

## **The Seven Branches of the Mantra That Are Called Serkhangma**

I gaze upon the supreme, self-arisen lama seated on the immutable, spontaneously established throne, here in the mandala of primordially pure mind, as it is, in the supreme palace of all Victorious Ones of the three times. I gaze upon the supreme lama, who is meaningful to behold.

The instant I behold that great bliss of dharmadhatu, I cross the vast ocean of samsara and arrive at the blissful pure ground.

With the eye of wisdom, I gaze unwaveringly upon the lama, the victorious hero in the battle. Just by remembering that refuge, all afflicting emotions, thoughts, and the hordes of maras are defeated.

In your body, the Victorious Ones of the three times of all ten directions appear together with their offspring. With joy, I gaze upon your body adorned with all the major and minor marks, seated on the throne of fearlessness, lotus, sun, and moon.

Three kayas, nature of the mind – Vajradhara, you are inseparable from great bliss. Bowing down to you with innumerable bodies like cloud banks, yearning with a full voice, I prostrate and go for refuge.

Your body, the nature of precious bodhicitta, is inseparable from all the Victorious Ones of the three times. Thus, all Buddha fields are permeated by your body, and within your body, all Buddha fields appear. I bow down to the glorious one.

With your flawless, melodious speech, like an ocean of ambrosia, you show all phenomena to be unborn, thereby defeating the Mount Meru of views. I prostrate to your unhindered vajra speech.

In the mandala of immutable mind beyond thought, you never move from the equanimity state of Dharmadhatu, yet you hold the wisdom power of knowing the three times. I prostrate to the spontaneously established non-duality.

Even if expressed during all oceans of kalpas by all the Victorious Ones without exception, the qualities of your body, speech, and mind would not be completed. I prostrate to you who possesses limitless qualities.

Until the ocean of samsara is exhausted, you perform the supreme activities that ripen all sentient beings. I prostrate to you, the lama, who is the manifold, effortlessly arising, unceasing, supreme refuge.

Oceans of emanated offerings to you delight the Victorious Ones and ripen all sentient beings. Having completely filled the Dharmadhatu, I make this unsurpassed offering unceasingly.

From the heart palace of the great being radiates the light of im-measurable bodhicitta. Thus in all the pure lands of the ten directions, innumerable, beautiful offering goddesses manifest,

holding water, flowers, incense, lamps, supreme scents, and food. From the cloud banks of offerings rain falls, delighting the Victorious Ones of the three times. Thereby filling the spheres of realms, I make offerings to the Victorious Ones of the three times.

Light radiates once more from the body of the Victorious One, manifesting parasols, victory banners, draped banners, canopies, musical instruments, garments, precious jewels, medicine, and grains. I offer ocean-like cloud banks of these manifold offerings.

The seven precious royal attributes, like the wheel; the seven subsidiary ones, like the mansion; the auspicious substances; the substances of the siddhis; and so on have arisen from the two accumulations. Please accept these offerings.

Furthermore, I behold in my mind and offer to the protector all offerings throughout the limitless pure lands of the Victorious Ones that belong to an owner and do not belong to an owner, and all that is worthy to be offered.

I offer all pure lands of the Victorious Ones of the three times, which are the very pure mandalas of the three kayas completely filled with flawless prosperity. Please accept these offerings, you, the Lord of compassion.

To you, Protector, I offer my body, speech, and mind; all wealth equal to space, without exception; and all the virtues accumulated in the three times. Out of compassion, please accept these for the benefit of all sentient beings.

By seeing, hearing, smelling, tasting, touching, and recollecting the vajra goddesses of form, sound, odor, taste, and tangible objects, the three obscurations are purified. I offer the goddesses of sensual objects to you. Please accept them, immaculate victorious lord.

The vajra goddess of body, nature of form, is the supreme goddess of fully purified ignorance. I merge her with the eyes of the lama, lord of Dharma. Please accept this in the great bliss of non-duality.

The vajra goddess of mind, nature of sound, is the supreme goddess of fully purified hatred. I merge her with the ears of the lama, lord of Dharma. Please accept this in the great bliss of non-duality.

The vajra goddess of qualities, nature of odor, is the supreme goddess of fully purified arrogance. I merge her with the nose of the lama, lord of Dharma. Please accept this in the great bliss of non-duality.

The vajra goddess of speech, nature of taste, is the supreme goddess of fully purified desire. I merge her with the tongue of the lama, lord of Dharma. Please accept this in the bliss of non-duality.

The vajra goddess of activity, nature of tangible objects, is the supreme goddess of fully purified jealousy. I merge her with the body of the lama, lord of Dharma. Please accept this in the bliss of non-duality.

The vajra goddess of primordially emptiness of all phenomena, nature of sound, is the supreme goddess of fully purified mind, as it is. I merge her with the mind of the lama, lord of Dharma. Please accept this in the great bliss of non-duality.

I offer means and wisdom inseparable, the supreme Victorious One, the five families with consorts, the assembly of viras and dakinis, and the buddhas filling the limitless sky. Please accept this great bliss.

From the equality of all phenomena, the ocean-like samadhi, oceans of unwavering manifestations arise and guide all beings. Please accept the assemblies of the victorious offspring, the bodhisattvas, who rule all Buddha fields.

The ones of great fierce, wrathful out of immeasurable compassion, show grinding teeth and fierce faces on their posing bodies. Please accept these wrathful Victorious Ones of primordial wisdom, who defeat the hordes of maras by the roar of HUNG and PHAT.

All manifold clouds of outer, inner, and secret offerings are offered in this vast mandala of Samantabhadras mind, within the mode of abiding of unchanging non-duality. The unsurpassed offering of suchness is offered.

All phenomena are primally and completely pure mind, as it is. Within that, whatever confusion, dualistic appearance of oneself and others, distinction of good and bad, hatred and attachment there might be, each and everything I confess. May it be purified within that state.

With a happy mind, I rejoice in all virtues of all the Victorious Ones of the three times, of the assemblies of the Superior Ones, of the unceasing wheel of the two accumulations, and of sentient beings.

I beseech you, protectors in the worlds of the ten directions, by completely turning the wheel of stainless Dharma with the sound of the ocean-like branches of melodious speech, please ripen all sentient beings without exception.

I beseech you, protectors who abide throughout all realms, please do not pass into nirvana until the exhaustion of the dhatu of space, rather fulfill your commitments by abiding permanently.

May all sentient beings be established in the unsurpassed, supreme state by this virtue, by the virtues accumulated in the three times throughout all samsara and nirvana, and by the undefiled innate virtue.

By the light rays of immeasurable great compassion from the palace of body, speech, and mind of the Victorious One, please purify my body, speech and mind, and thus transform it into your body, speech, and mind.

Protector, as you made offerings and delighted the sublime lama, likewise may I always offer ocean-like clouds of offerings and delight you.

May I follow in your footsteps. May I perform limitless activities that do not even waver a hair's tip with respect to the liberation of your body, speech, and mind.

May I be renowned in the three worlds. Thus may anybody just by hearing my name or remembering me be completely liberated from the tormenting suffering and attain the state of great bliss of the Victorious Ones.

May I turn into any form equal to the expanse of sentient beings, taming them according to their needs. Thereupon may they take refuge joyfully and be established in the unsurpassed, supreme awakening.

Those ones, who are oppressed with shrouds of ignorance, who lost the path, who are threatened by afflicting emotions, such as the henchmen of the Lord of Death, may helplessly remember me and instantly find the supreme path.

Becoming the inexhaustible wheel of ornamentation, which is body, speech, and mind of all Victorious Ones of the three times, may I completely dry out the ocean of samsara and establish all sentient beings in the unsurpassed, supreme state.

In all my lives, may I never be separated from the authentic lama, and enjoy the glories of the Dharma. By completely perfecting the qualities of bhūmis and paths, may I swiftly attain the state of Vajradhara.

*These Seven Branches of the Mantra were written by the precious Kyobpa Jigten Sumgon at the Ser-Khang temple in the upper floor of Drikung Thil Monastery.*

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