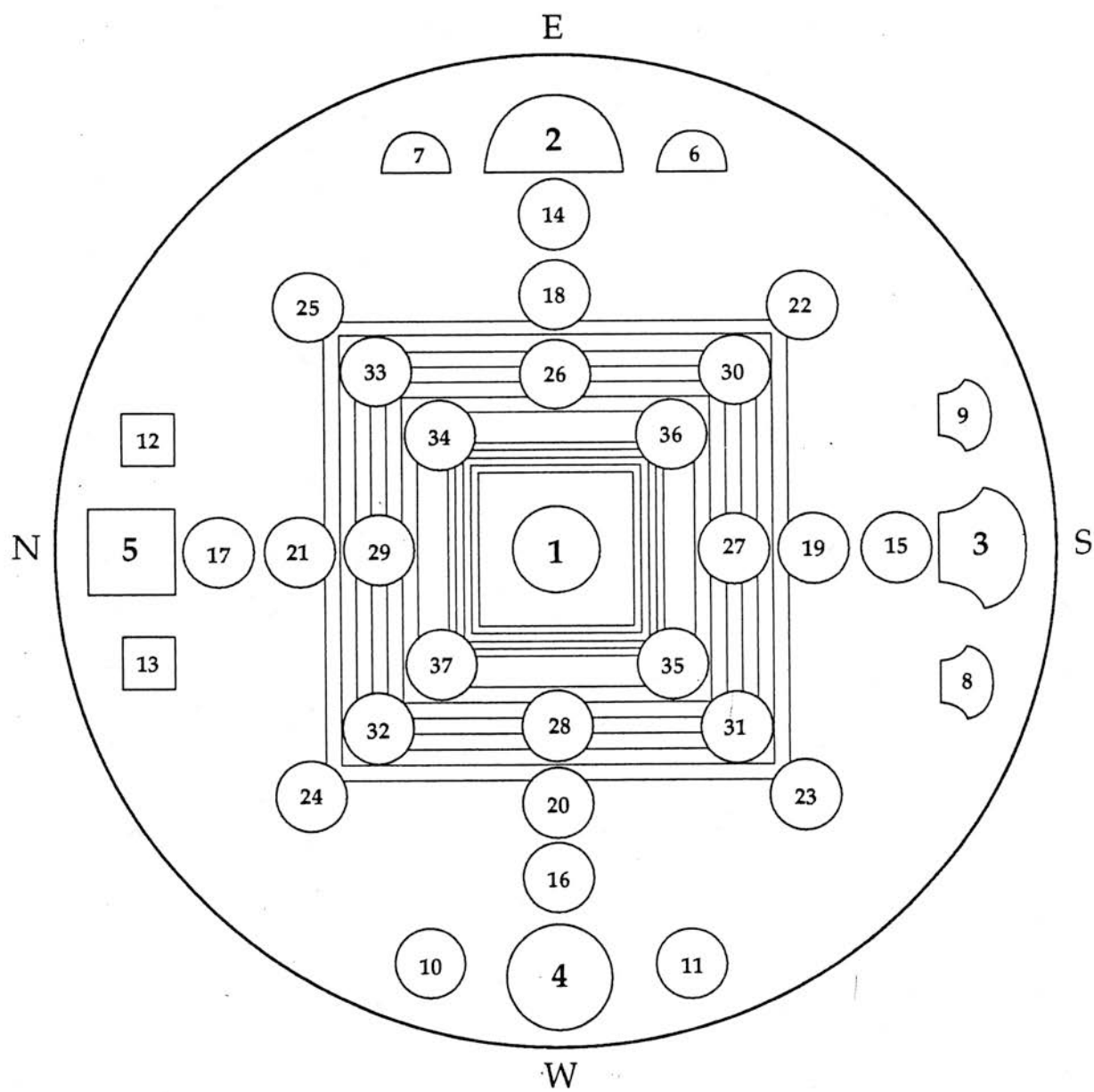


Diagram of the Mandala of the Universe of thirty-seven features.

NGÖNDRO — NOTES FOR PRACTICE

GURU YOGA

The Preliminary Recitations

- Pg 1 **PAL DEN TSA WAI...** Begin the session with the Prayer to the Root Lama. Visualize the lama as Dorje Chang (Vajradhara) directly above your head, seated on a lotus and moon seat, facing forward.
- Recite refuge and bodhicitta prayers three times. These could be the Refuge Prayer and Bodhisattva Vow from the Refuge section of Ngondro or the combined refuge and bodhicitta prayer (**SAN GYE CHO DANG...** from the Mahamudra Seminar prayers).

The Guru Yoga Practice

- Pg 39 *No recitation.* The self-visualization – From emptiness, instantaneously arise in the form of a Yidam. Maintain this self-visualization until the concluding dissolution at the end of Guru Yoga. Use Chenrezig unless you have a specific empowerment for another yidam. While Vajrayogini is often stated to be the Yidam of choice, any Yidam can be used.
- Pg 39 **CHI WOR PE MA...** Visualize the sources of refuge above your head. The visualization is similar in arrangement to the refuge tree visualization except without the tree or lake. Above your head facing the same direction as yourself visualize the assembly of the three jewels and the three roots with your root lama in the center in the form of Dorje Chang (Vajradhara). Alternatively one may visualize the assembly in the space in front of oneself. While the arrangement of the retinue is fundamentally the same as in Refuge or Mandala, the view that is held is different. In this case all the entire retinue surrounding the lama is seen as an emanation of the lama.
- Pg 40 **OM - KYAB DAK NGO PO...** A prayer of homage and an invocation of your root lama.
- Pg 41 **OK MIN CHO KYI...** The Seven Branch Prayer. Visualize countless emanations of yourself offering the seven branch prayer.
- Pg 43 **GYU LU TRUL KUR...** A prayer to realize the three kayas of the Buddha.
- Pg 44 **NGO KUN KYAB DAK...** The extended supplication to the masters of the Mahamudra lineage which concludes (pg. 44, line 3) with the prayer to realize ground, path and fruition Mahamudra. This prayer is an optional part of the recitation for the Ngondro commitment.
- Pg 54 **DORJE CHANG CHEN...** The Dorje Chang Tungma, a brief supplication to the Mahamudra lineage and prayer for blessings.

GURU YOGA – CONTINUED

- Pg 57 **MA NAM KA DANG...** The Prayer to the Lama as the Three Kayas. Recite 3 times.
- Pg 57 **KARMAPA KYENNO** Recite this mantra 100 times. This mantra invokes the blessing of the Karmapas. Karmapa can refer to either an individual in the lineage of the Gyalwa Karmapas — the head of the Karma Kagyu lineage, or more generally to any being who manifests Buddha activity.
- Pg 58 **LA MA RIN PO CHE...** This prayer is the principal recitation for the Guru Yoga Ngondro commitment. Recite as many times as you wish each session while keeping the mind focused on the visualization and the meaning of the prayer. Brilliant light from the Lama and all the sources of refuge continually streams into oneself and confers blessing.
- Pg 59 **PAL DEN LA MA...** Having completed the main recitation, recite the four lines requesting empowerment. Then the retinue visualized around the Lama instantly dissolves into light and merges with the Lama.
- Pg 60 **DZO PUI NE NE...** The Four Empowerments. Each empowerment is described in four Tibetan phrases. For this section one may choose between visualizing the Lama above the crown of the head or in the sky in front of oneself. Maintain the self visualization as the Yidam. For the first empowerment brilliant white light emanates from the forehead of the Lama, striking your forehead. Next red light from the throat, then blue light from the heart and finally the three colored lights from the three places emanate and are absorbed in our three places conferring empowerment.
- Pg 62 **DE NE LA MA...** While you maintain the self-visualization, the Lama dissolves into a cloud of brilliant light and is absorbed into you. Let the mind rest in a state of formless non-conceptual awareness.

Dedication

- Pg 63 **GEN DI DRO WA...** Conclude the session by dedicating all merit.

Prepared by Dora DeCoursey and William Spangle as an aid for learning the Extraordinary Preliminary practices. These instructions will be updated from time to time and require an oral commentary and, therefore, should not be distributed without explicit permission. We relied heavily in the preparation of this material on the following sources:

Oral teachings by the Very Venerable Kalu Rinpoche, Very Venerable Bokar Rinpoche, Lama Tinley Drubpa, Lama Michael Conklin
Instruction aids prepared by Lama Michael Conklin.

Jamgon Kongtrul. *The Torch of Certainty*. Boston: Shambhala, 1977.

Kalu Rinpoche. *Luminous Mind*. Boston: Wisdom, 1997.

Kalu Rinpoche. *Secret Buddhism*. San Francisco: Clear Point, 1995.

Kalu Rinpoche. *The Gem Ornament of Manifold Instruction*. San Francisco: KDK, 1986.

Wang-ch'ug Dor-je. *The Mahamudra Eliminating the Darkness of Ignorance*. Dharamsala: Library of Tibetan Works and Archives, 1978.