

Aspiration Prayers

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Refuge Prayers

1

Until I awaken, I take refuge in the
Buddha, Dharma, and the Supreme
Assembly.

Through the goodness of generosity and
other virtues May I awaken fully in order
to help all beings.

Recite 3 times:

2

We go for refuge to the glorious holy lamas.

We go for refuge to the yidams, the deities of the mandala.

We go for refuge to the buddhas, the transcendent conquerors.

We go for refuge to the sacred dharma.

We go for refuge to the noble sangha.

We go for refuge to the assembly of dakas, dakinis, dharma protectors and guardians,
All who possess the eye of intrinsic awareness.

Recite 3 times:

3

I take refuge in the guru, precious buddha.

I take refuge in the Buddha, Dharma and Sangha.

I take refuge in the guru, yidams and assembly of dakinis and
protectors.

I take refuge in mind itself, clear empty dharmakaya.

Recite 3 times:

4

Until the Summit of Enlightenment is reached,

I and all beings go for refuge to the sources of true refuge.

I will now practice the absorption of calm-abiding

In order to release all beings from their particular suffering

And establish them in lasting peace and happiness.

Recite 3 times:

Bodhicitta Prayers

1

Bodhisattva Vow

Until the heart of enlightenment is reached, I go for refuge to the buddhas, the dharma, and the assembly of bodhisattvas. Just as the former sugatas roused the spirit of awakening and persevered in the stages of the bodhisattva's training, I, also, for the benefit of beings, give rise to the awakening mind, and will similarly train in the successive stages.

Now my life is fruitful; I have obtained an excellent human existence.

Today I am born into the family of awakened ones and have become a child of the buddhas.

From now on, in all possible ways, I will engage in actions which conform to this family, so that this noble, faultless lineage will not be defiled.

Today, in the presence of all the refuges, I invite all beings as guests to share in happiness until we have reached the absolute joy of the sugatas.

Celestials and non-celestials alike rejoice!

The spirit of awakening is precious.

May it arise in whom it has not arisen.

Once arisen, may it not diminish but ever increase and flourish!

As I strive in the conduct of a bodhisattva, inseparable from the awakening mind and thoroughly protected by the buddhas, may negative actions be abandoned! May the bodhisattvas' intentions for the benefit of beings be fulfilled!

Through the intentions of the protectors, may sentient beings attain happiness.

May all beings possess happiness! May all the lower states of existence be forever emptied!

May the prayers of all the bodhisattvas abiding on the various stages be accomplished!

2

The spirit of awakening is precious.

May it arise in whom it has not arisen.

Once arisen, may it not diminish but ever increase and flourish

The Four Immeasurables

May all beings have happiness and the causes of happiness!

May they be free of suffering and the causes of suffering!

May they never be apart from the sacred happiness which is free of suffering!

May they dwell in the great equanimity, impartial, free of attachment and aversion.

Prayers from the Karma Kagyu Ngöndro

The Four Reminders

To have the eight freedoms
And the ten favorable conditions in this human form
Is so much better than being a god;
It is just like a pauper finding a jewel.

For so many reasons—
Cause, number, example and others—
It is difficult to find it but for this moment.

It is impermanent too, like a bubble of froth, certain to perish soon.
At that time, nothing but Dharma is even a hair tip's help.
Hence, I practice the profound path, the pith of the supreme dharma.

The universe, this external world,
Will be destroyed by fire and water.
The four seasons, mere moments, come and go.
Everything is impermanent, bound in the four ends.

There has never been a person born who doesn't die.
Life and breath are like lightning and dew.
It is not even certain which will come first,
Tomorrow or the next world.

If I only think about dharma but don't practice it,
The demons of distraction and laziness carry me away.
Since I must go empty-handed and naked
I should practice the supreme dharma without delay.

At death, everyone, even a universal monarch, leaves power and influence behind.
I wander alone in limbo.
The effects of my actions follow me
Like my shadow follows my body.

I will experience the effects of every one of my actions.
I will not experience the effects of actions I haven't done.
My actions keep evolving into experienced results.
The virtue and evil that I do inevitably ripen as happiness and suffering for me.

I am only here in this world for a moment, but samsara is long without end.
To avoid bringing about my own downfall, I must accept the principle of action and result.
In particular, I must abide by my commitments
And let no failing stain my experience.

From the pinnacle of existence down to the depths of torment,
From top to bottom, the regions of samsara
Are like a fiery trench or a thicket of razors.
No chance for happiness ever appears.

Until now, I have wandered in samsara.
Ignorance, confusion, and samsara haven't come to an end.
Now that I understand this intolerable unhappiness
A fierce determination rises in me.

I enter the path to freedom and true happiness
And follow the freedom of the lineage teachers
To awaken fully in this one life.

From the Shangpa Practice of Chenrezik
By Jamgon Kongtrul, translated by Ken McLeod

Dorje Chang Tungma

རྣམ་རྒྱལ་འཆང་ཆེན་ཏི་ལོ་ནུ་རོ་དང་། །
DORJE CHANG CHEN TĒLO NARO TANG
Great Vajradhara, Tilopa, Naropa,

མར་པ་མི་ལ་ཚོས་རྗེ་གླམ་པོ་པ། །
MARPA, MILA CHÖ JE GAMPOPA
Marpa, Mila, Lord of Dharma Gampopa,

དུས་གསུམ་ཤེས་བྱ་ཀུན་མཁྱེན་ཀམ་པ། །
DÜ SUM SHE JA KUN KYEN KARMAPA
knower of the Three Times, omniscient Karmapa,

ཆེ་བཞི་རྒྱུད་བརྒྱད་བརྒྱད་པ་འཛིན་རྣམས་དང་། །
CHE ZHI CHUNG GYE GYU PA DZIN NAM DANG
holders of the four great and eight lesser lineages—

འབྲི་སྟག་ཚལ་གསུམ་དཔལ་ལྷན་འབྲུག་པ་སོགས། །
DRI TAK TSAL SUM PALDEN DRUKPA SOK
Drikung, Taklung, Tsalpa, these three, glorious Drukpa and so on,

ཟབ་ལམ་ཕྱག་རྒྱ་ཆེ་ལ་མངའ་བརྟེན་པའི། །
ZAB LAM CHAK GYA CHE LA NGA NYE PAY
masters of the profound path of Mahamudra,

མཉམ་མེད་འགྲོ་མགོན་དགས་པོ་བཀའ་བརྒྱུད་ལ། །
NYAM MEY DRO GÖN DAKPO KAGYU LA
unequalled protectors of beings, the Dakpo Kagyü,

གསོལ་བ་འདེབས་སོ་བཀའ་བརྒྱད་སློམ་རྣམས། །
SOL WA DEP SO KAGYU LAMA NAM
Kagyü lamas, I supplicate you

བརྒྱད་པ་འཛིན་ལོ་རྣམ་ཐར་བྱིན་གྱིས་སློབས། །
GYU PA DZIN NO NAM TAR JIN GYI LÖP
Grant your blessing that I follow your example and hold your lineage.

ཞེན་ལོག་སྒོམ་གྱི་རྒྱུད་པར་གསུངས་པ་བཞིན། །
ZHEN LOK GOM GYI KANG PAR SUNG PA ZHIN
Detachment is the foot of meditation, as is taught.

ཟས་རྗེར་ཀུན་ལ་ཆགས་ཞེན་མེད་པ་དང་། །
ZE NOR KUN LA CHAK ZHEN MEY PA DANG
To this meditator who is not attached to food and wealth,

ཚེ་འདིར་གཏོས་ཐག་ཚད་པའི་སློམ་ཆེན་ལ། །
TSE DIR DÖ TAK CHÖ PAY GOM CHEN LA
who cuts the ties to this life,

རྗེད་བཀུར་ཞེན་པ་མེད་པར་བྱིན་གྱིས་རྫོབས། །
NYE KUR ZHEN PA MEY PAR JIN GYI LÖP
Grant your blessing that I have no attachment to honor or gain.

མོས་གུས་སློམ་གྱི་མགོ་བོར་གསུངས་པ་བཞིན། །
MÖ GÜ GOM GYI GO WOR SUNG PA ZHIN
Devotion is the head of meditation, as is taught.

མན་ངག་གཏེར་སློའ་བྱེད་པའི་སླ་མ་ལ། །
MEN NGAK TER GO JAY PAY LAMA LA
The lama opens the gate to the treasury of oral instructions.

རྒྱུན་དུ་གསོལ་བ་འདེབས་པའི་སློམ་ཆེན་ལ། །
GYUN'DU SÖL WA DEP PAY GOM CHEN LA
To the meditator who always supplicates you,

བཅོས་མིན་མོས་གུས་སྐྱེ་བར་བྱིན་གྱིས་རྫོབས། །
CHÖ MIN MÖ GÜ KYE WAR JIN GYI LÖP
Grant your blessings that genuine devotion is born within.

ཡེངས་མེད་སློམ་གྱི་དངོས་གཞིར་གསུངས་པ་བཞིན། །
YENG MEY GOM GYI NGÖ ZHIR SUNG PA ZHIN
Non-distraction is the body of meditation, as is taught.

གང་ཤར་རྩྭ་པའི་ངོ་བོ་སོ་མ་དེ། །
GANG SHAR TOK PAY NGO WO SO MA DAY
Whatever arises is fresh, the nature of realization.

མ་བཅོས་དེ་ཀར་འཇོག་པའི་སློམ་ཆེན་ལ། །
MA CHÖ DE KAR JOK PAY GOM CHEN LA
To the meditator who rests simply in naturalness,

བསྐྱེམ་བྱ་སྒོ་དང་བྲལ་བར་བྱིན་གྱིས་སྒོ་བས། །
GOM JA LO DANG DRAL WAR JIN GYI LÖP
grant your blessings that meditation is free from conceptualization.

རྣམ་རྟོག་ངོ་བོ་ཚོས་སྐྱུར་གསུངས་པ་བཞིན། །
NAM TOK NGO WO CHÖ KUR SUNG PA ZHIN
The nature of thought is dharmakaya, as is taught.

ཅི་ཡང་མ་ཡིན་ཅིར་ཡང་འཆར་བ་ལ། །
CHI YANG MA YIN CHIR YANG CHAR WA LA
Nothing whatsoever, it arises as everything.

མ་འགགས་རོལ་བར་འཆར་བའི་སྐྱེམ་ཚེན་ལ། །
MAN GAK RÖL PAR CHAR WAY GOM CHEN LA
To the meditator for whom all arises in unceasing play,

འཁོར་འདས་དབྱེར་མེད་རྟོགས་པར་བྱིན་གྱིས་སྒོ་བས། །
KHOR DE YER MEY TOK PAR JIN GYI LÖP
grant your blessings that I realize samsara and nirvana undivided.

སྐྱེ་བ་ཀུན་ཏུ་ཡང་དག་ལྷ་མ་དང་། །
KYE WA KÜN TU YANG DAK LAMA DANG
Through all my births, may I not be separated from the perfect lama,

བྲལ་མེད་ཚོས་གྱི་དབལ་ལ་ལོང་སྤྱད་ཅིང་། །
DREL MEY CHÖ KYI PAL LA LONG CHÖ CHING
and always enjoy the splendor of Dharma.

ས་དང་ལམ་གྱི་ཡོན་ཏན་རབ་རྒྱུ་གྱི་ནས། །
SA DANG LAM GYI YÖN TEN RAP DZOK NE
Perfecting the qualities of the paths and stages,

རྩི་རྩེ་འཆང་གི་གོ་འཕང་ལྷུར་ཐོབ་ཤོག །
DORJE CHANG GI GO PANG NYUR TOP SHOK
may I swiftly attain the state of Vajradhara.

Translated by the Nalanda Translation Committee with revisions by Michele Martin, 2002.

Aspirations for Mahamudra

By Rangjung Dorje, Karmapa III

Namo guru.

Gurus and yidams, deities of the mandala,
Buddhas of the three times and ten directions and your children,
Consider me with kindness,
Grant your blessing that all my wishes be realized.

Sprung from the snow-mountain of the pure actions and intentions,
Mine and those of all sentient beings without limit,
May the river of virtue undefiled by the three spheres
Flow into the ocean of the four bodies of buddha.

As long as I have not realized this,
Through all my lifetimes, birth after birth,
May not even the words for defilement and suffering be heard
And may I enjoy the prosperity of oceans of happiness and virtue.

Having obtained this excellent free and well-favored life
Along with faith, energy and intelligence,
Having attended a worthy master and received the pith of the sacred instructions,
May I practice the sacred dharma properly in all my lives without interruption.

The study of scriptures frees one from the veil of ignorance.
The contemplation of oral instructions overcomes the darkness of doubt.
Light born of meditation illuminates the way things are.
May the radiance of the three wisdoms increase.

The significance of the ground is the two truths,
free from the extremes of eternalism and nihilism.
The excellent path, the two accumulations
free from the extremes of assumption and denial.
The result obtained is the two benefits,
free from the extremes of existence and peace.
May I meet the dharma which is free from error.

The ground of refinement is mind itself, indivisible luminosity and emptiness.
The refining, the great vajra composure of mahamudra.
What is to be refined, the incidental stains of confusion.
The result of refining, the unstained dharmakaya, may I realize it.

Confidence in outlook is cutting assumptions about the ground.
The key to meditation is maintaining that without distraction.
The supreme activity is to exercise the sense of meditation in everything.
May I have confidence in outlook, meditation and activity.

All dharmas are projections of the mind.
As for mind, there is no mind; mind's nature is empty.
Empty and immediate, mind appears as everything.
Investigating it well, may I settle the basic points.

Appearances, which never existed in themselves, have been confused as objects.
Awareness itself, because of ignorance, has been confused as a self.
Through the power of dualistic fixation, I wander in the realm of existence.
May ignorance and confusion be completely resolved.

It doesn't exist; even buddhas do not see it.
It doesn't not exist; it is the origin of samsara and nirvana.
No contradiction; conjunction, the middle way.
May I realize the pure being of mind, free of extremes.

If one says, "It is this," nothing has been posited.
If one says, "It is not this," nothing has been denied.
Unconditioned pure being transcends intellect.
May I gain conviction in the ultimate position.

Not realizing it, one circles in the ocean of samsara.
Realizing it, buddha isn't anywhere else.
"It is everything." "It isn't anything." None of this.
Pure being, the basis of everything, may I see any misunderstanding here.

Since appearance is mind and emptiness is mind,
Since realization is mind and delusion is mind,
Since arising is mind and cessation is mind,
May all assumptions about mind be eliminated.

Unpolluted by meditation with intellectual efforts,
Undisturbed by the winds of everyday affairs,
Not manipulating, knowing how to let what is true be itself,
May I become skilled in this practice of mind and maintain it.

The waves of subtle and coarse thoughts calm down in their own ground.
Motionless, the river of mind abides naturally.
Free from the contaminations of dullness and torpor,
May I establish the still ocean of shamata.

When one looks again and again at the mind which cannot be looked at,
And sees vividly for what it is, the meaning of not seeing,
Doubts about the meaning of "is" and "is not" are resolved.
Without confusion, may my own face know itself.

Looking at objects, there is no object, one sees mind.
Looking at mind, there is no mind, it is empty of nature.
Looking at both of these, dualistic clinging subsides on its own.
May I realize sheer clarity, the way mind is.

Free from mental constructions, it is called mahamudra.
Free from extremes, it is called Madhyamika.
Everything complete here, it is also called maha ati.
May I attain the confidence that, in understanding one, all are realized.

The great bliss of non-attachment is continuous.
Sheer clarity without fixations is free of obscurations.
Passing beyond intellect, non-thought is naturally present.
May these experiences continually arise without effort.

Attachment to good and fixation on experience subside on their own.
Confusion and evil concepts are cleared away in the realm of ultimate nature.
In the ordinary mind, there is no rejection or acceptance, no separation or attainment.
May I realize the truth of pure being, complete simplicity.

While the nature of beings has always been full enlightenment,
Not realizing this, they wander in endless samsara.
For the boundless suffering of sentient beings
May overwhelming compassion be born in my being.

While such compassion is active and immediate,
In the moment of compassion, its essential emptiness is nakedly clear.
This conjunction is the undeviating supreme path.
Inseparable from it, may I meditate day and night.

From the power of meditation come eyes and actual knowledge,
Sentient beings are ripened, and domains of enlightenment refined.
Aspirations for the realization of all aspects of buddhahood are fulfilled.
May I complete these three— fulfillment, ripening and refinement— and become buddha.

By the compassion of the buddhas and bodhisattvas of the ten directions
And the power of whatever pure virtue there may be,
May my wishes and those of all beings
Be fulfilled as we ask in this way.

Aspirations for Mahamudra, the definite point of the teachings, was composed by Lord Rangjung Dorje, Karmapa III.

This translation was made by Ken Mcleod with reference to earlier translations by Denis Eysseric and the Nalanda Translation Committee.

Blessings Fall Like Rain: A Prayer to One's Teacher

Namo gurubhya— Homage to the teacher

Myriad forms appear continuously from relationships and coincidence:

The teacher of appearances as symbol arises around me.

Indescribable this dance of magical forms!

In experiencing the natural freedom of appearance and emptiness, I pray to you.

Grant me the blessing to know directly the activity of being as appearance.

Sounds and voices of all kinds come continuously from various sources and places:

The teacher of sound as enchantment arises intermediately.

Inconceivable this concert of harmonies and songs!

In experiencing the natural freedom of sound and emptiness, I pray to you.

Grant me the blessing to know directly unceasing being as quality.

Thoughts and memories of different things, indescribable awareness that is no thing:

The ultimate teacher of awareness itself arises within.

Limitless this panorama of thought and memory!

In experiencing the bliss of clarity and emptiness, I pray to you.

Grant me the blessing to know directly unborn being as what is true.

In these ways, all experience, appearance, sound, or thought

Are signs that point me to know directly the nature of being.

They are solely expressions of my magnificent teacher.

In recollecting your great kindness, I pray to you.

Grant me the blessing to know directly the nature of all experience.

Whole oceans of the three roots are everywhere present.

They dance like moons in the water of the student's devotion.

They never are anything but the venerable teacher.

In experiencing realization of all capabilities, I pray to you.

Grant me the blessing to fuse my mind with yours.

Bless me to release fixation on a sense of self.

Bless me not to have needs.

Bless me to develop love and compassion fully.

Bless me to give rise to uncontrived devotion.

Bless me to end materialistic thinking.

Bless me to release confusion into its own ground.

Bless me to know directly mahamudra, the nature of being.

Bless me to attain full awakening in this single life.

From now until I attain awakening

May I wear the jewelry of pure discipline and ethics. Enriched

with abilities in the equanimity of awakening mind, May I see

the phases of creation and completion to their end,

And, with no distinction between the mind of student and teacher,

Attain full awakening.

This heartfelt song about experiencing the world of experience as one's teacher was sung spontaneously by Karma Rangjung Kunchab (Kalu Rinpoche) at the request of the diligent practitioner Karma Sherab. May it cause the energy of the glorious teachers to enter his heart.

This song of devotion was translated by Ken McLeod at the request of Daniel Boschero so that he could use it to cultivate faith and devotion. This version is adapted from this translation.

Prayer of Guru Rinpoche

*The Prayer That Appearances be Liberated as the Deity
That Sounds be Liberated as Mantra
That Thoughts be Liberated into Pure Being*

All these forms that appear to eyes that see
All things on the outside and the inside
The environment and its inhabitants
Appear, but let them rest where no self's found;
Perceiver and perceived when purified
Are the body of the deity, clear emptiness—
To the guru for whom desire frees itself
To Orgyen Pema Jungnay I supplicate.

All these sounds that appear for ears that hear
Taken as agreeable or not,
Let them rest in the realm of sound and emptiness
Past all thought, beyond imagination;
Sounds are empty, unarisen and unceasing
These are what make up the Victor's teaching—
To the teachings of the Victor, sound and emptiness,
To Orgyen Pema Jungnay I supplicate.

All these movements of mind towards its objects
These thoughts that make five poisons and afflictions,
Leave thinking mind to rest without contrivances
Do not review the past nor guess the future;
If you let such movement rest in its own place
It liberates into the dharmakaya—
To the guru for whom awareness frees itself
To Orgyen Pema Jungnay I supplicate.

Grant your blessing that purifies appearance
Of objects perceived as being outside;
Grant your blessing that liberates perceiving mind
The mental operation seeming inside;
Grant your blessing that between the two of these
Clear light will come to recognize its own face;
In your compassion, sugatas of all three times,
Please bless me that a mind like mine be freed.

*Spoken by Guru Rinpoche to Namkhai Nyingpo.
Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche
and under the auspices of Marpa Institute of Translation
Translated and arranged by Jim Scott*

The Eight Aspirations of a Great Being

by Kyabje Kalu Rinpoche

By the power of the truth and goodness of the supreme refuges,
And by the virtuous actions and a pure motivation,
May I, with all my heart, exert myself in removing
The myriad sufferings of beings filling space.

By the excellence of virtuous activities
Of this world and beyond,
May I, according to the needs of each,
Satisfy the hopes and aspirations of all beings.

May my body, flesh, and blood,
Everything I am made of,
Contribute in the most appropriate way
To the welfare of all sentient beings.

May the suffering of all beings,
My previous mothers,
Dissolve in me,
And may they have my joys and virtues.

However long this world lasts,
May I never have,
Even for a single instant,
A malevolent thought toward another.

May I always strive with energy
For the welfare of beings,
Without relaxing my efforts
In times of sadness, exhaustion, or other obstacles.

For those who are hungry or thirsty,
For the poor and needy,
May I naturally lavish on them
The abundance they wish for.

May I bear the heavy load
Of the terrible suffering of beings
Of the hells and other realms,
And may they all be free.

Taken from "Luminous Mind," by Kalu Rinpoche, translated by Maria Montenegro. Wisdom Publications 1993.

The Eight Aspirations of a Great Being (song)

By the p^ower of the truth and g^oodness of the r^efuges sup^reme,
By virt^uous actions and a motⁱvation pure,
May I, with all my heart, exert myself to remove
The myriad sufferings of beings filling space.

By the excell^ence of virt^uous activities
Of thⁱs world and bey^ond,
May I, according to the needs of each,
Satisfy the h^opes and aspir^ations of all beings. >

O may my b^ody, f^lesh, and b^lood,
E^verything I am made of,
Contribute in the most app^ropriate way
To the w^elfare of all sentient beings.

O may the su^{ff}erⁱng of beings,
My pr^evious m^others all,
Diss^olve in me, diss^olve in me
And may they h^ave my virt^ues and jo^ys.

How^ever l^ong this world may last,
O may I n^ever h^ave,
E^ven for a single m^oment's time,
A mal^evolent thought toward another.

May I al^ways strⁱve with en^erg^y
For the w^elfare of beings,
N^ever my e^{ff}orts to rel^ax
In times of s^adness, ex^hhaustion, or other obstacles.

For th^ose who h^unger, th^ose who thⁱrst,
For the n^eedy and the p^oor,
May I na^turally lavi^sh on th^em
The ab^undance they wish for.

softly O may I bear the heavy load
Of the terrible suffering of beings
louder Of the hells and all the other realms,
And may they all be free.
slowly

The Crucial Point of Practice

by Patrul Rinpoche

I pay homage to the guru.

I pay homage at the feet of the omniscient father, his sons, and their lineage,
As well as the glorious protector, the guru,
Who directly teach the nature of primordial liberation,
The reality of the inconceivable Great Perfection.

Beyond eliminating flaws, accomplishing qualities, adopting and rejecting,
The present mind, relaxed and settled into itself,
Is the wisdom of uncontrived and changeless awareness.
If you rest right within it, that's the unity of view and meditation.

If you know how to meditate, but do not know how to be liberated,
Your samadhi is like that of the gods, it is taught.
Thus, it is crucial to gain the confidence of realization right within liberation.

Through settling your restless mind—the samadhi of its still aspect—
You may suppress your afflictions temporarily,
But if you do not know the secret essential point of realizing their self-liberation,
Upon encountering the right circumstances, the rotten corpse of your thoughts will rise again.

If you know the essential point of realizing self-arising and self-liberation,
Thoughts of adopting and rejecting are like sketches on water.
Even if they arise temporarily, they are unable to remain, and dissolve.
Their arising and liberation are simultaneous, and they are unable to stand their ground—
Even if bad thoughts come up, you do not accumulate bad karma.
Since they are realized instantly whom could they benefit or harm?

If you lack the essential point of them being liberated in their own place,
Even if you seize the mere recognition of the infinite flow
Of the undercurrent of thoughts and afflictions with mindfulness,
Good and bad thoughts will give rise to hope and fear.
Through this, formational karma is accumulated—the cause of samsara.

Therefore, a single instant of self-liberated awareness
Is superior to a thousand experiences of a still mind.
Thus, all the essential points of view, meditation, and conduct—
Such as primordial liberation, self-liberation,
liberation upon arising, and naked liberation—are one.
So, familiarize yourself with the crucial point of realizing self-liberation.

If you understand this crucial point, there is no need for any other view or meditation.
All good thoughts emerge as a continuous stream without fixation—
Even if you make efforts in virtue,
You are free of a presumptuous mind that clings to that as supreme.
All bad thoughts vanish like a knot tied in a snake.
Even if the five poisons arise, they are instantaneously liberated in their own place.
The hosts of neutral thoughts are settled in themselves, the expanse of awareness—
Self-appearing and self-liberated, they resemble the traces of a bird in the sky.

The root of samsara is mistaken thought.
If you bring thoughts onto the path and possess the confidence that they are liberated,
This is called “samsara being liberated as the expanse of nirvana.”
Through confidence in the scope of liberation, you take bad circumstances onto the path.

If you lack this essential point, through platitudes and empty talk,
You may speak of a mere object of intellectual understanding as being your realization,
But that will just naturally bring the faults of your own bad character to light.

This is worse than the ordinary solid fixation of the five poisons
And is the flaw of not knowing the scope of liberation.
Therefore, the meaning of the crucial point of view, meditation, and conduct
Comes down to this confidence of realizing the manner of liberation,
So it is essential to bring it onto the path of realization by fusing it with any circumstance.

Though what I said here is not present in my own mind stream,
I have written it down unmistakably by relying on the words
Of the omniscient guru, the embodiment of the Buddha.
This is the crucial point of practice, so keep it in mind!

Sarva mangalam!

From: Straight from the Heart, Buddhist Pith Instructions, collected and translated by Karl Brunnholz

The Sutra of the Heart of the Lady Perfection of Wisdom

I bow to Lady Perfection of Wisdom.

Thus have I heard. At one time Lord Buddha was staying at Vulture Peak Mountain in Rajagriha, with a great gathering of the monastic sangha and the bodhisattva sangha. At that time, Lord Buddha entered an absorption, called *Profound Radiance*, in which all elements of experience are present.

At the same time, noble Avalokiteshvara, the bodhisattva mahasattva, was looking right at the experience of the profound perfection of wisdom and he saw the five groups to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva,

“How does a son or daughter of the noble family, who wishes to practice the profound perfection of wisdom, train?”

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra,

“O Shariputra, a son or daughter of the noble family who wishes to practice the profound perfection of wisdom looks in this way: see the five groups to be truly empty of nature.

Form is emptiness; emptiness is form. Emptiness is not other than form; form is not other than emptiness. In the same way, feeling, concept, mental formation, and consciousness are emptiness.

Therefore, Shariputra, all experience is emptiness. It is not defined. It is not born or destroyed, impure or free from impurity, not incomplete or complete.

Therefore, Shariputra, in emptiness, there is no form, no feelings, no concepts, no mental formations, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind, no appearance, no sound, no smell, no taste, no touch, no mind object; no eye element up to no mind element and no mind consciousness element; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin, no cessation, no path; no pristine awareness, no attainment, and no non-attainment.

Therefore, Shariputra, because, for bodhisattvas, there is no attainment, they rest, trusting the perfection of wisdom. With nothing clouding their minds, they have no fear. They leave delusion behind and come to the end of nirvana.

All the buddhas of the three times, by means of the perfection of wisdom, fully awaken to unsurpassable, true, complete awakening.

Therefore, the mantra of the perfection of wisdom, the mantra of great awareness, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that completely calms all suffering, is not a ruse: know it to be true.

Thus, the mantra of the perfection of wisdom is said in this way:

om gate gate paragate parasamgate bodhi svaha

Thus, Shariputra, do all bodhisattva mahasattvas train in the profound perfection of wisdom.”

Then Lord Buddha arose from that absorption and confirmed noble Avalokiteshvara, the bodhisattva mahasattva, with these words,

“Well done, well done, o son of noble family; thus it is, thus it is. One practices the profound perfection of wisdom just as you have taught. Those Who Have Gone This Way also rejoice.”

Then venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, titans, and sky spirits, rejoiced and praised the words of Lord Buddha.

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The 37 Practices of a Bodhisattva
A Summary of How an Awakening Being Behaves
by Tog-me Zong-po (*Thogs.med bzang.po*, 1245-1369)

Namo Lokeshvaraya

You who see that experience has no coming or going,
Yet pour your energy solely into helping beings,
My excellent teachers and Lord All Seeing,
I humbly and constantly honor with my body, speech, and mind.

The fully awake, the buddhas, source of joy and well-being,
All come from integrating the noble Way.
Because integration depends on your knowing how to practice,
I will explain the practice of all bodhisattvas.

Right now, you have a good boat, fully equipped and available—hard to find.
To free others and you from the sea of samsara,
Day and night, fully alert and present,
Study, reflect, and meditate—this is the practice of a bodhisattva.

Attraction to those close to you catches you in its currents;
Aversion to those who oppose you burns inside;
Indifference that ignores what needs to be done is a black hole.
Leave your homeland—this is the practice of a bodhisattva.

Don't engage disturbances and reactive emotions gradually fade away;
Don't engage distractions and spiritual practice naturally grows;
Keep awareness clear and vivid and confidence in the way arises.
Rely on silence—this is the practice of a bodhisattva.

You will separate from long-time friends and relatives;
You will leave behind the wealth you worked to build up;
The guest, your consciousness, will move from the inn, your body.
Forget the conventional concerns—this is the practice of a bodhisattva.

With some friends, the three poisons keep growing,
Study, reflection, and meditation weaken,
And loving kindness and compassion fall away.
Give up bad friends—this is the practice of a bodhisattva.

With some teachers, your shortcomings fade away and
Abilities grow like the waxing moon.
Hold such teachers dear to you,
Dearer than your own body—this is the practice of a bodhisattva.

Locked up in the prison of their own patterning
Whom can ordinary gods protect?
Who can you count on for refuge?
Go for refuge in the Three Jewels—this is the practice of a bodhisattva.

The suffering in the lower realms is really hard to endure.
The Sage says it is the result of destructive actions.
For that reason, even if your life is at risk,
Don't engage in destructive actions—this is the practice of a bodhisattva.

The happiness of the three worlds disappears in a moment,
Like a dewdrop on a blade of grass.
The highest level of freedom is one that never changes.
Aim for this—this is the practice of a bodhisattva.

For time without beginning, mothers have lovingly cared for you.
If they are still suffering, how can you be happy?
To free limitless sentient beings,
Give rise to awakening mind—this is the practice of a bodhisattva.

All suffering comes from wanting your own happiness.
Complete awakening arises from the intention to help others.
So, exchange completely your happiness
For the suffering of others—this is the practice of a bodhisattva.

Even if someone, driven by desperate want,
Steals, or makes someone else steal, everything you own,
Dedicate to him your body, your wealth, and
All the good you've ever done or will do—this is the practice of a bodhisattva.

Even if you have done nothing wrong at all
And someone still tries to take your head off,
Spurred by compassion,
Take all his or her evil into you—this is the practice of a bodhisattva.

Even if someone broadcasts to the whole universe
Slandorous and ugly rumors about you,
In return, with an open and caring heart,
Praise his or her abilities—this is the practice of a bodhisattva.

Even if someone humiliates you and denounces you
In front of a crowd of people,
Think of this person as your teacher
And humbly honor him—this is the practice of a bodhisattva.

Even if a person you have cared for as your own child
Treats you as his or her worst enemy,
Lavish him or her with loving attention
Like a mother caring for her ill child—this is the practice of a bodhisattva.

Even if your peers or subordinates,
Put you down to make themselves look better,
Treat them respectfully as you would your teacher:
Put them above you—this is the practice of a bodhisattva.

When you are down and out, held in contempt,
Desperately ill, and emotionally crazy,
Don't lose heart. Take into you
The suffering and negativity of all beings—this is the practice of a bodhisattva.

Even when you are famous, honored by all,
And as rich as the god of wealth himself,
Don't be pompous. Know that the magnificence of existence
Has no substance—this is the practice of a bodhisattva.

If you don't subdue the opponent inside, your own anger,
Although you subdue opponents outside, they just keep coming.
Muster the forces of loving kindness and compassion
And subdue your own mind—this is the practice of a bodhisattva.

Sensual pleasures are like salty water:
The deeper you drink, the thirstier you become.
Any object that you attach to,
Right away, let it go—this is the practice of a bodhisattva.

Whatever arises in experience is your own mind.
Mind itself is free of any conceptual limitations.
Know that and don't generate
Subject-object fixations—this is the practice of a bodhisattva.

When you come across something you enjoy,
Though beautiful to experience, like a summer rainbow,
Don't take it as real.
Let go of attachment—this is the practice of a bodhisattva.

All forms of suffering are like dreaming that your child has died.
Taking confusion as real wears you out.
When you run into misfortune,
Look at it as confusion—this is the practice of a bodhisattva.

If those who want to be awake have to give even their bodies,
What need is there to talk about things that you simply own.
Be generous, not looking
For any return or result—this is the practice of a bodhisattva.

If you can't tend to your needs because you have no moral discipline,
Then intending to take care of the needs of others is simply a joke.
Observe ethical behavior without concern
For conventional existence—this is the practice of a bodhisattva.

For bodhisattvas who want to be rich in virtue
A person who hurts you is a precious treasure.
Cultivate patience for everyone,
Completely free of irritation or resentment—this is the practice of a bodhisattva.

Listeners and solitary buddhas, working only for their own welfare,
Are seen to practice as if their heads were on fire.
To help all beings, pour your energy into practice:
It's the source of all abilities—this is the practice of a bodhisattva.

Understanding that reactive emotions are dismantled
By insight supported by stillness,
Cultivate meditative stability that passes right by
The four formless states—this is the practice of a bodhisattva.

Without wisdom, the five perfections
Are not enough to attain full awakening.
Cultivate wisdom, endowed with skill
And free from the three domains—this is the practice of a bodhisattva.

If you don't go into your own confusion,
You may just be a materialist in practitioner's clothing.
Constantly go into your own confusion
And put an end to it—this is the practice of a bodhisattva.

You undermine yourself when you react emotionally and
Grumble about the imperfections of other bodhisattvas.
Of the imperfections of those who have entered the Great Way,
Don't say anything—this is the practice of a bodhisattva.

When you squabble with others about status and rewards,
You undermine learning, reflection, and meditation.
Let go of any investment in your family circle
Or the circle of those who support you—this is the practice of a bodhisattva.

Abusive language upsets others
And undermines the ethics of a bodhisattva.
So, don't upset people or
Speak abusively—this is the practice of a bodhisattva.

When reactive emotions acquire momentum, it's hard to make remedies work.
A person in attention wields remedies like weapons,
Crushing reactive emotions such as craving
As soon as they arise—this is the practice of a bodhisattva.

In short, in everything you do,
Know what is happening in your mind.
By being constantly present and alert
You bring about what helps others—this is the practice of a bodhisattva.

To dispel the suffering of beings without limit,
With wisdom freed from the three spheres
Direct all the goodness generated by these efforts
To awakening—this is the practice of a bodhisattva.

*Following the teachings of the holy ones
On what is written in the sutras, tantras, and commentaries,
I set out these thirty-seven practices of a bodhisattva
For those who intend to train in this path.*

*Because I have limited intelligence and little education,
These verses are not the kind of poetry that delights the learned.
But because I relied on the teachings of the sutras and the revered
I am confident that *The Practices of a Bodhisattva* is sound.*

*However, because it's hard for a person with limited intelligence like me
To fathom the depths of the great waves of the activity of bodhisattvas,
I ask the revered to tolerate
Any mistakes—contradictions, non sequiturs, and such.*

*From the goodness of this work, may all beings,
Through the supreme mind that is awake to what is ultimately and apparently true,
Not rest in any limiting position—existence or peace:
May they be like Lord All Seeing.*

*Tog-me, the monk, a teacher of scripture and logic, composed this text in a cave near the town of Ngülchu Rinchen
for his own and others' benefit.*

Note from Lama Michael Conklin: This text was translated by Ken McLeod, a well-known translator and lama in the Shangpa and Karma Kagyu traditions. He generously made it available for our purposes of teaching and practice. It is also available directly through his website unfetteredmind.org, where other translations and teachings are also available.

*A Short Song of the Six Similes
To Satisfy the Heartfelt Yearning of Devoted Disciples
By Bokar Rinpoche*

Fortunate men and women, who have karmic affinity with the Teachings,
You gained a free and fully endowed precious life,
Met an authentic noble spiritual master,
And received vast and deep teachings for spiritual maturity and liberation.
Now exert yourselves in cultivating meditative experience, I beseech you.

Your spiritual master is like the sun in space—
When your doubts or wrong views do not cloud him,
His compassionate light shines continuously:
In yearning faith and devotion, pray.

Your pure vision is like an eye—
When your pride or critical thoughts do not blind it,
All beings are mines of noble qualities:
Train in universal pure vision, I beseech you.

Your development of the mind of awakening is like a potent seed—
When plans for your own good do not spoil it,
It grows into perfect awakening:
Always meditate on the two aspects of the mind of awakening.

Your self-clinging is like an unseen enemy—
When you lose hold of the antidote of mindfulness,
You will never escape the den of suffering:
Therefore, please subdue your own mind.

Your mind's nature is like an endless ocean—
When waves of clinging to appearances do not disturb it,
It has a single flavor, the essence of reality:
Dwell without acceptance or rejection, affirmation or denial, I beseech you.

Your mind is like a wish-fulfilling jewel—
When delusion's impurities do not taint it,
It produces all you need and desire:
Always meditate on Great Seal.

At all times--in this life, the next, and in between—
The spiritual master's enlightened mind and your mind
Are not separate in your intrinsic awareness.
In natural repose, without distraction or clinging,
Make manifest the primordial body of ultimate enlightenment.

I, Karma Ngedon Chokyi Lodro, who holds the title of Bokar Tulku, composed this Short Song of the Six Similes to Satisfy the Heartfelt Yearning of Devoted Disciples according to the wishes of the residents of France's Niga Ling Retreat Center. From Timeless Rapture: Inspired Verse of the Sbangpa Masters, compiled by Jamgon Kongtrul, translated and introduced by Ngawang Zangpo (Ithaca, N. Y.: Snow Lion Publications, 2003)

Calling The Guru From Afar

A Supplication to Pierce Your Heart with Devotion

Namo Guruve. This style of supplication called Calling the Guru from Afar is known by everyone. Nevertheless, the key point for invoking the guru's blessing is devotion inspired by disenchantment and renunciation, not as mere platitudes but from the core of your heart, from the very marrow of your bones. Chant the song melodiously with the confidence of having resolved that your own guru is none other than the Awakened One.

Guru, think of me.

Kind root guru, think of me.

Essence of the buddhas of the three times,

Source of the sublime Dharma of statements and realization,

Sovereign of the sangha, the assembly of noble ones,

Root guru think of me.

Great treasure of blessings and compassion,

Source of the two siddhis,

Enlightened activity that grants all wishes,

Root guru think of me.

Guru Boundless Light, think of me.

Regard me from the expanse of the unconstructed dharmakaya.

Lead me, wandering throughout samsara because of my evil actions,

To rebirth in your pure land of Great Bliss.

Guru mighty Avalokiteshvara, think of me.

Regard me from the expanse of luminous sambhogakaya.

Completely pacify the suffering of the six classes of beings

And churn the three realms of samsara from their depths.

Guru Padmasambhava, think of me.

Regard me from Chamara, the realm of Lotus Light.

As I am without refuge in this dark age,

Protect your helpless disciple with your swift compassion.

Guru Yeshe Tsogyal, think of me.

Regard me from the celestial city of great bliss.

Though I have done much evil,

Free me from the ocean of existence into the great city of liberation.

Lineage gurus of the Kama and Terma, think of me.

Regard me from the expanse of the unified wakefulness,

In my mind, a cave dark with confusion,

Make the sun of realization dawn.

Omniscient Drimey Ozer, think of me.

Regard me from the expanse of the five lights of spontaneous presence.

Having perfected the great strength of realizing primordial purity

Help me reach culmination in the four visions.

Peerless Lord Atisha, father and sons, think of me.
Regard me from Tushita while surrounded by hundreds of deities.
Cause bodhicitta, emptiness suffused with compassion,
To arise within my mind.

Supreme siddhas, Marpa, Milarepa and Gampopa, think of me.
Regard me from the basic space of indestructible great bliss.
Help me to attain the supreme siddhi of Mahamudra, empty bliss,
And awaken dharmakaya in the depths of my heart.

Mighty lord of this world, Karmapa, think of me.
Regard me, from the basic space, taming beings to the reaches of space.
Help me realize that all phenomena are false, mere illusions.
Cause experiences to arise as the three kayas.

Masters of the four great and eight lesser Kagyu lineages, think of me.
Regard me from the buddhafield of pure personal experience.
Having dissolved the confusion of the four states,
Lead me to the end of experience and realization.

Five Sakya forefathers, think of me.
Regard me from the expanse of samsara and nirvana indivisible.
Combining the pure view, meditation and conduct,
Lead me along the supreme path of secrets.

Unequaled masters of the Shangpa Kagyu, think of me.
Regard me from the buddha realm of total purity.
By properly practicing means and liberation,
Enable me to discover the unity beyond learning.

Mahasiddha Tangtong Gyalpo, think of me.
Regard me from the expanse of effortless compassion.
By practicing the discipline of realizing the absence of concrete reality,
Enable me to master prana and mind.

Only father, Dampa Sangye, think of me.
Regard me from the basic space which accomplishes the supreme activity.
With the lineage blessings entering my heart,
Cause auspicious connections to arise in all directions.

Only mother, Machik Labdron, think of me.
Regard me from the expanse of prajnaparamita.
Cutting through the subtle pretense of clinging to a self,
May I see the truth of the simplicity beyond self.

Omniscient Dolpo Sangye, think of me.
Regard me from the basic space endowed with the supreme of all aspects.
Having stilled the breath of transference within the central channel,
May I attain the vajra body beyond transference.

Jetsun Taranatha, think of me.
Regard me from the basic space of the three companions.
Having traveled the secret vajra path unimpeded,
May I accomplish the celestial rainbow body.

Terchen Chokgyur Lingpa, think of me.
Regard me from the all-pervasive realm of dharmakaya.
Having let dualistic thought dissolve into the state of non-arising,
May I re-assume the seat of natural awareness.

Orgyen Dechen Lingpa, think of me.
Regard me from the self-luminous realm of sambhogakaya.
Enable me to realize, beyond abandonment and attainment,
The great spontaneous presence of the five kayas and wisdoms.

All-pervasive Shikpo Lingpa, think of me.
Regard me from the compassionate state of taming beings.
Discovering the jewel of mind within myself,
May the fruition be perfected within the ground.

Sempa Padma Nyugu, think of me.
Look upon me from the realm of the Magical Net.
May I be inseparable from the supreme wisdom king,
The sovereign of the four kayas.

Jamyang Khyentse Wangpo, think of me.
Regard me from the basic space of the wisdom of twofold knowledge.
Dispelling the mental darkness of unknowing,
May I spread the light of supreme knowledge.

Osel Trulpey Dorje, think of me.
Regard me from the expanse of five-colored rainbow lights.
Having purified the stains of essences, winds and perception,
May I awaken within the youthful vase body.

Pema Do-Ngak Lingpa, think of me.
Regard me from the expanse of unchanging empty bliss.
Grant me the ability to completely fulfill
All intentions of the victorious ones and their heirs.

Ngawang Yonten Gyatso, think of me.
Regard me from the expanse of the unity of basic space and wisdom.
Rending my clinging to an apparent reality,
May I bring whatever arises onto the path.

Son of the victorious one, Lodro Thaye, think of me.
Regard me from the expanse of loving-kindness and compassion.
Knowing all beings to be my kind parents,
May I acquire a pure, altruistic heart.

Pema Gargyi Wangchuk, think of me.
Regard me from the basic space of luminous great bliss.
Having liberated the five poisons into the five wisdoms,
May I destroy the duality of loss and gain.

Tennyi Yungdrung Lingpa, think of me.
Regard me from the basic space in which existence and peace are equal.
Genuine devotion having grown in my mind,
May the great realization and liberation be simultaneous.

Bokar, mighty Vajradhara, think of me.
Regard me from the supreme realm of Akanishtha.
Having realized all apparent phenomena as Mahamudra,
May I attain non-meditation, the dharmakaya. **1**

Kind root guru, think of me.
Regard me from the crown of my head, the abode of great bliss.
Having met dharmakaya, natural awareness, face to face,
May I accomplish buddhahood in a single lifetime.

Alas! Sentient beings like me, with negative karma and evil deeds,
Have wandered in samsara from beginningless time.
I continue to experience endless suffering,
But I never feel even the briefest moment of regret.
Guru think of me, regard me with compassion.
Bless me that renunciation may arise from the depths of my heart.

Though having attained the freedoms and riches I squander my life,
Always preoccupied by the pointless affairs of this world.
When applying myself to the great pursuit of liberation, I am overcome by laziness.
As I return from the island of jewels empty-handed,
Guru think of me, regard me with compassion.
Bless me that my human life may become meaningful.

Not a single life on earth escapes death,
Even now, they pass away one after the other.
Soon, I too must die. I am a fool, thinking I will remain forever.
Guru think of me, regard me with compassion.
Bless me so that with no time to waste, I will curtail my plans.

I will be separated from each of my loved ones.
All the valuables I have hoarded will be enjoyed by others.
Even this body I hold so dear will be left behind,
And, within the bardo, my consciousness will wander aimlessly throughout samsara.
Guru think of me, regard me with compassion.
Bless me that I may realize the futility of it all.

The black darkness of fear confronts me.
The fierce gale of karma pursues me.
The lord of death's hideous thugs club and beat me.
Having to endure the unbearable sufferings of negative rebirths;
Guru think of me, regard me with compassion.
Bless me that I may be liberated from the abyss of the lower realms.

Though my faults are as great as a mountain I keep them to myself.
Though others' faults are as small as a sesame seed I proclaim them far and wide.
Though I lack the least of qualities, I boast about how great I am.
I call myself a Dharma practitioner but behave to the contrary.
Guru think of me, regard me with compassion.
Bless me to pacify my selfish pride

Within, I conceal my nemesis - the demon of ego-clinging.
All my thoughts only cause disturbing emotions to increase.
All my actions result in nonvirtue.
As I have not so much as turned towards the path of liberation,
Guru think of me, regard me with compassion.
Bless me that self-grasping be severed at the root.

With a little praise or blame comes that much joy or sorrow.
With a few harsh words I let down my armor of patience.
Although I see the afflicted, I feel no compassion.
When I have the chance to be generous, I am bound by the knot of greed.
Guru think of me, regard me with compassion.
Bless me to mingle my mind with the Dharma.

Though insubstantial, I ascribe substance to samsara.
For the sake of food and clothing I abandon what has lasting value.
Although I have all that is needed, I crave for more and more.
I deceive myself with unreal, illusory phenomena.
Guru think of me, regard me with compassion.
Bless me to abandon any interest in such a life as this.

Unable to bear the slightest physical or mental pain,
With jaded heart, I don't hesitate to take inferior rebirths.
Even though I directly perceive that cause and effect are unfailing,
Instead of doing what is right, I only perpetuate harm.
Guru think of me, regard me with compassion.
Bless me that I gain conviction in the law of karma.

I hate my enemies and cling to my friends.
Groping in dark delusion as to what to accept and reject,
When practicing the Dharma, I fall prey to dullness and sleep.
When involved in non-Dharma, my senses are clear and sharp.
Guru think of me, regard me with compassion.
Bless me that I destroy my enemy - disturbing emotions.

On the surface, I appear to be a pure practitioner;
While inwardly my mind isn't mingled with the Dharma.
Like a viper I hide my disturbing emotions within,
But faced with trouble, my faults are exposed.
Guru think of me, regard me with compassion.
Bless me that I may tame my own mind.

Failing to notice my own shortcomings,
Pretending to be spiritual, I am anything but.
Naturally skilled in negative emotions and karma,
Again and again good intentions arise, again and again they come to naught.
Guru think of me, regard me with compassion.
Bless me that I might see my own faults.

As each day passes, death approaches ever nearer.
As each day passes, my heart becomes ever more callused.
While following a teacher my devotion gradually fades,
And my love and pure perception towards my Dharma friends diminish.
Guru think of me, regard me with compassion.
Bless me to tame my savage mind.

I take refuge, engender bodhicitta, and supplicate,
But devotion and compassion are not felt deep within my heart
These Dharma activities are mere lip service.
I only go through the motions and am left untouched.
Guru think of me, regard me with compassion.
Bless me that whatever I do may lead to Dharma.

All suffering arises from wanting my own happiness.
Although it is said that buddhahood is accomplished by wanting to help others,
Though I engender bodhicitta, secretly my aims are selfish.
On top of not benefiting others, I harm them.
Guru think of me, regard me with compassion.
Bless me that I am able to put myself in others' place.

Although my guru is the Buddha actually manifest, I think of him as simply human.
I forget his kindness in imparting the profound instructions.
If he doesn't give me what I want, I lose faith.
I obscure myself by seeing his behavior through doubts and disdain.
Guru think of me, regard me with compassion.
Bless me that my devotion may not fade but grow.

Although my mind is the Buddha, I don't recognize it.
Although my thinking is dharmakaya, I don't realize it.
Although nonfabrication is the innate, I fail to sustain it.
Although naturalness is the basic state, I am not convinced.
Guru think of me, regard me with compassion.
Bless me that natural awareness is liberated into itself.

Although death is sure to come, I am unable to take it to heart.
Although applying the genuine Dharma is sure to help, I am unable to practice it.
Although the law of karma is certainly true, I don't discriminate correctly.
Although mindfulness is surely needed, I don't apply it and am carried away by distraction.
Guru think of me, regard me with compassion.
Bless me that I maintain undistracted mindfulness.

Through previous bad karma I was born at the end of this dark age.
All I have done only results in suffering.
The bad influence of others has cast its shadow upon me.
My practice of virtue is overcome by the distractions of meaningless talk.
Guru think of me, regard me with compassion.
Bless me to be able to persevere in Dharma practice.

At first, I thought of nothing but the Dharma.
But in the end, the results of my actions only cause further samsara and the lower realms.
The harvest of liberation is ravaged by the frost of nonvirtue.
Like a savage, I destroy what is of lasting value.
Guru think of me, regard me with compassion.
Bless me that I may perfect the sublime Dharma.

Bless me that disenchantment is felt from the bottom of my heart.
Bless me that without wasting time I curtail my plans.
Bless me that I take death to heart.
Bless me that I feel conviction in the law of karma.

Bless me that the path is free of obstacles.
Bless me that I am able to practice diligently.
Bless me that difficulties are utilized as the path.
Bless me that I may be steadfast in using the remedies.

Bless me that I feel genuine devotion.
Bless me that I may come face to face with the natural state.
Bless me that natural awareness is awakened within my heart.
Bless me that confused experience is severed at the root.
Bless me that I may accomplish buddhahood in a single lifetime.

Precious guru I supplicate you,
Kind Dharma lord, I cry out with longing,
Unfortunate though I am, my one hope is you.
Bless me that we mingle our minds indivisibly.

Although several devoted practitioners have encouraged me to write something like this for a long time, I neglected to do so. Recently, at the request of both Samdrup Dronma, a noble female practitioner, and Deva Rakshita, this was written by Lodro Thaye, someone who merely maintains the image of a dark age lama, at the great practice center of Dzongsho Desbek Dupa. May virtuous goodness increase!

*Rangjung Yeshe Translations and Publications, 1998
Kathmandu, Nepal, Third edition 2001*

1 This verse was composed by H.E. Gyaltsab Rinpoche for insertion during the rituals following Kyabje Bokar Rinpoche's parinirvana.

King of Aspiration Prayers
The Aspiration for Noble Excellent Conduct
by Samantabhadra

In the language of India: Arya Bhadra Charya Pranidhana Raja.

In the language of Tibet [translated into English]

I pay homage to the noble Manjushri.

To those, in the worlds of the ten directions, however many there are,
All the lions among humans who appear during the three times—

To all of them without exception

I pay homage with respectful body, speech, and mind.

The force of my Aspiration Prayer for Excellent Conduct,

Brings all the victorious ones directly to mind;

Bowing down with bodies as numerous as atoms in the realms,

I prostrate to all the victorious ones.

In a single atom there are buddhas as numerous as atoms,

Each residing in the midst of their sons and daughters;

Like that, I imagine that the whole dharmadhatu

Is completely filled with victorious ones.

To those with oceans of inexhaustible praise-worthy qualities—

With sounds containing oceans of tones of melodic speech,

I express the qualities of all the victorious ones,

I praise all the sugatas.

With the finest flowers, the finest garlands,

Music, ointments, supreme parasols,

Supreme lamps, and the finest incense

I make offerings to the victorious ones.

With the finest cloths, supreme scents,

And fine powders equal to Mount Meru,

All displayed in supreme and magnificent ways,

I make offerings to those victorious ones.

With vast unsurpassable offerings

I venerate all the victorious ones.

Through the power of faith in excellent conduct

I prostrate and offer to the victorious ones.

Whatever negative actions I have performed

With body, speech, and also mind

Overpowered by desire, aggression, and stupidity

I confess each and every one of them.

I rejoice in everyone's merit—
The victorious ones of the ten directions, the bodhisattvas,
The pratyekabuddhas, those in training,
Those beyond training, and all beings.

I request the protectors,
The lamps of the worlds of the ten directions,
Who, passing through the stages of awakening, attained buddhahood beyond attachment,
To turn the unsurpassable dharma wheel.

I supplicate with my palms joined together
Those who intend to demonstrate nirvana
To remain for kalpas as numerous as atoms in the realms
For the welfare and happiness of all beings.

I dedicate whatever slight virtue is accumulated through
Prostrating, offering, confessing,
Rejoicing, requesting, and supplicating
To enlightenment.

I make offerings to all the past buddhas
And those residing in the worlds of the ten directions.
May those who have not appeared
Quickly fulfill their intentions, and passing through the stages of awakening, appear as buddhas.

May the realms of the ten directions, however many,
Be completely pure and vast;
May they be filled with buddhas and bodhisattvas
Who have gone to sit before the powerful bodhi tree.

May all beings throughout the ten directions, however many they may be,
Always have happiness, free from illness;
May all beings be in harmony with the aims of the dharma
And achieve what they hope for.

May I perform the conduct of awakening
And remember my lives during all states.
In all my successive lives, from birth to death,
May I always be a renunciate.

Following the victorious ones, may I train,
Bringing excellent conduct to perfection,
And engage in pure, stainless moral conduct,
Which never lapses and is free from faults.

In the languages of gods, the languages of nagas and yakshas,
In the languages of kumbhandas and humans—
In however many languages of beings there may be,
May I teach the dharma.

With gentleness may I exert myself in the paramitas.
May I never forget bodhicitta.
May all wrongdoing and whatever obscures
Be thoroughly purified.

May I be liberated from karma, kleshas, and the work of maras,
And act for all beings in the world
Like a lotus to which water does not cling,
Like the sun and moon unhindered in space.

Throughout the directions and reaches of the realms
May the suffering of the lower states be pacified.
May all beings be placed in happiness;
May all beings be benefited.

May I bring awakened conduct to perfection,
Engage in conduct that harmonizes with beings,
Teach excellent conduct,
And perform these throughout all future kalpas.

May I continuously be with those
Whose actions accord with my own.
May our conduct and aspirations
Of body, speech, and mind be the same.

May I always meet with
Friends who wish to benefit me,
Those who teach excellent conduct,
And may I never displease them.

May I always directly see the victorious ones,
The protectors, surrounded by bodhisattvas;
In future kalpas without tiring,
May I make vast offerings to them.

May I retain the genuine dharma of the victorious ones,
And cause the appearance of awakened conduct;
Training in excellent conduct,
May I act in this way throughout future kalpas.

When circling in all my existences
May I develop inexhaustible merit and wisdom,
And become an inexhaustible treasury of
Methods, knowledge, samadhi, liberation, and virtues.

In a single atom there are realms as numerous as all atoms;
In those realms reside infinite buddhas
In the midst of bodhisattvas—
Beholding them, may I perform awakened conduct.

Like that, in all directions
On the breadth of just a hair
There are oceans of buddhas, as many as in the three times, and oceans of realms—
May I act and be engaged with them for oceans of kalpas.

A single instance of a buddha's speech is a voice endowed with oceans of qualities,
It has the pure qualities of the melodic speech of the victorious ones,
And is the melodic speech that accords with the inclinations of all beings—
May I always be engaged with the buddhas' speech.

May I be engaged through the power of my mind
In the inexhaustible melodic speech
Of the victorious ones appearing in the three times
Who turn the dharma like a wheel.

As all future kalpas are penetrated
May I also penetrate them instantly;
May I be engaged in and penetrate, in each part of an instant,
As many kalpas as are in the three times.

May I see instantly
Those lions among humans appearing in the three times.
May I always be engaged in their sphere of experience
Through the power of illusion-like liberation.

May I produce in a single atom
All the arrays of realms there are in the three times;
May I be engaged with the arrays of the buddha realms
In all directions always.

Those lamps of the worlds who have not yet appeared
Will gradually awaken, turn the dharma wheel,
And demonstrate nirvana, the final peace—
May I go into the presence of those protectors.

Through the power of swift miracles,
The power of the yana, the door,
The power of conduct endowed with qualities,
The power of all-pervasive love,
The power of virtuous merit,
The power of wisdom free from attachments,
And the powers of knowledge, methods, and Samadhi
May I perfectly accomplish the power of awakening.

May I purify the power of karma,
Conquer the power of kleshas,
Render the power of maras powerless,
And perfect the power of excellent conduct.

May I purify oceans of realms,
Liberate oceans of beings,
Behold oceans of dharma,
Realize oceans of wisdom,
Purify oceans of conduct,
Perfect oceans of aspiration prayers,
Offer to oceans of buddhas,
And act without weariness throughout oceans of kalpas.

All the victorious ones who appear in the three times
Awaken into enlightenment through the excellent conduct
Of various aspiration prayers for awakened conduct—
May I perfect all of these.

The eldest son of the victorious ones
Is called Samantabhadra by name.
I dedicate all this virtue
That I may act with skill similar to his.

May I also be equal to him
In his skill in excellent dedications
For pure body, speech and mind,
Pure conduct and pure realms.

May I act according to the aspiration prayers of Manjushri
In order to perform excellent virtue.
Not tiring throughout future kalpas,
May I perfect these activities.

May my conduct be without measure,
May my qualities also be measureless.
Remaining within conduct without measure,
May I send out emanations.

Sentient beings extend
As far as the limits of space;
May my aspiration prayers extend
As far as the limits of their karma and kleshas.

Though someone adorns with precious jewels
The infinite realms of the ten directions, and offers these to the buddhas,
Or offers the supreme happiness of gods and men
For kalpas as numerous as atoms in the realms,
The genuine merit of someone who
Hears this king of dedications,
Who is inspired towards supreme awakening,
And gives rise to faith in it is more supreme.

Whoever makes this *Aspiration Prayer for Excellent Conduct*
Will be free from the lower realms,
And free from negative friends;
They will see Amitabha soon,
Acquire all benefits and be sustained in happiness—
With all of this their life will go well.
Before long they will become
Just like Samantabhadra.

Whatever has been done through the power of not knowing,
All evil, even the five acts of immediate consequence,
Will be quickly purified
By those who recite this *Excellent Conduct*.

They will possess wisdom, beauty and the signs,
Be of good family with fine complexion.
They will not be overpowered by maras or tirthikas;
The three worlds will make offerings to them.

They will soon go before the bodhi tree,
And having gone there, they will sit to benefit beings,
Awaken into enlightenment, turn the dharma wheel,
And subdue all maras and their hordes.

The full ripening for those who are involved with, teach or recite
This *Aspiration Prayer for Excellent Conduct*
Is known only by the buddhas;
Without any doubt, it is supreme enlightenment.

I dedicate all this virtue,
Following and emulating
The warrior Manjushri who is omniscient,
As is Samantabhadra.

With dedications, praised as supreme
By the victorious ones who appear in the three times,
I dedicate all my roots of virtue
Towards excellent conduct.

When the time of death comes for me
May all my obscurations vanish;
Seeing Amitabha directly
May I go to his realm of Sukhavati.

Having gone there, may I actualize
All these aspiration prayers,
Fulfill them completely,
And benefit beings as long as worlds exist.

May I be born within a beautiful lotus
In that excellent and joyous realm of the victorious one;
And from the victorious one Amitabha directly
May I receive a prophecy.

Having received his prophecy there,
May I benefit all beings in the ten directions
Though the power of my mind
With many billions of emanations.

Through whatever slight virtue I have accumulated
By making this *Aspiration Prayer for Excellent Conduct*,
May the virtue of the aspiration prayers for all beings
Be accomplished instantly.

By the infinite and genuine merit,
Attained through dedicating *The Aspiration Prayer for Excellent Conduct*,
May all beings drowning in the rivers of sufferings
Reach the place of Amitabha.

May this *King of Aspiration Prayers*
Bring about the supreme aim and benefit for all infinite beings;
Completing this scripture adorned by Samantabhadra,
May the lower realms be empty.

*This completes The King of Aspiration Prayers,
The Aspiration for Excellent Conduct.*

*Translated [from Sanskrit], edited, and finalized by the Indian scholars Dżina Mitra and Surendra Bodbi with the
lotsawa and great editor, Bande Yeshe De and others.*

Translated into English under the guidance of Khenpo Tsultrim Gyatso by Elizabeth Callaban. August 1994

*The Queen of Spring's Song to Ease Troubled Minds:
Advice for Us All*

by Kyabje Bokar Rinpoche

Namo Guru Ve

All noble buddhas of the three times'
Wisdom, love and creative power
Converge in you, paragon of all families' enlightenment, beings' lord protector,
My supreme guide, lord of the Teachings,
Illustrious mighty one among victors, Karmapa,
Ultimately inseparable from my kind root master, to whom I bow.

At all times—in this life and the next—watch over me with your compassion: I
have no one else to turn to!

My previous acts and merit have not been weak:
My life is full and free, my spiritual guide is qualified, And I
received Lord Shakyamuni's essential doctrine.
In this present moment, the best of all worlds,
I don't cultivate the experience of genuine Teachings
But throw this human life away in fleeting distractions.
The deeds I've done form a wide canopy of unvirtuous acts—
When I die, I'll be wracked with regrets.
Thinking of this, I'm utterly discouraged with myself.

People of this degenerate time are busy and preoccupied;
They are unreliable and very unstable.
Ignorant of the consequences of their acts, they live unaware
Of vows, tantric commitments, modesty or shame—
They lead themselves and others to eternal calamity.
The Jewels are an unfailing refuge;
Apart from them, I've not found a reliable companion—
I've lost hope in everyone.

We pride ourselves on shouldering the burden
Of the doctrines of scripture, realization, teaching and meditation practice—
Excellent education, spiritual activity, monastic lifestyle,
And flourishing projects for others' good—
Yet the impurities of our wish for fame and fortune, and the eight worldly concerns, taint it all.
How could this be correct Buddhist practice?

To our conceit toward what we've requested and received of the Teachings
We add complaints when putting them in to practice.
I wonder if our good-looking guise of spiritual acts
Will ever result in what we wish to attain for eternity?

Now we should be more than a little kind to ourselves
And consider the lives of our lord Kagyu ancestors.
If we don't sincerely nurture the Teachings in our hearts,
The teachings we repeat with our mouths—
Turning from attachment, the mind of awakening, and the phases of creation and completion,
As lovely as rainbows—can enthrall our audience,
But when misfortunes occur,
We find we are but ordinary persons.
Thinking of this, I'm sincerely ashamed.

To wish to liberate others without freeing
our own mind by cultivating the ultimate -
what folly!

Granting empowerments and teaching with arrogant self-assurance
Smothers others and ourselves with burdensome faults and violations of tantric commitments.
To live alone and uninvolved entails few faults:
I should ponder that well, fool that I am!

I have not the fortune to replicate the lives of my Kagyu forefathers,
Who wandered in secluded mountain retreats,
Devoting themselves to single-minded meditation.
Yet my lord spiritual master, all buddhas incarnate,
Has lovingly granted me his essential oral instructions:
May I not waste them
But devote myself to diligent practice!

May our feet stand firmly in clear-sighted turning from attachment
In sincere, intense application
To the four common preliminary practices.
May our minds turn to the sacred Teachings.

May we use the four special preliminary practices
To complete the two accumulations and cleanse the two obscurations.
Especially, may the profound path of devotion
Bless us that the Teachings become our spiritual path.

The highest Vajra Way's profound instructions
In the two phases, and in the paths of means and liberation,
Cleanse attachment to delusions ordinary appearances.
In this lifetime, may we attain the state of integral purity, enlightenment's four bodies.

Sing with devotion, never separate from your father spiritual master,
The body of ultimate enlightenment, Vajra Bearer;
Your fervent songs draw his mind's vajra wisdom—
The blessed ultimate lineage's realization moves to you.

In the continuity of the spiritual master's mind and your own as one,
Look back, look at this very mind.
Mind is not existent, it is emptiness—
Its form, color, and substance do not exist,
Yet it is not nonexistent: anything at all can arise within it.
Its luminosity forms the basis of existence and transcendence.
Its non-composite nature transcends the intellect.
No words or terms can express it.
In the domain of individual, intrinsic awareness,
This naked, ordinary knowing
Is the entire Canon's discourses' and tantras' meaning,
The victors of the three times' essential realization,
Called "Great Seal of the body of ultimate enlightenment."

Words can only indicate this view;
Its meaning, the abiding nature, is experienced by means of meditation.
Based on that experience, we gain realization.
Realization leads in this lifetime to manifest enlightenment.

For this, we need an authentic introduction to our innate essence.
Don't consider that we must rid ourselves of thoughts;
Don't deliberately create a non-discursive state.
Settle in continual evenness
In this relaxed, ordinary knowing—
Without distraction, without meditation, without action.

Single-minded clarity without thoughts
Forms the basis of tranquility meditation.
Tighten the focus when dull; loosen it when agitated.

In insight, gazing at the mind's abiding nature
Destroys its seemingly identifiable characteristics.
Come to an inner conclusion concerning its real nature.
The inseparable union of tranquility and insight is Great Seal.

How precious it is to gain stability in this
By means of a lineage-bearing master's pith instructions
And our own meditative experience!

The peerless king of skillful means
Is devotion's supplications to the spiritual master,
Accompanied by thoughts of impermanence, disillusionment, and compassion.
Never apart from this union of skillful means and transcendent knowledge—
Vital, supreme instruction for dispelling hindrances and enriching experience—
May they dissipate delusion on the path.

May we traverse at once the inner paths and stages,
Along the twelve levels of contemplative practice, three on each of four,
Until reaching nonmeditation, the great body of ultimate enlightenment.
May the immense creative power of experience and realization reach culmination.
May appearances of delusion arise as great wisdom.
May the formulations of existence and transcendence be purified in the basic nature.
May the characteristics of affirmation and denial be freed in their own ground.
May desire in the view, meditation, and conduct be exhausted.
May the luminosity of the basis and the path, mother and child, merge.

In this lifetime, may we fully achieve the two goals, for others and ourselves—
The epitome of enlightenment's four bodies and five wisdoms,
Powerful Vajra Bearer.

May I now accomplish what I have always wished for:
To reach the capital city of my Kagyu ancestors!

In Darjeeling district's Mirik retreat center, Garden of Joyous Union (Zungjuk Gatsal Ling), a sublime sacred place blessed by Lord Metripa, the lamas of the three-year, three-fortnight retreat, led by Adzin Choktrul Rinpoche, who has awakened to his holy heritage; and others, including Ladakh Lama Tashi Dondrub, Nyishang Lama Tashi Wangdu, Gangkar Lama Purbu Tashi and Lama Passang Dorje, made offerings to repeatedly encourage me: "You must write the vital points of experiential cultivation in the form of a song."

It is impossible for a song giving profound advice to others to emerge from someone like me, who is nothing more than an ordinary, self-centered individual. Yet, so as not to deny the intentions of those who made the request and despite my not having cultivated this experience, I kept in my mind only the unfailing blessings of the Kagyu masters endowed with the tantras and wrote this on October 1, 2002, in the retreat center. I, Karma Ngedon Chokyi Lodro, who bears the title of Bokar Tulku, pray that this will prove helpful to those who rely on me.

Sarva Mangalam

From "Timeless Rapture: Inspired Verse of the Shangpa Masters" translated by Ngawang Zangpo, Snow Lion Publications, Ithaca, NY. Copyright 2003 Tsadra Foundation.

*Wide Wings that Lift Us to Devotion:
A Supplication (English)*

*A Vajra Song
by Kyabje Bokar Rinpoche*

Spiritual master, think of me! Think of me!
Source of blessings, root spiritual master think of me, think of me!

Spiritual master, think of me! Think of me!
Epitome of all accomplishment, root spiritual master, think of me!

Spiritual master, think of me! Think of me!
Agent of all enlightened activity, root spiritual master, think of me!

Spiritual master, think of me! Think of me!
All refuges in one, root spiritual master, think of me!

Turn all beings' minds, with mine, toward the Teachings.
Bless me that all stages of the faultless path—
Renunciation, the mind of awakening, and the correct view—
Genuinely arise in my being.

May I dwell untouched by the faults of pride and wrong views
Toward the Teachings and the teacher of freedom's sublime path.
May steadfast faith, devotion and pure vision
Lead me to fully achieve the two goals for others and myself.

The human tantric master introduces my intrinsic essence.
The master in the Joyful Buddha's Canon instills certainty.
The symbolic master in appearances enriches experience.
The ultimate master, the nature of reality, sparks realization of the abiding nature.

Finally within the state of the master inseparable from my own mind,
All phenomena of existence and transcendence dissolve into the nature of reality's expanse;
The one who affirmed, denied, and clung to things as real vanishes into the absolute expanse—
May I then fully realize the effortless body of ultimate enlightenment.

In all my lifetimes, may I never be separate from the true spiritual master.
May I enjoy the Teachings' glorious wealth,
Completely achieve the paths and stages' noble qualities,
And swiftly reach the state of Buddha Vajra Bearer.

In 1995 in response to requests from two translators, Lama Tchenky and Lama Namgyal, on behalf of my foreign disciples, I, Karma Ngedon Chokyi Lodro, who holds the title of Bokar Tulku, wrote this at my home in Mirik Monastery. May it prove meaningful.

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*Wide Wings that Lift Us to Devotion:
A Supplication (Tibetan)*

*A Vajra Song
by Kyabje Bokar Rinpoche*

LAMA KHYEN NO LAMA KHYEN NO
JIN LAB JUNG NE TSA WAI LAMA KHYEN NO

LAMA KHYEN NO LAMA KHYEN NO
NGO DRUB KUN DAK TSA WAI LAMA KHYEN NO

LAMA KHYEN NO LAMA KHYEN NO
THRIN LE KUN DRUP TSA WAI LAMA KHYEN NO

LAMA KHYEN NO LAMA KHYEN NO
KYAB NE KUN DU TSA WAI LAMA KHYEN NO

DAK SOK DRO WAI LO NA CHO LA GYUR
NGE JUNG JANG CHUB SEM DANG YANG DAK TA
MA NOR LAM GYI RIM PAI CHO NAM KUN
JI ZHIN GYU LA KYE WAR JIN GYI LOB

THAR PAI LAM CHOK CHO DANG LAMA LA
NGA GYAL LOK TOK KYON GYI MA GO PAR
DE MO DAK NANG GYUR WA ME PA YI
RANG ZHEN DON NYI THA RU CHIN PAR SHOK

GANG ZAK GYU PAI LA ME RANG NGO TRE
DE SHEK KA YI LA ME NGE SHE KYE
NANG WA DA YI LA ME NYAM NYONG PEL
DON DAM CHO NI LA ME NE LUK TOK

THAR THUK LA MA RANG SEM YER ME NGANG
KHOR DE CHO KUN CHO NYID LONG DU THIM
GAG DRUB TSHEN DZIN KHEN PO YING SU YAL
JAR ME CHO KU GONG PA NGON GYUR SHOK

KYE WA KUN TU YANG DAK LA MA DANG
DRAL ME CHO KYI PAL LA LONG CHO CHING
SA DANG LAM GYI YON TEN RAB DZOK NE
DOR JE CHANG GI GO PHANG NYUR THOB SHOK

A Melody to Invoke the Lama's Compassion

Lama, Lord of the Dharma, your exalted *intellect* fully developed,
You skillfully reveal the provisional and *definitive meaning*
To those who wander in samsara in need of guidance.
Revered and noble lama, to you I supplicate.¹

Respecting even the subtlest points of the precious training of ethical conduct—
The foundation of all excellent qualities—
Exemplar among those who don the triumphal saffron robes,
Venerable elder, holder of the vinaya, to you I supplicate.

Loving kindness, compassion, and the two bodhicittas
arose, remained steadfast, and ever increased in your being.
By means of the six paramitas and the four ways of gathering
You skillfully led beings through the stages of enlightenment.
Supreme regent of the Buddha, to you I supplicate.

The phases of creation, mantra, and completion perfected,
You continually experienced all appearance, sound, and thought
As deity, mantra, and wisdom.
Great lord of yogins, to you I supplicate.

You who are the very expression of coemergent wisdom,
By merely directing your ineffable enlightened intent,
Wisdom beyond concept awakens in the mindstreams of others.
Bokar Vajradhara, to you I supplicate.

Life after life may I never be separated from the genuine lama
And so enjoy the splendor of the Dharma.
Perfecting fully the qualities of the stages and the paths,
May I quickly attain the state of Vajradhara!

This prayer is a condensation of the fifty verse biographical supplication to Kyabje Bokar Rinpoche composed by Khenpo Lodro Donyo Rinpoche. It highlights Rinpoche's pure relationship to the three vows: those of individual liberation or monastic ordination; the bodhisattva vow; and tantric commitments. This supplication serves as a means for students of Rinpoche to engender devotion and beckon the blessings and compassion of the peerless lama, Kyabje Dorje Chang Bokar Rinpoche.

¹ Kyabje Bokar Rinpoche's ordination name, Ngedon Chokyi Lodro, is woven into this verse. *Ngedon* is "definitive meaning." *Chokyi* means "of the Dharma." And *Lodro* can be translated as "intellect." For the sake of fluid translation, the order in which they appear in the English verse is altered.

A Song of Meaningful Connections

At your feet oh Marpa from Lhodrak I bow down
Grant your blessing that this beggar will stay in natural retreats
That you stalwart benefactors are so fondly gathered here
Makes the right connection for fulfilling the two concerns
When this body hard to get that so easily decays
Gets the nourishment it needs it will flourish and be full of health
When the pollen from the flowers growing in the solid ground
And the honeydew of raindrops falling from the deep blue sky
Come together this connection is of benefit to beings
But what gives this link its meaning is when dharma is included too
When a body that's illusion by its parents nursed to life
And the guiding instructions from a lama who's reliable
Come together this connection brings the practice of dharma to life
But what gives this link its meaning is when persevering heart bone beats
When a cave in the rock in a valley with no human being
And someone really practicing without hypocrisy
Come together this connection can fulfill your every need
But what gives this link its meaning is what's known as the emptiness
When a Milarepa's practice of endurance in meditation
And those from the three realms who have the quality of faith
Come together this connection brings about the good of beings
But what gives this link its meaning is compassion in a noble heart
When a skillful meditator meditating in the wilderness
And a skillful benefactor providing the wherewithal
Come together this connection leads to both gaining buddhahood
But what gives this link its meaning is to dedicate the merit
When an excellent lama endowed with compassionate heart
And an excellent student with endurance in meditation
Come together this connection makes the teaching accessible
But what gives this link its meaning is the samaya it brings about
When the gift of abhisheka with its blessing that works so fast
And the fervent trusting prayer where you're praying it will come to
you Come together this connection gets your prayer well-answered
soon But to give this link its meaning a little bit of luck might help
Oh master Vajradhara, the essence of Akshobhya
You know my joys and sorrows, and what this beggar's going through

By Milarepa, Translated by the Marpa Translation Committee

Dedications from A Guide to the Bodhisattva's Way of Life
Excerpts from chapter 10

May all beings everywhere
Plagued by sufferings of body and mind
Obtain an ocean of happiness and joy
By virtue of my merits.

May those feeble with cold find warmth,
And may those oppressed with heat be cooled
By the boundless waters that pour forth
From the great clouds of the Bodhisattvas' merits.

May the regions of hell become places of joy
With vast and fragrant lotus pools
Beautified with the exquisite calls
Of wild ducks, geese and swans.

May the forest of razor-sharp leaves
Become a beautiful pleasure grove,
And may the trees of knives and swords
Grow into wish-fulfilling trees.

May the rains of lava, blazing stones and weapons
From now on become a rain of flowers,
And may all battling with weapons
From now on be a playful exchange of flowers.

May the blind see forms,
May the deaf hear sounds
And just as it was with Mayadevi,
May pregnant women give birth without any pain.

May the naked find clothing,
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find new hope,
Constant happiness and prosperity.

May all who are sick and ill
Quickly be freed from their illness,
And may every disease in the world
Never occur again.

May the frightened cease to be afraid
And those bound be freed;
May the powerless find power,
And may people think of benefitting one another.

May all travelers find happiness
Everywhere they go,
And without any effort may they accomplish
Whatever they set out to do.

May those who sail in ships and boats
Obtain whatever they wish for,
And having safely returned to the shore
May they joyfully reunite with their relatives.

May troubled wanderers who have lost their way
Meet with fellow travelers,
And without any fear of thieves and tigers
May their going be easy without any fatigue.

May those who find themselves in trackless, fearful wildernesses,
The children, the aged, the unprotected,
Those stupefied and the insane,
Be guarded by beneficent celestials.

May beings be freed from all states of no leisure
And be endowed with faith, wisdom and kindness;
With food obtained in a proper manner and excellent conduct,
May they be mindful throughout their lives.

May all beings be without want for wealth
Just like the treasury of space,
And without it being the source of dispute or harm
May they always enjoy it as they wish.

May those who have little splendor
Come to be endowed with majesty;
And may those whose bodies are worn with toil
Find magnificent and noble forms.

By the merits I have accumulated
May every single being
Abandon all forms of evil
And be perpetually engaged in virtue.

May no living creature ever suffer,
Commit evil or ever fall ill.
May no one be afraid or belittled,
Or their minds ever be depressed.

In all temples and monasteries
May reading and recitation flourish and remain;
May the Sangha always be in harmony
And may their purposes be accomplished.

May those desiring to practice
Find quiet and solitary places,
And through having abandoned all wandering thoughts
May they meditate with flexible minds.

May the teachings, which are the sole medicine for suffering
And the origin of every joy,
Be materially supported and honored
And abide for a very long time.

May all the pains of living creatures
Ripen solely upon myself,
And through the might of the Bodhisattva Sangha
May all beings experience happiness.

For as long as space endures
And for as long as living beings remain,
Until then may I too abide
To dispel the misery of the world.

From Shantideva's *Guide to the Bodhisattva's Way of Life*, translated by Stephen Batchelor. Verses arranged by George Draffan.

Concluding Prayers

May all beings possess happiness!
May all the lower states of existence be forever emptied!
May the prayers of all the bodhisattvas abiding on the various stages be accomplished!

For as long as space endures
And for as long as living beings remain
So then may I too abide
To dispel the misery of the world.

Shantideva

The Four Immeasurables

May all beings have happiness and the causes of happiness!
May they be free of suffering and the causes of suffering!
May they never be apart from the sacred happiness which is free of suffering!
May they dwell in the great equanimity, impartial, free of attachment and aversion.

Good Fortune

Through the power of the truth of aspirations made with a totally pure mind,
Through the inevitability of dependence and conditions totally formed,
And through the force of what is, profound and totally true,
May the brilliance of good fortune blaze forever.

Excerpt from The Verses Of The Eight Noble Auspicious Ones

OM. Homage to the Buddha, the Dharma and the Noble Sangha--
All that dwell in the auspicious realms of the ten directions, Where
all appearance and existence is completely pure.
Their nature is spontaneously perfect. May all be auspicious for us!

With all obstacles and harmful influences pacified,
May the work we are now about to begin
Meet with ever growing fulfillment and success,
And bring good fortune, prosperity happiness, and peace!

Vajra Vidya

Dedications

1

By this merit may I attain omniscience.
May the enemy wrong action be overcome.
From this ocean of existence—
The stormy waves of birth, old age sickness and death—
May all beings be freed.

2

Not seizing as mine all virtues amassed,
I dedicate them to the unsurpassed totality of what is,
On behalf of all beings, none excepted.

3

By this virtue may I quickly realize Mahamudra
and establish all beings without exception in this state.

By the blessing of the three kayas of the Buddhas being pleased,
The blessing of the unchanging truth of the dharmata,
And the blessing of the unwavering wishes of the Sangha,
May this dedication prayer be fulfilled.

