

The Method Accomplishment of the Lord,  
Holder of Life entitled, “Quickly Accomplishing  
the Deathless Knowledge Holder”

by Dragom Lodrö Palden Öser

**NAMO GURU MUNERTHE VAJRADHARA SUMATI KĪRTIYE**

The dawn-like aspiration of the sole father of all the victorious  
ones [Mañjuśhrī]

To increase the victorious ones’ teachings, brought forth from  
Tsongkha in the east,

Whose activities are similar to a victorious one,

The second victorious one [Lama Tsongkhapa], a victorious one  
like the Lord of the Twelve [the sun].

It is evident that whoever brings to mind his [Lama  
Tsongkhapa’s] name or body,

And through making effort in supplicating, counts [Migstema],

Will accomplish whatever activities they set their mind to,

Without depending on anything else.

From the supreme horse’s mouth of such an ascertainment,  
Comes the divine Gaṅgā river of this sadhana.

May that river that has come to those holding the wealth of the  
superior aspiration,

Enter the great ocean of the four bodies.

*Moreover, this manifest practice itself is the way to accomplish all the stages of the collection of activities depending on the Dharma King of the three realms, the Easterner, the great Tsongkhapa. From among the inconceivable methods of achieving inseparability with the savior of the three families, and any other extraordinary deities, here, it is through meditating on the inseparability of the Lord of the Land of Great Bliss—the victorious one Amitāyus, and our lord of the teachings, the guide of beings of the three realms, the Easterner, the great Tsongkhapa, Jetsun Lozang Dragpa. Whoever wishes for the holy holders of the teachings’ lives to remain stable for hundreds of eons, and to clear away the fears of untimely death for sponsors of the teachings, the collections of Sangha, or men or women for whom this practice is being performed, should in an agreeable place, set up representations of the body, speech and mind, such as a statue of the Lord, Holder of Life. Arrange offerings, tormas and so forth.*

*Sit on a comfortable seat and conjoin the mind with bodhicitta, thinking in this way, “For the purpose of all mother sentient beings, I will attain the state of complete enlightenment. For that purpose, I will practice these profound instructions.”*

## **Visualization**

In the sky in front, on a lion throne, sun and moon seat, sits the object of refuge, the principal being, my kind root Guru, inseparable from the Lord, Holder of Life, surrounded by the root and lineage gurus, yidams, buddhas, bodhisattvas, heroes, dakinis, protectors and guardians of dharma. Or, if abbreviated,

meditate according to the system of all encompassed into one jewel<sup>1</sup>. Surrounding oneself, visualize clearly all sentient beings in human aspect, and imagine they all are taking refuge in unison.

## ***Refuge***

I go for refuge to the Guru.  
I go for refuge to the Buddha.  
I go for refuge to the Dharma.  
I go for refuge to the Sangha.

*And additionally:*

I go for refuge to the assembly of deities of the Dharma King of the three realms, the easterner, Tsongkhapa, the Holder of Life.  
I go for refuge to the glorious holy saviors, dharma protector guardians endowed with the primordial wisdom eye.

*Recite the four- or six-line refuge formula [adding the additional two lines to the four-line refuge formula] as much as one can.*

## ***Refuge and Bodhicitta***

I go for refuge until I am enlightened,  
To the Buddha, Dharma and the Supreme Assembly.

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<sup>1</sup> In this system, only the central figure Long-life Lama Tsongkhapa is visualized, but it is done with the understanding of Lama Tsongkhapa as being one in essence with all root and lineage gurus, buddhas, bodhisattvas, heroes, dakinis, protectors and guardians of dharma, which therefore are not explicitly visualized.

Due to the collections arising from giving and so forth,  
May I become a buddha to benefit all living beings. (3x)

### ***Four Immeasurables***

May all mother sentient beings have happiness and the causes of happiness.

May all sentient beings be free from suffering and the causes of suffering.

May all sentient beings never be separated from the happiness without suffering.

May all sentient beings abide in the mind of immeasurable equanimity, free from attachment and aversion to those close and distant.

*Meditate on the four immeasurables and then think:*

All objects of refuge in the aspect of orange light dissolve into the space between my eyebrows and bless my mind.

### ***Actual Practice***

*Purify into emptiness with:*

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA  
ŚHUDDHO 'HAM

[Everything becomes emptiness.]

From within emptiness, in the space in front, on the top of a jeweled throne supported by eight great lions, elevated and vast, on a seat of a variegated lotus, moon and sun mandalas, my

mind itself takes the form of the syllable  $\text{DHĪḤ}$  (DHĪḤ). This transforms into a sword marked an orange DHĪḤ, from which light rays radiate, making offerings to the Ārya beings, and accomplishing the purposes of sentient beings. They gather back and I completely transform into the Dharma King of the three realms, Tsongkhapa, the easterner Lozang Dragpa, with a complexion the color of white tinged with red. My face is like a completely full moon mandala, smiling broadly with eyes far apart. My body is beautifully dressed in the three saffron-colored monk's robes. My head is adorned with a sharp-pointed yellow pandit's hat. My right hand is at the heart in the mudra of explaining the dharma, the thumb and index finger holding the stem of an utpala flower, whose open petals are at ear level, on top of which is a wisdom sword. My left hand is in the mudra of meditative equipoise, upon which is a vase filled with the life nectar of immortality. Its mouth is adorned with a branch of a wish-granting tree. My left thumb and index finger are holding the stem of an utpala flower whose open petals are at ear level, on top of which is a scripture of the perfection of wisdom. I am sitting with both legs in the vajra posture.

My body is in the nature of clear, pure light. My crown is marked by a white  $\text{OM}$  (OM), the throat a red  $\text{ĀḤ}$  (ĀḤ), and the heart a blue  $\text{HŪḤ}$  (HŪḤ). From the  $\text{HŪḤ}$  (HŪḤ), light rays radiate, inviting back the Dharma King, the great Tsongkhapa surrounded by an assembly of buddhas and bodhisattvas.

JAḤ HŪḤ VAḤ HOḤ

I become non-dual with the wisdom beings.

## ***Blessing the Outer Offerings<sup>2</sup>***

*Cleanse with:*

OM VAJRA AMṚITA KUṆḌALI HANA HANA HŪṂ PHATṬ

*Purify with:*

OM SVABHĀVA ŚHUDDHAḤ SARVA DHARMĀḤ SVABHĀVA  
ŚHUDDHO 'HAṂ

[Everything becomes emptiness.]

From within emptiness, from KAṂs come vast and expansive skull cups inside of which from HŪṂs arise the offering substances. Their nature is bliss and emptiness, in the aspect of the individual offering substances which operate as objects of enjoyment for the six senses to bestow exalted, uncontaminated bliss.

OM ARGHAṂ ĀḤ HŪṂ

OM PĀDYAṂ ĀḤ HŪṂ

OM VAJRA PUṢHPE ĀḤ HŪṂ

OM VAJRA DHŪPE ĀḤ HŪṂ

OM VAJRA ĀLOKE ĀḤ HŪṂ

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<sup>2</sup> This method of blessing the outer offerings is taken from the Cittamani Tara Self-Initiation by Trijang Rinpoche entitled “*rje btzun ma 'phags ma sgröl ma'i sgrub thabs tsit+ta ma Ni dang 'brel ba'i bdag 'jug len tsul nyes ltung mun pa 'joms pa'l zla ba gsar pa*”

OM VAJRA GANDHE ĀḤ HŪḤ

OM VAJRA NAIVIDYĀ ĀḤ HŪḤ

OM VAJRA ŚHAPTA ĀḤ HŪḤ

### ***Making Offerings***

*Having blessed the offerings in accordance with highest yoga tantra, think, "From my heart offering goddesses emanate and perform the offerings."*

OM GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA ARGHAM  
PRATĪCCHHA HŪḤ SVĀHĀ

OM GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA PĀDYAM  
PRATĪCCHHA HŪḤ SVĀHĀ

OM GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA PUṢHPE  
PRATĪCCHHA HŪḤ SVĀHĀ

OM GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA DHŪPE  
PRATĪCCHHA HŪḤ SVĀHĀ

OM GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA ĀLOKE PRATĪCCHHA  
HŪḤ SVĀHĀ

OM GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA GANDHE  
PRATĪCCHHA HŪḤ SVĀHĀ

OM GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA NAIVIDYĀ  
PRATĪCCHHA HŪḤ SVĀHĀ

OM GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA ŚHAPTA  
PRATĪCCHHA HŪṢ SVĀHĀ

### ***Praise***

Combining all the victorious ones' lifespan and primordial wisdom into one,  
The Savior of the Land of Great Bliss [Amitāyus],  
Inseparable from the Dharma King, Lozang Drag,  
At the feet of powerful Vajradhara, I respectfully prostrate.

### ***Mantra Recitation***

At the heart of the front generation, clarified as the Lord Guru,  
on top of a moon mandala is an orange  (DHĪḤ) surrounded  
by:

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG  
Avalokiteshvara, great treasure of non-objectifying compassion,  
DRI ME KHYEN PÄI WANG PO JAM PÄL YANG  
Manjushri, master of stainless wisdom,  
DÜ MIN CHHI WA JOM DZÄ TSHE PAG ME  
Amitāyus, destroyer of untimely death,  
GANG CHÄN KHÄ PÄI TSUG GYÄN TSONG KHA PA  
Tsongkhapa, crown ornament of the sages of the Land of Snow;  
LO ZANG DRAG PÄI ZHAB LA SÖL WA DEB  
Lozang Dragpa, at your feet I make requests.

From the encircling syllables, light rays radiate, making pleasing offerings to the ten directions' victorious ones and their sons. All of their blessings, power and ability are drawn back in the aspect of nectar and light and dissolve into the mantra garland.

Again, light rays radiate, striking all sentient beings of the six realms, thereby purifying all of their sickness, spirit harm, negativities and obscurations, and establishing them in the state of the Dharma King, the great Tsongkhapa.

Again, the light rays radiate and the stolen, dispersed and scattered life-force of either yourself, or another are drawn back in the aspect of nectar and light, as well as vases, skull cups, and begging bowls filled with nectar, and dissolve into the mantra garland.

Again, the light rays radiate and all the essence of the five elements are drawn back in the aspect of five-colored nectar and light [and dissolve into the mantra garland].

Again, the light rays radiate and all the lifespan, merit, power, wealth and enjoyments of all sentient beings are drawn back in the aspect of the seven precious objects of a king's reign<sup>3</sup>, the seven subsidiary precious things<sup>4</sup>, and the eight auspicious

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<sup>3</sup> These are the precious wheel, jewel, queen, minister, elephant, horse, and general.

<sup>4</sup> According to the tshig mdzod chen mo, these are the precious mansion, bedding, boots, sword, clothing, animal skin and grove.

substances<sup>5</sup> and eight auspicious signs<sup>6</sup> [and dissolve into the mantra garland].

Again, the light rays radiate and the blessings, power and ability of the body, speech and mind of all the ten directions' gurus, buddhas and their sons are drawn back in the aspect of bodily forms, mantras, hand implements and seed syllables and dissolve into the mantra garland, thereby pacifying all sickness, spirit harm, negativities, obscurations and obstacles to life. The attainment of immortality is accomplished.

*While contemplating thus, recite either the Migtsema or the long-life mantra as much as possible:*

***Migtsema:***

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG  
Avalokiteshvara, great treasure of non-objectifying compassion,  
DRI ME KHYEN PÄI WANG PO JAM PÄL YANG  
Manjushri, master of stainless wisdom,  
DÜ MIN CHHI WA JOM DZÄ TSHE PAG ME  
Amitāyus, destroyer of untimely death,  
GANG CHÄN KHÄ PÄI TSUG GYÄN TSONG KHA PA  
Tsongkhapa, crown ornament of the sages of the Land of Snow,

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<sup>5</sup> According to the tshig mdzod chen mo, these are the mirror, curd, durva grass, bilba fruit, right-coiling conch, bezoar (hardened elephant bile), vermilion powder and white mustard seed.

<sup>6</sup> According to the tshig mdzod chen mo, these are the excellent umbrella, the pair of golden fish, the treasure vase, the lotus, a white right-coiled conch, the eternal knot, the victory banner, and a precious wheel.

LO ZANG DRAG PÄI ZHAB LA SÖL WA DEB  
Lozang Dragpa, at your feet I make requests.

### ***Long-life Mantra:***

OM ĀḤ GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA SIDDHI  
HŪṂ HŪṂ

*To perform the practice for one's own benefit, do [the visualization] as above. To perform the practice for the long life of the Guru, in the gigu<sup>7</sup> of the DHĪḤ, on a lotus and moon seat, visualize the Guru in the aspect you see when you meet<sup>8</sup>, and then perform the recitation and visualization as above. To do for someone else, visualize them in the DHĪḤ and do the same recitation and visualization.*

*Afterwards, recite the hundred syllable mantra to make up for omissions and additions.*

OM VAJRA SATVA SAMAYA / MANUPĀLAYA / VAJRA SATVA /  
TVENOPATIṢṬA / DṚḌHO ME BHAVA / SUTOṢHYO ME BHAVA  
/ SUPOṢHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVASIDDHIṂ ME PRAYACCHHA / SARVAKARMASU CHA ME  
CHITTAṂ ŚHREYAḤ KURU HŪṂ / HA HA HA HA HOḤ /  
BHAGAVAN / SARVA TATHĀGATA / VAJRA MĀ ME MUÑCHA /  
VAJRA BHAVA / MAHĀ SAMAYASATVA ĀH HŪṂ PHAṬ

### ***Dedication***

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<sup>7</sup> The gigu is the uppermost part of the letter  which resembles a hook.

<sup>8</sup> That is, in an ordinary aspect, rather than a pure aspect of a deity.

Due to this merit,  
May I soon attain the state of the Guru, Holder of Life,  
And lead all living beings without exception,  
To that enlightened state.

### ***Blessing the Torma<sup>9</sup>***

*Cleanse with:*

OM VAJRA AMṚITA KUṆḌALI HANA HANA HŪṂ PHAṬ

*Purify with:*

OM SVABHĀVA ŚHUDDHAḤ SARVA DHARMĀḤ SVABHĀVA  
ŚHUDDHO HAṂ

[Everything becomes emptiness.]

From within emptiness, from YAṂ emerges wind, from RAṂ comes fire, and from ĀḤ a grate of three human heads. Above this, from ĀḤ comes a broad and extensive skull cup. Inside are the five meats and five nectars. These are purified, transformed and increased by the three letters, and become a great ocean of uncontaminated nectar.

OM ĀḤ HŪṂ (3x)

### ***Offering the Torma***

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<sup>9</sup> The torma offering is usually done in the last session each day during a retreat; otherwise, it is optional.

The essence of the torma is drawn up and enjoyed through the Jetsun Guru's tongue's vajra tube of light.

OM̐ GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA IDAṂ  
VALIṂTA KHA KHA KHĀHI KHĀHI (3x)

### ***Making Offerings***

*Think, "From my heart, offering goddesses emanate and perform the offerings."*

OM̐ GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA ARGHAṂ  
PRATĪCCHHA HŪṂ SVĀHĀ

OM̐ GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA PĀDYAṂ  
PRATĪCCHHA HŪṂ SVĀHĀ

OM̐ GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA PUṢHPE  
PRATĪCCHHA HŪṂ SVĀHĀ

OM̐ GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA DHŪPE  
PRATĪCCHHA HŪṂ SVĀHĀ

OM̐ GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA ĀLOKE PRATĪCCHHA  
HŪṂ SVĀHĀ

OM̐ GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA GANDHE  
PRATĪCCHHA HŪṂ SVĀHĀ

OM̐ GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA NAIVIDYĀ  
PRATĪCCHHA HŪṂ SVĀHĀ

OM GURU SUMATI KĪRTI APARIMITA AYUR JÑĀNA ŚHAPTA  
PRATĪCCHHA HŪṂ SVĀHĀ

### ***Praise***

Combining all the victorious ones' lifespan and primordial wisdom into one,  
The Savior of the Land of Great Bliss [Amitāyus],  
Inseparable from the Dharma King, Lozang Drag,  
At the feet of powerful Vajradhara, I respectfully prostrate.

*Then having performed the abbreviated offerings and praise as above, end the session.*

### ***Establishing the Long-life Vase***

*If one wishes to establish the long-life vase,*

*Cleanse with:*

OM VAJRA AMṚITA KUṆḌALI HANA HANA HŪṂ PHAṬ

*Purify with:*

OM SVABHĀVA ŚHUDDHAḤ SARVA DHARMĀḤ SVABHĀVA  
ŚHUDDHO HAṂ

[Everything becomes emptiness.]

From within emptiness, from BAṂ arises a lotus and from ĀḤ arises a moon, on top of which from BHRŪṂ arises a red vase, with a large belly, a long neck and a down-turned lip. Its neck is

encircled by divine dress and its mouth is adorned with the branch of a wish-fulfilling tree. The outer form is that of a vase, but the inside is the inestimable mansion of the deity, possessing four sides, four doors and four archways. In its center, on the top of a jeweled throne supported by eight great lions... *and continue until the recitation for omissions and additions. The tormā offering is drawn up by the tongue of the deity of the vase [but the rest of the words as above].*

### ***Establishing the Long-life Water***

*If one wishes to establish the long-life water, fill the vase two-thirds full with clean, fragrant water and the vase substances. Set out the vase, whose mouth is ornamented with red neck cloth and kusha grass. Prior to the front generation:*

*Cleanse the water with:*

OM VAJRA AMṚITA KUṆḌALI HANA HANA HŪṀ PHAṬ

*Purify with:*

OM SVABHĀVA ŚHUDDHAḤ SARVA DHARMĀḤ SVABHĀVA  
ŚHUDDHO HAṀ

[Everything becomes emptiness.]

From within emptiness, on a lotus and moon seat, from BAṀ arises a white jeweled vase, possessing all the characteristics such as a large belly, long neck, and down-turned lip.

OM TAB TE TAB TE MAHĀ TAB TE SVĀHĀ

The vase water and the divine water of the Ganges become inseparable.

In the center of the vase, on the top of a jeweled throne supported by eight great lions... *and continue as above until the recitation of the mantra. During the recitation of the mantra, nectar and light are completely drawn back into the deity of the vase, from which a stream of nectar flows, and becomes inseparably mixed with the water of the vase. While reciting, think that the deathless, attainment of life is achieved. At the end, do the recitation for omissions and additions. After which, think that the deity of the vase dissolves and becomes inseparable with the water.*

### ***Establishing the Long-life Pills***

*If one wishes to establish the long-life pills, in a clean container, prepare as many pills as one wishes, from the three whites and three sweets and so forth. Prior to the self-generation,*

*Cleanse the water with:*

OM VAJRA AMṚITA KUṆḌALI HANA HANA HŪṀ PHAṬ

*Purify with:*

OM SVABHĀVA ŚHUDDHAḤ SARVA DHARMĀḤ SVABHĀVA  
ŚHUDDHO HAṀ

[Everything becomes emptiness.]

From within emptiness, on a lion throne, lotus, sun and moon mandala seat the pills, inseparable from the Dharma king of the three realms, *continuing through the recitation of the mantras*

*and the recitation of the hundred-syllable mantra for omissions and additions. Then think that lord guru dissolves into light then becomes the aspect of the pills, then enjoy the pills.*

### ***Extensive Dedication Prayer***

In this way, having meditated and made single-pointed requests  
To the Jetsun Guru, inseparable from the extraordinary deity,  
For the benefit of all mother living beings, equaling space,  
May I achieve the state of the glorious Guru.

Through the power of making effort over four sessions  
Of reciting the supreme king of praises [Migtsema], the essence  
of  
The antidote to the three poisons, the 80,000 doors of dharma,  
combined into one,  
May I attain the glory similar to the extraordinary deity.

With compassion that has total sympathy for all living beings,  
and glorious wisdom seeing directly all phenomena,  
Destroying all mental disturbances, with strong and powerful  
ability,  
May I become similar in qualities to Yamantaka.

By the faith of conviction in the inseparability  
Of the lord of the three families, Amitāyus and so forth  
And the supreme Guru, who combines all objects of refuge,  
May I become inseparable in nature with the extraordinary  
deity.

Like that, in this life, by making effort and supplicating  
The extraordinary deity inseparable from Tsongkhapa,  
May he show his pleased face, and may the roar of his speech  
Combining the essence of all instructions ripen my continuum.

If in this life I don't have the opportunity to experience directly  
the good fortune  
Of seeing his face and hearing his speech,  
I request that at the time of death, the Jetsun father [Lama  
Tsongkhapa] and sons,  
Along with their retinue, lead me to a pure land.

### ***Confession of Faults of the Recitation***

*Recite the hundred-syllable mantra and the following verses to  
make up for omissions and additions, and ask forgiveness for any  
errors.*

OM VAJRA SATVA SAMAYA / MANUPĀLAYA / VAJRA SATVA /  
TVENOPATIṢṬA / DṚḌHO ME BHAVA / SUTOṢHYO ME BHAVA  
/ SUPOṢHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVASIDDHIṀ ME PRAYACCHHA / SARVAKARMASU CHA ME  
CHITTAṀ ŚHREYAḤ KURU HŪṀ / HA HA HA HA HOḤ /  
BHAGAVAN / SARVA TATHĀGATA / VAJRA MĀ ME MUÑCHA /  
VAJRA BHAVA / MAHĀ SAMAYASATVA ĀH HŪṀ PHATḤ

Whatever slight faults I have done,  
Through my confused mind,  
Because you are the refuge of all embodied beings,  
Savior, please be patient with all of them.

Please be patient with my mistakes  
Due to my not having found the proper materials,  
My lack of understanding,  
Or my lack of ability.<sup>10</sup>

### ***Requesting the Deity to Remain or Depart***

*If you have a representation of the deity, request the deity to abide firmly<sup>11</sup>:*

For the benefit of living beings,  
Please abide in this image.  
And excellently bestow freedom from illness,  
Long life, power and everything supreme.

*Throw flowers petals or rice to the merit field while reciting:*  
OM SUPRATIṢṬHA VAJRAYE SVĀHĀ

*If you don't have a representation, request the deity to depart<sup>12</sup>:*

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<sup>10</sup> These were taken from the concise Medicine Buddha Puja by Pänchen Lozang Chökyi Gyältsen entitled, “bcom ldan 'das sman bla'i mdo chog gi snying po bsdus pa yid bzhin gyi nor bu”.

<sup>11</sup> This verse was taken from the four-mandala offering of Cittamani Tara text by Trijang Rinpoche entitled, “sgrol ma tsit+ta ma Ni dang 'brel ba'i mandal bzhi chog mdor bsdus bya tsul”.

<sup>12</sup> This verse was taken from the Lama Tsongkhapa fire puja by Khentrül Ngagwang Thubtän entitled, “jam mgon chos kyi rgyal po tsong kha pa chen po'i bla ma'i rnal 'byor dang 'brel ba'i dmigs brtse ma'i bsnyen yig dang sbyin sreg bya tshul dngos grub nor bu'i gter mdzod.”

OM! You accomplish all the purposes of sentient beings,  
And bestow the concordant realizations.  
Please go back to your own land,  
But return here again later.

VAJRA MU

*The wisdom beings depart to their natural abodes. The  
commitment beings absorb into me.*

### ***Auspicious Verses***

The wide expanse of the sky is filled  
With the giver of the glory of immortality, Lozang Dragpa, along  
with his assembly,  
Raining down flowers, and expressing melodious, auspicious,  
Thundering songs of victory in the battle with the son of the  
sun.<sup>13</sup>

Through the blessings of the Dharma King of the three realms,  
One in nature with all the victorious ones,  
The savior Amitāyus, Jetsun Tsongkhapa, father and spiritual  
sons, and their lineage,  
May the signs of virtue and auspiciousness become manifest!

Through the blessings of the holy dharma jewel,  
And the supplications made [Migtsema]—

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<sup>13</sup> This refers to Yama, the king of the lord of death.

The powerful, supreme wish-fulfilling jewel, which combines the  
essence of the ocean of  
The profound and extensive holy dharma,  
May the signs of virtue and auspiciousness become manifest!

Through the blessings of the sangha jewel, however many there  
are,  
The sangha of Āryas and ordinary beings  
Who are practicing this method,  
May the signs of virtue and auspiciousness become manifest!

Through whatever virtuous signs of auspiciousness exist,  
In the supreme, immense palace, vast as the expanse of space,  
Radiating light like the sun and the moon,  
And beautified with countless jewel ornaments,  
In whatever place we reside, may inauspicious signs never arise,  
And may it be auspicious for the continuity of the wealth of the  
land,  
Perfect happiness and excellence,  
To never be severed!<sup>14</sup>

*Express auspiciousness and toss a rain of flowers.*

**Colophon:**

While the two, Dogön Khensur Geshe Puntsog Chöjor, who possesses  
the eye of profound and extensive dharma, and is cared for by the

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<sup>14</sup> This verse was composed by Lama Tsongkhapa and is commonly used in  
the verses of auspiciousness of many texts, for example, the initiation ritual  
for the Luhpa system of Heruka entitled, *dpal 'khor lo sdom pa lu yi pa'i lugs  
kyi dbang chog ngag 'don gyi rim pa* composed by Panchen Lozang Chogyen.

extraordinary deity and Khensur Rabjampa Maitri Shribhadra (Jampa Pälzang) who single-pointedly trains for accomplishment, were performing a Migtsema retreat together, they thought that something like this sadhana is needed. So, on an outstretched katak adorned with auspicious signs, they offered relics of the Buddha, and vegetation, wood, rocks and stones from the holy place of the five bodies<sup>15</sup>, together with an image of the Lord of Siddhas, Thangtong Gyälpo, and requested me to compose this. Accordingly, I, Dragom Lodrö Pälde Öser, composed this sadhana of the Lord, Holder of Life entitled, “Quickly Accomplishing the Deathless Knowledge Holder” in the wood female pig year, during the first half of the first month on a succession of virtuous days<sup>16</sup>. May virtue increase.

### **Translator’s Colophon:**

This contains sections extracted from the complete text of Dragom Lodrö Pälde Öser entitled “*The Method Accomplishment of the Lord, Holder of Life entitled, ‘Quickly Accomplishing the Deathless Knowledge Holder,’*” rje tshe 'dzin ma'i sgrub thabs 'chi med rig 'dzin myur 'grub pp. 126-131 of *dmigs brtse ma'i chos skor dngos grub kun 'byung yid bzhin nor gyi bang mdzod*. TBRC Vol. W2PD17392. Translated by Gelong Tenzin Namjong, who quickly translated it with clarification of a few points by the Venerable Geshe Chimey Tsering. Completed on 21 December, 2019, the 25<sup>th</sup> day of the 10<sup>th</sup> Tibetan month of year 2146 in the Tibetan calendar. Further revisions made in March 2020 based on some helpful comments from Ven Jampa Khedrup. Due to the merits, may His Holiness the Dalai Lama, Kyabje

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<sup>15</sup> Geshe Chimey Tsering surmised this could be Wutaishan (五台山); meaning "five-peak mountain", which is a mountain in China associated with Mañjuśrī, and of which is said that five different forms of Mañjuśrī are represented on each of the five peaks.

<sup>16</sup> The first fifteen days of the Tibetan new year are known as the “Days of Miracles” where the virtue one accumulates is multiplied 100 million times.

Lama Zopa Rinpoche and all holy gurus have long and stable lives and may all their holy wishes be swiftly fulfilled.

Original sadhana amended for use with the front generation for the global Long-life Lama Tsongkhapa retreat, May 3, 2020.