The Short Preliminary Practice of Longchen Nyingthig
Shakyamuni Buddha Prayers

To you who knows the method (for liberation of sentient beings) and (who is) compassionate, born of the Shakyan race,

Who cannot be conquered by others, who overcomes the demonic forces,

Whose body is radiant like golden Mount Sumeru,

King of the Shakyas, I pay homage,

By (the power of) the intentions of the Bliss-gone (Buddha) and all of his children,

By the might of enlightened deeds, aspirations, wisdom, compassion, and power.
喇美 耶西 及处 及扎瓦（皆由无上智慧所幻化）
LA MED YE SHEY GYU THRUL CHI DRA WA
Which are the illusory manifestation of the unexcelled wisdom (of the Buddha).

迭扎 闊那 達索 久瓦秀（唯愿我等成就如是位）
TE DRA KHO NAR DAG SOG GYUR WAR SHOG
May I and others become the very same.

莲师七句祈祷文，
Seven Line Prayer

吽！邬金 尤记 努将倉（邬金淨土西北域）
HUNG ORGYEN YUL KYI NUB CHANG TSHAM
HUNG! In the northwest of the country of Oddiyana,

（生）于莲华花茎莲胚上
PADMA KE SAR DONG PO LA
(born) on the pistil stem of a lotus

雅参 丘給 吴祝涅（稀有殊勝妙成就）
YA TSHEN CH’OG KI NGÖ TRUB NYEY
Endowed with the marvelous supreme attainment,

莲华-莲生
PADMA JUNG NE ZHEY SU TRAG
Renowned as the Lotus-Born

朵都 康卓 忙波夠（空行围绕於周围）
KHOR TU KHA DRO MANG PÖ KOR
Surrounded by a retinue of many dakinis,
KHYED KYI JEY SU DAG DRUB KYI
Following you I shall practice;

CHIN KYEE LAB CH’IR SHEG SU SOL
Please come and Bless (me)

GURU PADMA SIDDHI HUNG
Prayers to Lineage Lamas (Teachers)

KUN ZANG DOR SEM GA RAB SHI RI SING
To Samantabhadra, Vajrasattva, Prahevajra, Shrisingha,

PADMA KA RA JE BANG NYI SHU NGA
And to Padmakara (and his) twenty-five (disciples):
King and subjects,

SO ZUR NUB NYAG TER TON GYA TSA SOG
To So, Zur, Nub, Nyak and the hundred Dharma Treasure Discoverers, etc.,

KA TER LA MA NAM LA SOL WA DEB
I pray to you, the Lamas of (the lineages of) canonical and Dharma Treasure Teachings,
The Six Ornaments, the adornments of the Jambu continent, and the Two Supreme Ones:

You who are endowed with compassion, learning and realization equal to them, yet

By practicing in secret in the midst of sacred forced forests,

Accomplished the perfection of samsara and Nirvana as the Dharmakaya Longchenpa,

Trime Odzer, at your feet I pray.

(You) who know all the knowable, treasure of compassion for sentient beings,

Remanifestation of Trime Odzer and source of Mind-treasures,

Sky yogi of the luminescent vast expanse;
JIG MED LING PE ZHAB LA SOL WA DEB
Jigmed Ling-pa at your feet I pray

TÚ SUM KHYEN PADMA JUNG NE KYEE
By Padmasambhava, all knower of the three times,

ZAB TER DAG POR NGA SOL KHIR LÖ GYUR
Empowered as master of the profound dharma treasure, universal king of Dharma.

SANG GYE LING PE YANG TRUL REY TSHUL CH’ANG
Sanggye Lingpa, his manifestation who follows a hidden way

KUN ZANG ZHEN PHEN ZHAB LA SOL WA DEB
Kungzang Zhenphen, at (your) feet (I) pray.

OG MIN CH’Ö KYI YING KYI PHO TRANG NA
In the Palace of Unexcelled Dharmadhatu,

TÚ SUM SANG GYE KUN KYI NGO WO NYID
The essence of all the Buddhas of the three times.

RANG SEM CH’Ö KU NGON SUM TON DZED PA
Who bring about the direct introduction to one’s own mind, the Dharmakaya;
The Root Lamas, to you I pray.

It is exceedingly difficult to obtain human life with (the eight) freedoms and (ten) endowments.

When I have got the Chance to fulfill the aim of humanity, if I do not take advantage of it,

How can I get this opportunity afterwards?

The three worlds are impermanent as the clouds of autumn.

The births and deaths of beings are like watching a dance.
The speed of human lives is like lightning in the sky;
It passes swiftly as a stream down a steep mountain.
If, when his time comes, even a king should die,
His wealth and his friends and relatives shall not follow him;
Karma like a shadow will follow them.
Due to ignorance, craving, and becoming
In the realms of men, gods, and the three inferior spheres,
The five realms, beings revolve foolishly

Like the turning of a potter’s wheel.

1: Taking Refuge

The actual Three Jewels, the Three Root Sugatas,

The nature of the channels, energy and essence; Bodhicitta:

The mandala of the essence, nature and compassion;

To these I go for Refuge, until the attainment of the Bodhi-essence.

2: Developing Bodhicitta

Ho! Deceived by myriad appearances like the reflection of the moon in water,
Sentient beings are wandering through the cyclic [samsaric] chain of lives;

In order for them to be at ease in the luminescent sphere of self-awareness.

I shall develop the Bodhicitta by contemplating on the 4 Boundless Attitudes.

Ah! In my ordinary form, on the crown of my head,

In the center of a white lotus and moon seat

Is a Hung which turns into Guru Vajrasattva,

Radiantly white, (in the form of) the Sambhogakaya,
 Holding the Vajra and bell and embracing his consort,

I implore your protection: purify my defilements.

I confess (my misdeeds) with strong repentance.

In the future, even at the cost of my life I shall abstain.

Upon a full moon in your heart

A letter Hung encircled by (the hundred syllable) mantra;

By invoking with the recitation of mantra

From the point of union of the bliss-enjoying consorts
A cloud of the nectar of Bodhicitta
Descends like camphor powder.
Of myself and the sentient beings of the three realms,
The karma and mental afflictions, the causes of suffering.
Our illness, harmful spirits, defilements, transgression of vows, and contamination
I implore you to purify without remainder.

The One Hundred Syllable Manta of Vajrasattva
嗡 邊紮 薩埵萨瑪雅 瑪奴巴拉呀 速埵美巴哇 瑪哈
速波卡唷 瑪巴哇 阿奴惹朵 瑪巴哇 薩婆 瑪雅
愷諾巴 美巴哇 瑪哈 薩瑪呀 瑪哈 瑪哈 速埵卡唷
美巴哇 速波卡唷 速埵卡唷 瑪哈 薩多卡唷 瑪哈 瑪哈 瑪哈 瑪哈
阿奴惹朵 瑪哈 悉地 瑪哈 咕如吽 哈哈哈哈哈
Bo Thra Tsi Thra Me Bha Wa Su Po Khayo Me Bha Wa A Nu
Rak To Me Bha Wa Sar Wa Sid Dhi Me Pra Ya Tsha Sar Wa
Karma Su Tsa Me Tsit Tam Shre Yam Ku Ru Hung Ha Ha Ha
Ha Ho Bha Ga Wan Sar Wa Ta Tha Ga Ta Badzar Ma Me
Mun Tsa Badzri Bha Wa Ma Ha Sa Ma Ya Sa To Ah Om!
(i.e. Vajra Body) O Vajrasattva samaya …Please grant me your protection. O Vajrasattva reside (in me).Reside firmly in me. Be pleased with me. Grow within me. Be passionate towards me. Grant all of the siddhis As well as (fulfillment of) all activities, Make my mind virtuous. Hum! (i.e. Vajra Mind) Ha Ha Ha Ha Ho, O Conqueror,[The laughter of joy in the 4 Boundless Attitudes, 4 Wangs, 4 Joys, and 4 Bodies.] Vajra of all the Tathagatas Do not abandon me. Make me a vajra holder; O Great Samayasattva. Ah! [i.e. Vajra Speech – Unite indivisibly into oneness] Invocation and Dissolution of the Visualization

GON PO DAG NI MI SHEY MONG PA YEE
O Protector, because of my lack of knowledge and ignorance,

TAM TSHIG LE NI GAL ZHING NYAM
I have transgressed and weakened the sacred samaya;

LAMA GONPÖ KYAB DZOD CHIG
O Lama Protector, please give me refuge!

TSO WO DOR JE DZIN PA TE
O Lord Vajradhara,

THUG JE CH’EN PO’I DAG NYID CHEN
Nature of great compassion,
卓威 作拉 達加契 [眾生之主尊我皈依]
DRO WE TSO LA DAG KYAB CH’I
Lord of beings, to you I go for refuge;

固松突 雜哇當 煙拉格 旦策 酒巴 湯傑 托洛夏梭 杜巴當 著巴 尼東 知密措 湯傑
江囊達巴 雜杜梭
[我發露懺悔所違犯身語意的一切，根本支分三昧耶，祈求加持將所累積之一切罪障，堕罪，
垢染，全部得以清淨]
KU SUNG THUG TSA WA TANG, YEN LAG KI TAM TSHIG NYAM PA THAM CHED, THOL LO SHAG SO, DIG PA TANG, DRIB PA NYEY TUNG, TRI ME TSHOG THAM CHED, CHANG ZHING TAG PAR DZED TU SOL
I confess and acknowledge all the transgressions of the sacred samayas of Body, Speech, Mind, root, and branches; Please cleanse and purify all the stains of defilements, obscurations and transgressions.

西究必 多傑森巴 記欣 尊巴當 吉必 日記布 秋記 德著 涅東 湯皆 達巴因諾 西 囊哇欽囊
喔杜修內
[如是誦已，金剛薩埵歡喜而微笑“說”善男子！善女人！汝之一切過患悉皆清淨矣！如是
许可後化光]
CHEY JOD PE, DOR JE SEMPA, GYEY ZHIN DZUM PA TANG CHE PE, RIG KYI WU KHYOD KYI DIG DRIB NYEY TUNG THAM CHED TAG PA YING NO, ZHEY NANG WA CHIN ZHING, OD TU ZHU NE
By praying thus, Vajrasattva, with joyful smiling countenance (says), “O child of noble family, all your wrong doings, defilements and corruptions are cleansed”

攘拉疼必 間利 攘尼將 多傑森巴 擬東 美隆 擬格 達念 達悟 久威 吐梭 吐格 塔玛 宜給 竹
夕波 萨哇利 喔色處康孫 諾久當 具巴 多森日伊 定當 定必 攘欣杜 桑吉巴 旧
So giving pardon he melts into light and dissolves into me. By this means I become Vajrasattva, apparent but empty like a reflection in a mirror. From the heart syllable Hung encircled by four syllables, rays are emitted, then all the beings and realms of the three worlds become enlightened in the nature of Buddhas and pure lands of five classes of Vajrasattvas.

嗡班雜薩埵吽

OM BADZAR SA TO HUNG (Repeat many times)

4. 供養曼達拉
Offering Mandala for Accumulation of Merits

薩西 埔其 久行 美透札（諸香塗地敷妙花）
SA ZHI PÖ CH’ Ü CHUNG SHING ME TOG TRAM
The earth anointed with perfumed water and strewn with flowers,

日繞 林西 尼爹 間巴迪（須彌四洲日月嚴）
RI RAB LING ZHI NYI DE GYEN PA DI
Mount Meru and the Four Continents ornamented with the Sun and Moon,

桑傑 欣都 米迭 撲哇衣（諦觀淨剎做供養）
SANG GYE ZHING TU MIG TE PHUL WA YEE
By offering them visualized as a Buddha-field,

卓昆 南達 行拉 卻巴秀（普願眾生生淨土）
DRO KUN NAM TAG ZHING LA CHOD PAR SHOG
May all sentient beings enjoy the Pure Land,
5. Guru Yoga Practice:

E MA HO! RANG NANG LHUN TRUB TAG PA RAB JAM ZHING

One’s perceptions spontaneously arise as the totally Pure land,

KOD PA RAB DZOG ZANG DOG PAL RI’I WÜ

The fully arrayed Glorious Colored Mountain; in the center

ZHAB NYID JE TSAN DOR JE NAL JOR MA

Visualize one’s own body as the holy Vajra Yogini

ZHAB NYEE TOR TAB CHEN SUM NAM KHAR ZIG

Her two legs are in the “Advancing posture” and her three eyes gaze up into space.

CHI WOR PADMA BUM DAL NYI DE TENG

On the moon and sun within the blossoming hundred thousand petaled lotus seat on the crown of her head,
Inseparable from one’s Tsawei Lama, the union of the Refuges,  
Is the emanation body of Tsokye Dorje (Padmasambhava). 
His complexion is white with pinkish hue, and youthful appearance. 
He is attired in a gown, monastic robe, brocade cape, and inner gown. 
With one face and two hands, he sits in the royal playful posture. 
In the right hand he holds a vajra and in the left a skull cup containing a vase; 
He wears the Lotus Hat on his head. 
In the cleft of his left arm he holds his divine consort, embodying the unity of bliss and emptiness,
Concealed in the form of a sacred trident.

He sits amidst rainbow rays and auras of radiant light.

In the outer perimeter in the vastness of the exquisitelattice of five colored lights

(Are seated) the twenty-five emanation disciples: the King and subjects;

The spiritual scholars and sages, knowledge-holders of India and Tibet, and tutelary deities,

Dakinis, Dharmapalas, vow-holders: all gathered together like a cloud;

Visualize them in the state of the Great Equanimity of Luminescence and Emptiness.
HUNG ORGYEN YUL KYI NUB CHANG TSHAM
HUNG! In the northwest of the country of Oddiyana,

PADMA KE SAR DONG PO LA
(born) on the pistil stem of a lotus

YA TSHEN CH’OG KI NGÖ TRUB NYEY
Endowed with the marvelous supreme attainment,

PADMA JUNG NE ZHEY SU TRAG
Renowned as the Lotus-Born

KHOR TU KHA DRO MANG PÖ KOR
Surrounded by a retinue of many dakinis,

KHYED KYI JEY SU DAG DRUB KYI
Following you I shall practice;

CHIN KYEE LAB CH’IR SHEG SU SOL
Please come and Bless (me)

GURU PADMA SIDDHI HUNG
My body, as numerous as the atoms in the universe,

By emanating I offer prostrations to you.

The material offerings are well set out, and the mental offerings emanated by meditative power;

All phenomenal existents as the form of the offering, I offer to you.

All my demeritorious karma committed through the three entrances

I confess in the state of the Luminous Dharamakaya.

Within the sphere of the two truths,

I rejoice in the entire accumulation of merits.
I request you to set into motion the Dharma wheel of three vehicles.

Until the emptying of Samsara,

I pray you not to go into nirvana (die).

All the merits accumulated in the three periods of time,

I dedicate to the purpose of the Great Enlightenment.

Revered Lord, Precious Teacher,

You are of all Buddhas

The glorious unity of compassion and blessings,
The only protector of all beings.

My body, possessions, mind and heart,

I offer to you without hesitation.

From now until I attain Enlightenment,

In all happiness and suffering, good and bad, high and low,

Great Reverend Lord Padmasambhava, please watch over me –

For every 100 guru mantra recitations, repeat again from "JE TSUN GU RU RIN PO CH’E" until you have completed 500,000 recitations, then move forward to the following verses of beseeching siddhi (from "DAG LA RE SA..." to "DRIB NYEE JONG SHIG..."), come back to 100 guru mantra recitations followed by the verses of beseeching siddhi. Repeat this cycle until all 1,000,000 guru mantra recitations are completed.
達拉 瑞薩 賢那美 [我無其餘希求處]
DAG LA RE SA ZHEN NA MED
I have no others to depend upon.

達達 杜安 尼密卓 [如今惡世濁時眾]
TA TE TŪ NGEN NYIG ME DRO
Beings of the present dark age

密梭 杜啊 旦杜喲 [陷於難忍苦沼中]
MI ZOD DUG NGAL DAM TU CHING
Are sinking in the mire of unbearable misery.

得利 救夕 瑪哈 咕汝 [此中救護大師尊]
DI LE KYOB SHIG MA HA GU RU
O Great Guru, protect us from this.

旺西 固吉 欽拉間 [祈賜四灌加持尊]
WANG ZHI KUR CHIG CHIN LAB CHEN
Blessed one, transmit the fourfold empowerment;

多巴 波吉 突傑間 [增長証悟大悲尊]
TOG PA POR CHIG THUG JE CHEN
Compassionate One, elevate our realization;

哲逆 炯夕 努突間 [淨除二障大力尊]
DRIB NYEE JONG SHIG NÜ THU CHEN
Powerful One, purify the two obscurations in us.

嗡阿吽 班雜咕汝 貝瑪 斯地吽
OM AH HUNG BANZRA GURU PEMA SIDDHI HUNG
From the syllable Om (white) like a shining crystal in the center of the forehead of Guru Rinpoche, rays are projected. They penetrate the crown of my head, Cleansing the defilements of the actions of the body and channels; I obtain the blessings of the Vajra-body, I receive the vase empowerment, And become the vessel of the development stage. The seed is sown of “Attainment with karmic residue.” In my mind is placed the capacity for attaining the state of Nirmanakaya.

From the syllable Ah shining like a ruby in the throat (of Guru Rinpoche), rays are projected. They penetrate my throat, Purifying the defilements of the karmas of speech and the wind; The blessings of the Vajra-Speech enter me. I receive the secret empowerment And become the vessel of recitation. The seed is sown of “Attainment of Control Over Life.” In my mind is placed the capacity for attaining the state of Sambhogakaya. The Wisdom Empowerment
From the sky colored syllable Hung in the heart (of Guru Rinpoche), rays are projected. They penetrate my heart, Purifying the defilements of the karmas of mind and essence. The blessings of the Vajra-Mind enter me. I receive the wisdom empowerment And become the vessel of Bliss-Emptiness HeatYoga. The seed is sown of “Attainment of Mahamudra.” In my mind is placed the capacity for attaining the state of Dharmakaya.

From the sky colored syllable Hung in the heart (of Guru Rinpoche), rays are projected. They penetrate my heart, Purifying the defilements of the karmas of mind and essence. The blessings of the Vajra-Mind enter me. I receive the wisdom empowerment And become the vessel of Bliss-Emptiness HeatYoga. The seed is sown of “Attainment of Mahamudra.” In my mind is placed the capacity for attaining the state of Dharmakaya.

拉央 突格吽利 叶宜 逆巴 西 嘎答 胖巴 欣杜恰 掮森当 塔達美巴知 棍西利當 西去哲巴江 耶喜多吉 欽拉秀 策格村巴 敦丹吉汪陀 嘎答 佐巴千布 諾杜久 輪竹 仁增吉 薩問帖 塔突格 知悟 喔沃逆固 嘎哇久拉 夏果

〔復由心間吽字猶如流星般射出第二吽字，與自心無異而合一，清淨阿賴耶業及所知障，得智慧金剛加持，獲以詞句所表勝義灌頂成為本淨大圓滿之器，植下任運持明種子，自相續得證究竟果體性身果位之緣起〕
Again from the Hung in the heart (of Guru Rinpoche), a second Hung bursts out like a meteor, And mixes indistinguishably with my own mind, Purifying intellectual defilements and the karma of the universal ground. The blessings of the Vajra-Wisdom enter me. I receive the absolute empowerment indicated by words And become the vessel of the primordially pure Great Perfection. The seed is sown of “Attainment of Spontaneous Accomplishment.” In my mind is placed the capacity for attaining the state of Svabhavikakaya.

南夕才耶杜旭才（正當命終壽盡時）
NAM ZHIG TSHE YI TÜ CHE TSHE
When the end of my life comes,

攪囊啊雅巴瑞襄（自現妙佛吉祥剎“銅色吉祥山”）
RANG NANG NGA YAB PAL RI’I ZHING
May my perceptions become Ngayab Palri

薩切喔記貢悟如（變成明耀之光團）
SAL TSHER OD KYI KONG WU RU
A light body of brilliant radiance;

久內傑尊貝炯當（融入至尊蓮花生）
KYUR NE JE TSUN PED JUNG TANG
From the Revered Lord Padmasambhava

耶美 千波桑吉迭（無二無別正等覺）
YER MED CH’EN POR SANG GYE TE
Inseparable, may I attain Buddhahood.
By the power of bliss and emptiness

Display of great wisdom –

For all the sentient beings in the three samsaric worlds

To be the sacred guide of liberation,

Jetsun Pema please empower me.

I pay to you from the center of my heart,

Not just by mouthing words.

Grant blessings from the depth of your wisdom mind.
Please fulfill my aspirations.

Finally, from the Heart of the Lama [Guru Rinpoche] a warm red light is suddenly emitted, And just by its touching the heart of myself visualized as Vajra Yogini I become a ball of red light Which dissolves into the heart of Guru Rinpoche And unites inseparably as one taste. (Remain in the ultimate nature)

Dedication of Merit and Prayers of Aspiration

With the virtue (I have accumulated), may I swiftly

Place all sentient beings without exception
དེ་ཡི་ས་ལ་འགོད་པར་ཤོག
To the state equal to this.

དཔལ་ལྡན་ར་བའི་བླ་མ་རིན་པོ་ཆེ།
Glorious Root Lama, precious one,

ཁྲིམ་པོ་ལྡན་པོའི་སོ་ནས་རྗེ་བཟུང་ཏྗེ།
Dwell on the lotus-seat on the crown of my head;

ཁྲིམ་པོ་ལྡན་པོ་ལྡན་པ་བཞིན་ཏྗེ།
Just as the Bodhisattva Manjushri attained his realization,

ཉིད་དད་ཀུན་གི་རྗེ་སུ་བདག་སློབ་ཅིང་།
In order to train myself to follow after them,
I dedicate these merits (for the enlightenment of all sentient beings).

As dedication

All these, my roots of virtue,

I dedicate entirely to Deeds of Excellence.

Beings, infinitely numerous as the limitless sky,

May they attain the Trikaya without any effort;
And the beings of the six realms, (all of them) my fathers and mothers without exception,

Together may they reach their primordial state.

May the life of the glorious Lama be stable;

May joy and happiness arise for all the sky-like (endless) beings.

May I and others without exception accomplish the merits and purify our defilements,

And may we swiftly attain Buddhahood.

The Doctrine of Longchen Rabjam, the unique ornament adorning the Teachings of the Buddha,
Of Jigme Lingpa, the master of teaching and practice,
May it be maintained by teaching and practice; hearing, pondering and meditation.

In the state where appearances, sounds and thoughts are divinities, mantras and Dharma-body,
May I unite with the profound and secret practice of Great Yoga,