



His Holiness Trulku Jigme Choedrak





Choe ku Dorje Chang



Profound Path of the Most Concise Preliminary Practice:

For classes of beings who are unable to practice both the extensive and the concise preliminary practices that precede all the profound paths of generation and completion stage practices, one needs to practice in the following way: at dawn, as soon as one rises from bed, if one knows (these exercises), practice the breathing exercise (the cleansing of the breath) and bless the speech. If one does not know (the above two), in a melodious tone, recite the following:

*Lama khyeno! Lama khyeno! Lama khyeno!
Care for me, Lama! Care for me, Lama! Care for me, Lama!*

Reciting (the verses) fervently, turn your mind away from ordinary appearances (usual habitual patterns) and motivate your mind with faith and devotion, which are the root of all the noble qualities.

There are two sections of the Preliminary Practices: common and uncommon. First, recite the supplication prayers through the common preliminary practices to train the mind:

Grant your blessings so that I may recognize that precious human rebirth is extremely difficult to obtain.

Grant your blessings so that I may reflect on the impermanence of death. Grant your blessings so that I may believe in the law of cause and effect.

Grant your blessings so that I may realize the faults of samsara.

Grant your blessings so that I may appreciate the benefits of liberation from samsara.

Grant your blessings so that my mind may turn towards the Dharma.

Second, there are four uncommon preliminary practices. As for the first, visualize the objects of refuge — the field of merit — in the following manner:

In the space before you, at the center of the self-appearing pure land, upon a lion throne and seats of lotus, moon, and sun, sits the glorious root Lama, Vajradhara — the embodiment of all the objects of refuge.



Refuge:

To the objects of refuge: the three jewels (Buddha, Dharma, and Sangha), the three roots (Lama, Yidam, and Khandro), and the absolute Lama, the nature of the three Kayas (Dharmakaya, Sambhogakaya, and Nirmanakaya) and self-awareness, I and all mother sentient beings take refuge until we attain the essence of enlightenment.

Generating Bodhicitta (or the mind of enlightenment)

In the impure illusion of the six realms, sentient beings are deceived by self-manifested illusions. In order to place them in the state of complete enlightenment, I give rise to Bodhicitta of aspiration and application.

The Seven-Limb Prayer (as the supreme method of accumulating merit)

*Emanating countless manifestations of our bodies together with limitless sentient beings equal to space,
I make prostrations to the glorious lama with faith and devotion.
I make this offering of bodies and material wealth, both mine and others.
I confess all the negativities and downfalls that I may have accumulated from beginningless time.
I rejoice in all the virtues gathered in the three times.
I request that you turn the wheel of Dharma, vast and profound.
I supplicate that you do not pass into parinirvana but remain firm.
I dedicate all the virtues gathered so that all beings attain complete enlightenment.*

Dissolution of the field of merit:

Chab yul yoed zhu rang la thim par gyur

The objects of refuge melt into light and dissolve into oneself.





Dorje Sempa



Second (of the uncommon preliminary practices): Meditation and recitation of Vajrasattva

At the crown of your head, upon a lotus and moon disc, from the syllable HŪM arises the Guru [as] Vajrasattva — white in color, with one face and two arms, holding a vajra and bell and embracing his consort. At his heart is a HŪM, encircled by the mantra. From the point of union (Vajrasattva and his consort), four streams of nectar — of enlightened body, speech, mind, and wisdom — flow down and enter through the crown of your head, washing and cleansing your entire inner body, so that all diseases, harmful spirits, misdeeds, and obscurations, without exception, are completely cleansed and purified.

*Om vajra sattva samaya manupalaya vajra sattva tenopa trithra dri dho
mebhava suto khyo mebhava supo khyo mebhava anurakto mebhava sarwa
siddhi mepra yatsa sarwa karma sutsa me tsitam shriya kuru hung ha ha ha ha
ho Bhagavan sarwa tatha gata vajra ma me muntsa vajri bhava maha samaya
satva ah*

If you do not know the hundred-syllable mantra, you can recite the Vajrasattva mantra:

Om vajra sattva hung

Reciting this as many times as you can, at the end:

Dorsem yoed zhu rang la thim

Vajrasattva melts into light and dissolves into oneself.
Then rest in nonduality with your own mind.



Third (of the uncommon preliminary practices): Mandala Offering

The accumulation of merit above is sufficient. Nevertheless, if you feel inspired to make a separate offering as well, then visualize the field of merit of the accomplishment mandala as follows:

In the space in front, in the center of the ground made from precious gems is Mount Meru on which stands the throne uplifted by lions and on it is the seat of lotus, moon and sun discs on which sits the root master Vajradhara, the chief of all the Buddha families, the essential nature of the ocean of Buddhas.

Depending upon one's mental capacity, one can visualize any of the following: all the Buddha-fields appearing within the Lama's enlightened body while that body pervades all Buddha-fields entirely; or — like the sun and its rays — all the buddhas and Bodhisattvas as the Lama's display; or all phenomena as inseparable from the Lama, abiding as the single essence that embodies everything whatsoever. Visualize clearly, in keeping with your capacity.

Offering mandala

The Four Continents, Mount Meru, sun, and moon of the hundred million (world systems), Inner essence of all the desirable objects such as the assembly of the goddesses of the heavenly realms, the pure lands of the Buddhas of the three Kayas With the mind of devotion, I make this offering to the buddhas. May I and all sentient beings perfect the two kinds of accumulations.

Guru Idam ratna mandala kam nirya tayami

You may also make this offering through visualization and the hand mudrā. If you have an actual mandala plate, you can offer the seven heaps as well. Accumulating as many as you wish, then recite:

Tshok zhing yoed zhu rang la thim par gyur

The field of merit melts into light and dissolves into oneself.



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Yidam Dorje Phakmo



Fourth (of the uncommon preliminary practices): Guru Yoga

In an instant, from the state of emptiness, your own body arises as the enlightened body of Vajravarahi — appearance-emptiness, like a rainbow in the sky, vividly clear.

On the crown of your head, upon a lion throne and stacked seats of lotus, moon, and sun, sits the root Lama in the form of Vajradhara. His enlightened mind is unchanging and resonates great bliss. In union with his light ray-like consort, his enlightened mind merged inseparably with Samantabhadra, Vajradhara, the entire lineage lamas, the assembly of limitless Buddhas and the three roots, embodiment of the all-pervasive Buddha, the four kayas and the five primordial wisdoms.

Visualizing your body as the enlightened body of Vajravarahi, red in color, with one face and two arms — the right holding a curved knife, the left holding a skull cup filled with blood. On her head is the crown of five dry skulls; she wears a long garland of fifty fresh human heads and is adorned with the five symbolic ornaments. In the crook of the left arm rests the Khatvanga; her right leg is bent and her left extended, standing upon a human corpse atop a lotus and sun.

Above the crown of your head sits the Lama Vajradhara, blue in color, holding a vajra and a bell, embracing his consort, who is red in color.

Supplication prayers:

I supplicate to the root master (tsawai lama), the embodiment of all the buddhas with all my devotion and yearning.

Grant your blessings so that I may recognize the true face of the nature of my mind.

Grant your blessings so that whatever arises may be liberated in the nature of Dharmakaya.

Grant your blessings so that I may achieve the supreme attainments.

With powerful devotion, you can accumulate this prayer of supplication or, as in the general Guru Yoga practice tradition, you can recite the following mantra:



Om vajra guru dakini siddhi hung

Recite as many times as possible without distraction.

Receiving the Four Empowerments

From the four seed syllables at the Lama's four places (crown, throat, heart, and navel), light radiates forth and dissolves into the four places of your own body. Grant your blessings that, upon receiving the four empowerments, the four kinds of obscurations are purified and the four buddha-bodies are attained.

Dissolution stage practice

Finally, the Lama, with a joyful smile, melts into light and dissolves into oneself. The Lama's enlightened mind and your own mind become indivisibly one — rest in that uncontrived, non-dual state.

Dedication of Merit

By this virtue, may I swiftly attain [the state of] the glorious Lama, and place all sentient beings, without a single exception, in that same state [of complete enlightenment].

Aspirational prayer

Beginning from Buddha Samantabhadra, Buddha Vajradhara up until my kind root Lama — whatever aspirational prayers they have made for the benefit of beings, may I be able to accomplish them all.

Reciting the auspicious verses

*May there be the auspiciousness of the undecieving Three Jewels
May there be the auspiciousness of the assembly of deities of the Three Roots
May there be the auspiciousness of the enlightened body, speech, and mind of the buddhas
May there be the auspiciousness of the eternal longevity of the Buddha's teachings.*



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Written by His Holiness the 70th Je Khenpo of Bhutan (Trulku Jigme Choedrak) at Pema Gatshel, eastern Bhutan, while teaching on the Preliminary Practices to the devotees gathered on 15th day of the 2nd month, Iron Hare Year (2011)

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