

A Short Sadhana of Prajnāparamita

According to the pure and unbroken Ganden lineage tradition
of Tibetan Buddhism

by Ge.Lhung Dharma Bhadra

Translated and phoneticized from the original Tibetan into English by
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This sadhana practice is intended only for those people
who have received the appropriate initiation
from a qualified Lama
Gaden for the West

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NAMO GURU DEVA DAKINI BEH
Homage to all the Gurus, Devas, and Dakinis.
Prajnaparamita Sadhana

Preliminary Practices

Refuge

Palden lama dampā namla kyabsu chiwo
Zogpi sang.gye chomdenday
namla chabsu chiwo
Dampe cho namla chabsu chiwo
Pagpe gendun namla chabsu chiwo.

1 I take refuge in all the holy Lamas,
I take refuge in all the Buddhas,
I take refuge in all the teachings of the Dharma,
I take refuge in all the members of the Sangha.

[3x]

Generating good motivation

Ma sem chen tam ched chi dun
du nyur wa nyur
War lama sanggye chi go phang tob par ja
Di cher du yum chen kha dreu
tsog chi gom dey
Zab mo nyam su lang war jewo.

2 I would like to attain the Enlightenment of state
of Guru Buddha quickly for the sake of all
beings.
For this reason, I shall practise the
Profound Sadhana of the Great Mother.

[3x]

Self-Generation and Invitation of the Merit Field

Rang nyi ke chig ge yum.chen mor sel
we thug ki AH ཨྱི་ yig gi öser ji
Og min ney lama dang nyi su me
pe yum chen mo
Machig khadro de nya dang chai pa la
Sanggye dang jangchub sempei
tsog chi kor wa.

3 Instantaneously, I arise as Prajnaparamita.
Light shines from the AH ཨྱི་ at my heart
inviting, Mahamata Prajnaparamita from the
pure space of Ogmen, who is one with the Guru,
surrounded by all the Buddhas and
Bodhisattvas.

OM VAJRA SAMA DZA

[Ring bell]

As a result of this invitation the Merit Field appears on a cloud in the space in front of me.

Prostrating to the Merit Field

NAMO GURU MAHAMATA SAPARIWARE BEH

I prostrate to Guru Mahamata, the Five Dakinis and their entourage.

[Meditate]

Offerings to the Merit Field

OM GURU MAHAMATA PENTSA DAKINI SAPARIWARA
ARGHAM, PADYAM, PUPE, DUPE, ALOKE, GANDHE, NEWIDYE, SHABDA
PRATITSA YE SOHA

OM AH HUM

[3x, ring bell]

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Prayers to the Merit Field

Kun chog sum la dag chab chi
Deg pa tam chid so sor shag
Dro we ge la ji yi rang
Sanggye jangchub yid chi zung.

- 4 I go for refuge to the Three Jewels.
I declare all my negative actions.
I rejoice in the virtues of all migrating beings,
And I hold with my mind Buddha and
Buddhahood.

[3x]

Four limitless meditations

Sem chen tam chid dewa dang
den par jur chig
Duk nal dang dral war jur chig
De wa dang me dral war jur chig
Tang nyum la nay par jur chig. [3x]

- 5 May all beings have happiness and
the causes of happiness.
May all beings be spared suffering and
the causes of suffering.
May all beings abide in the state of joy
that knows no sorrow.
May all beings transcend attachment to friends
and aversion to enemies,
and live believing in the equality of all that lives.

[3x]

Self-Generation as Prajnaparamita

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHOH HAM
All phenomena become empty of inherent existence.

Cho tam chid tong pa nyid du jur.
Tung pe nyang le PAM^{པམ་} le padme te war
AH^{ཨ་} ley dawae kyilkhor
Ji ting du rang ge sem nyid AH^{ཨ་} serpo de
le osel tru.
Don nyi jay, du yong su jur pa lae rang nyi
yum chenmo
Ku dog ser mo zal chig
Chag zi yay chi dang po na ser je dorje tse
gupa dang
Yon chi dang po na yum je pot-te nyam
shing.
Chag og ma nyi nyam zag zed pa
Tsen pi zi shing lung ku cha jed chen
Rinpo chi gyen dang dar je na zey lub shing.
Zab dorje chil trung gi zhug
pi chi wor OM^{ཨོམ་}.
Drin par AH^{ཨ་}. Thuk kar HUM^{ཧཱུཎ་}.

Thuk kai HUM^{ཧཱུཎ་} lai oser tru pe gompa dang
Dra we yeshe pa dang wang gi lha nam.

6 From emptiness, there arises a white PAM^{པམ་} syllable, which transforms into a lotus cushion. In the centre of this lotus is a white AH^{ཨ་} syllable, which transforms into a moon disc. Upon this moon disc is a golden AH^{ཨ་} syllable, which is actually the nature of my own mind. Light shines forth from the AH^{ཨ་}, achieving the two purposes. Then the light returns, and I transform into golden Mahamata Prajnaparamita, with one face and four arms. My first right hand holds a nine-spoked golden vajra. My first left hand holds the text of the Prajnaparamita. My second right and left hands form the mudra of meditational equipoise. I am radiant, and bear all the auspicious signs and marks of the Buddhas. As a Sambhogakaya Buddha, I am adorned with precious ornaments and silk dresses. I am seated in the vajra position. There is a white OM^{ཨོམ་} syllable at my crown chakra, a red AH^{ཨ་} syllable at my throat chakra, and a blue HUM^{ཧཱུཎ་} syllable at my heart chakra. Light shines forth from the HUM^{ཧཱུཎ་} at my heart chakra, inviting wisdom Beings such as myself and initiation dieties.

OM VAJRA SAMA DZA
DZA HUM BAM HO

Dam tsig pa dang nyi su me par gyur.
Wang gi lhai wang kur.
AH^{ཨ་} yig gi u gyen par gyur.
Chöd pa nam phul du jung wi lha zey su
gyur.

7 The Wisdom Beings dissolve into me, and become one with the commitment beings. Initiation Dieties grant the initiation. My crown is marked by an AH^{ཨ་} syllable. The offering substances become perfect and acceptable to the dieties.

OM MAHAMATA ARGHAM, PADYAM, PUPE, DUPE,
ALOKE, GANDHE, NEWIDYE, SHABDA AH HUM

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Praise to Oneself as Prajnaparamita

Ma sam jud me she rab pha rol chin
Ma chi me gag nam khai ngo wo nyid
So so rang rig yeshe chöd yul wa
Du sum gyal we yum la chag tsal lo.

[play chöd drum and bell]

- 8 Prajnaparamita is beyond speech and thought,
and beyond samsara.
Prajnaparamita is unborn and unending like
space.
Prajnaparamita is the only object of Buddhmind.
I prostrate to the Great Mother of all the Buddhas
of the three times.

[3x]

Visualization for Mantra Recitation

Rang gi thuk kar dawé chil khor gyi teng du
HUM ཨྀུ nyonpo AH ཨྀ serpo tsen pi thar.
Ngak ting gi kor wa lay oser tru.
Don nye je cher so sum gyi nal jor dang den
par gyur.

- 9 In my heart, on a moon disc, is a blue HUM ཨྀུ
syllable which is marked with a golden AH ཨྀ
syllable.
The HUM ཨྀུ is surrounded by the golden
syllables of the mantra, which stand in the
clockwise direction.
Light shines forth from the mantra to all realms,
achieving the two purposes.
I myself practise the three yogic perceptions:
all that I see, hear, and think is Prajnaparamita .

TAYATHA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

ཏཱ་ཨཱ་ཏཱ་ཨོཾ་གཏི་གཏི་པཱ་ར་གཏི་པཱ་ར་སྐྱེ་གཏི་བོ་དྷི་སྐཱ་ཏཱ་

*[recite 300,000x, or 100,000x, or at least 10,000x
to fulfill the commitment of the retreat.
Say as many times as possible during the retreat.]*

Concluding Practices:

Vajrasattva Purification Mantra

[Ring bell]

OM VAJRASATTVA SAMAYA, MANUPALAYA,
VAJRASATTVA TVENOPATISHTA, DRIDHO ME BHAVA,
SUTOSHYO ME BHAVA, SUPOSHYO ME BHAVA,
ANURAKTO ME BHAVA,
SARVA SIDDHI ME PRAYACCHA, SARVA KARMA SUCCHA ME,
CHITTAM SHRIYAM KURU HUM, HA HA HA HA HO,
BHAGAVAN, SARVA TATHAGATA,
VAJRA MA ME MUNCHA, VAJRA BHAVA,
MAHA SAMAYA SATTVA, AH HUM PHAT.

Requesting forbearance

Ma nye yong su ma she dang
Gang yang nu pa ma chi pa
De ne ja wa gang je pa
De kun chod chi zo zod chig.

10 Whatever mistakes I have made
out of ignorance, being unable to please you,
or not having the ability or strength,
I request you please be patient with all of these.

Dedication

Ge wa de yi tsi rab tam ched du
Ma nor lam ton thek chok she nyen chi
Dral wa med par je su dzin pa dang
Sung ge dutsi ngom med thung war shog.

11 By the merit of this practice, may I never be
separated, in all my lives, from the great
Mahayana gurus who explain
the correct path to Enlightenment.
May I be accepted by my gurus without ever
being separated from them.
May I enjoy the happiness of drinking the speech
nectar of their teachings.

De ye thu lai nyi jung jang chub sem
Yang dag ta dang chen drug rim pa nyi
Khor dang chai pe nyam len thar chin te
Tob chu nga we go phang nyur tob shog.

12 As a result of this, may I accomplish renunciation
and bodhicitta, realize shunyata and the six
paramitas, and attain the two stages of Tantra.
May I quickly attain the stage of the ten powers of
Buddhahood.

VAJRA MU

[Snapfingers]

Yeshe pa rang shen ge nye su shik.

13 The Wisdom Beings return to their Pure Lands.

OM VAJRA SAMA DZA

Dam tsig pa rang nyed la them par gyur.

14 The Commitment Beings dissolve into me.

Prayer for Auspiciousness

Yed shin nor dang bum zang dud ju ba
Pak sam shin tar dud pe re wa kun
Bed med tsol zed lama yidam lha
Kadro cho chung sung me tashi shog

15 May we have the endless and effortless
auspiciousness of the Guru Yidam Khandro and
the Dharma Protectors,
whose activity is like the precious jewel,
the good vase, the wish-fulfilling cow and the
wish-fulfilling tree, fulfilling all wishes.

[Bell and damaru]

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Colophon

Author's Colophon

This Prajnaparamita sadhana is written by Ge.Lhung Dharma Bhadra of Nyul.Chu at the mountain cave of Nyul.Chu at the request of the most devoted beautiful nun Getsulma Kelsang Cho Kyed.

Translator's Colophon

This English translation with Tibetan phonetics was done by the Very Venerable Zasep Tulku Rinpoche, a follower of the Great Ganden Chöd Tradition.

I would like to express my gratitude to Dr. Bob Kapitany and Sheryl Dore for their support and help in preparing the manuscript.

I confess in front of my Gurus, Yidams, Dakinis and Dharmapalas whatever mistakes I have made through lack of awareness and inability.

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without charge to practitioners.**

**The merit of this action is dedicated to the flourishing
of Je Tsong Khapa's stainless tradition and to the long life of all the venerable gurus.**

Gaden for the West Colophon

Under the kind supervision of the Venerable 13th Zasep Tulku Rinpoche, this Gaden for the West (GFTW) version of Prajnaparamita sadhana has been formatted by Peter Lewis and edited by Chuck Damov.

We dedicate any and all merit of this effort to the study and pure practice of the precious Vajrayana teachings.