

Refuge and Bodhichitta

༄༅། །སངས་རྒྱལ་ཚེས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ། །

sang gye chö dang tsok kyi chok nam la

Until enlightenment, I go for refuge in the

བདག་གིས་སྤྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས། །

dak gi jin sok gyi pe sö nam kyi

By the merit of generosity and other virtues,

བྱང་ཚུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆོ། །

jang chup bar du dak gi kyap su chi

Buddha, the Dharma, and the supreme Sangha.

འགྲོ་ལ་པན་ཕྱིར་སངས་རྒྱལ་འགྲུབ་པར་ཤོག །

dro la pen chir sang gye drup par shok

May I attain buddhahood for the benefit of beings.

The Four Immeasurables

སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྐྱེན་དང་ལྷན་པར་གྱུར་ཅིག །

sem chen tam che de wa dang de we gyu dang den par gyur chik

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

སྤྱག་བསྐྱེད་དང་སྤྱག་བསྐྱེད་གྱི་རྐྱེན་དང་བྲལ་བར་གྱུར་ཅིག །

duk ngal dang duk ngal gyi gyu dang dral war gyur chik

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

སྤྱག་བསྐྱེད་མེད་པའི་བདེ་བ་དམ་པ་དང་མི་འབྲལ་བར་གྱུར་ཅིག །

duk ngal me pe de wa dam pa dang mi dral war gyur chik

May they never be separated from true happiness which is free from suffering.

ཉེ་རིང་ཆགས་སྤང་གཉིས་དང་བྲལ་བར་བཏང་སྟོམས་ཆེན་པོ་ལ་གནས་པར་གྱུར་ཅིག །

nye ring chak dang nyi dang dral war tang nyom chen po la ne par gyur chik

May they abide in great equanimity, free from the partiality of attachment and aversion.

Seven Branch Prayer

ཕྱག་འཚལ་བ་དང་མཚོད་ཅིང་བཤགས་པ་དང་། །
chak tsel wa dang chö ching shak pa dang
I dedicate to enlightenment whatever

དགེ་བ་རྩལ་ཟད་བདག་གིས་ཅི་བསགས་པ། །
ge wa chung ze dak gi chi sak pa
And offering, confessing, and rejoicing,

རྗེས་སྲུ་ཡི་རང་བསྐྱལ་ཞིང་གསོལ་བ་ཡི། །
je su yi rang küi zhing söl wa yi
Slight merit I have gathered from prostrating,

ཐམས་ཅད་བདག་གིས་བྱང་ཆུབ་ཕྱིར་བསྐྱེད། །
tam che dak gi jang chup chir ngo o
Requesting, and from making supplications.

Mandala Offering

ས་གཞི་སྒོས་རྒྱལ་སྤྱུག་ས་ཤིང་མེ་ཏོག་བཟང་།

sa zhi pö chü juk shing me tok tram

The earth, perfumed with scented water,
strewn with flowers,

སངས་རྒྱལ་ཞིང་དུ་དམིགས་ཏེ་སྤུལ་བ་ཡིས།

sang gye zhing du mik te pül wa yi

I visualize to be a buddha realm and offer

རི་རབ་སྒྲིང་བཞི་ཉི་ལྔ་ས་བརྒྱན་བ་འདི།

ri rap ling zhi nyi de gyen pa di

Graced with Mount Meru, the four lands, the
sun and moon,

འགྲོ་གུན་རྣམ་དག་ཞིང་ལ་སྤྱོད་བར་ཤོག།

dro kün nam dak zhing la chö par shok

So that all beings enjoy a perfectly pure realm.

Request to Teach Dharma

སེམ་ཅན་ལྷན་སྐྱེས་ཀྱི་བསམ་བློ་དང་། །

sem chen nam kyi sam pa dang

I pray that you turn the Wheels of Dharma

ཆེ་ཆུང་སྲུང་མོང་ཐོག་པ་ཡི། །

che chung tun mong tek pa yi

In accordance with the various

ལོ་ཡི་ཇེ་དྲཀ་ཇི་ཏཱ་འུ་བར། །

lo yi je drak ji ta war

Of the lesser, greater, and common vehicles

ཚོས་ཀྱི་འཁོར་ལོ་བསྐྱོར་དུ་གསོལ། །

chö kyi khor lo kor du sol

Thoughts and intellects of beings.

Vajradhara Lineage Prayer

དོ་རྗེ་འཚང་ཚེན་ཏེ་ལོ་ནུ་རོ་དང་། །

dor je chang chen te lo na ro dang

Great Vajradhara, Tilopa, Naropa,

དུ་ས་གསུམ་ཤེས་བྱ་ཀུན་མཁྲིན་ཀམ་པ། །

dü sum she ja kün khyen kar ma pa

Knower of the three times—omniscient Karmapa,

འབྲི་སྟག་ཚལ་གསུམ་དཔལ་ལྡན་འབྲུག་པ་སོགས། །

dri tak tsel sum pel den druk pa sok

The Drigung, Taklung, Tsalpa, glorious
Drukpa, and the rest,

མར་པ་མི་ལ་ཚོས་རྗེ་གླམ་པོ་པ། །

mar pa mi la chö je gam po pa

Marpa, Mila, Lord of the Dharma—Gampopa,

ཆེ་བཞི་ཚུད་བརྒྱད་བརྒྱད་པར་འཛིན་རྣམས་དང་། །

che zhi chung gye gyü par dzin nam dang

Holders of the four elder and eight later
lineages—

ཟབ་ལམ་ཕྱག་རྒྱ་ཆེ་ལ་མངའ་བརྟེན་པའི། །

zap lam chak gya che la nga nye pe

Masters of the profound path of Mahamudra,

མཉམ་མེད་འགྲོ་མགོན་དྲུགས་པོ་བཀའ་བརྒྱུད་ལ། །

nyam me dro gön dak po ka gyü la

The Dakpo Kagyu, the unequaled protectors
of beings,

བརྒྱུད་པར་འཛིན་ལོ་རྣམས་ཐར་བྱིན་གྱིས་རྫོབས། །

gyü par dzin no nam tar jin gyi lop

I hold your lineage—bless me to follow your example.

ཞེན་ལོག་སློམ་གྱི་རྐང་པར་གསུངས་པ་བཞིན། །

zhen lok gom gyi kang par sung pa zhin

Revsion is the legs of meditation, it is taught.

ཚེ་འདིའི་གདོས་ཐག་ཚད་པའི་སློམ་ཚེན་ལ། །

tse di dö tak chö pe gom chen la

Food and wealth and who cuts all ties to this life,

གསོལ་བ་འདེབས་པོ་བཀའ་བརྒྱུད་ལླ་མ་རྣམས། །

söl wa dep so ka gyü la ma nam

I supplicate you, Kagyu gurus;

ཟས་རོར་ཀུན་ལ་ཆགས་ཞེན་མེད་པ་དང། །

ze nor kün la chak zhen me pa dang

To this meditator who is without craving for

རྗེད་བཀྱར་ཞེན་པ་མེད་པར་བྱིན་གྱིས་རྫོབས། །

nye kur zhen pa me par jin gyi lop

Grant your blessing to be free of attachment to
gain and fame.

མོས་གུས་སྒོམ་གྱི་མགོ་བོར་གསུངས་པ་བཞིན། །

mö gü gom gyi go wor sung pa zhin

Devotion is the head of meditation, it is taught.

རྒྱན་དུ་གསོལ་བ་འདེབས་པའི་སྒོམ་ཆེན་ལ། །

gyün du söl wa dep pe gom chen la

Who opens the door to the treasury of oral instructions,

ཡེངས་མེད་སྒོམ་གྱི་དངོས་གཞིར་གསུངས་པ་བཞིན། །

yeng me gom gyi ngö zhir sung pa zhin

Non-distraction is the body of meditation, it is taught.

མ་བཅོས་དེ་ཀར་འཇོག་པའི་སྒོམ་ཆེན་ལ། །

ma chö de kar jok pe gom chen la

The fresh essence of whatever thought that arises,

མན་ངག་གཏེར་སྒོ་འབྲེད་པའི་སྐྱེ་མ་ལ། །

men ngak ter go je pe la ma la

To this meditator who continually prays to the guru

བཅོས་མིན་མོས་གུས་སྐྱེ་བར་བྱིན་གྱིས་རྒྱལ་ས། །

chö min mö gü kye war jin gyi lop

Grant your blessing that uncontrived devotion may arise.

གང་ཤར་རྟོག་པའི་ངོ་བོ་སོ་མ་དེ། །

gang shar tok pe ngo wo so ma de

To this meditator who rests directly, without altering

བསྐྱོམ་བྱ་སྒོ་དང་བྲལ་བར་བྱིན་གྱིས་རྒྱལ་ས། །

gom ja lo dang drel war jin gyi lop

Grant your blessing that meditation be free from intellect.

ནམ་ཉོག་ངོ་བོ་ཚོས་སྐྱར་གསུངས་པ་བཞིན། །

nam tok ngo wo chö kur sung pa zhin

The essence of thought is dharmakaya, it is taught.

མ་འགགས་རྩལ་པར་འཆར་བའི་སྐྱོམ་ཆེན་ལ།།

ma gak röl par char we gom chen la

To this meditator who appears in this unceasing play,

སྐྱེ་བ་ཀུན་ཏུ་ཡང་དག་ལྷ་མ་དང་། །

kye wa kün tu yang dak la ma dang

Never parting from the true guru in all my lives,

ས་དང་ལམ་གྱི་ཡོན་ཏན་རབ་རྫོགས་ནས། །

sa dang lam gyi yön ten rap dzok ne

Perfect the qualities of the levels and paths,

ཅི་ཡང་མ་ཡིན་ཅིར་ཡང་འཆར་བ་ལ། །

chi yang ma yin chir yang char wa la

It is no thing, yet arises as everything.

འཁོར་འདས་དབྱེར་མེད་ཉོགས་པར་བྱིན་གྱིས་རྫོབས། །

khor de yer me tok par jin gyi lop

Grant your blessing to realize the inseparability of samsara and nirvana.

འབྲུལ་མེད་ཚོས་གྱི་དཔལ་ལ་འོངས་སྤྱོད་ཅིང་། །

drel me chö kyi pel la long chö ching

May I enjoy the splendor of the Dharma,

དོ་རྩེ་འཆང་གི་གོ་འཕང་ཟུར་ཐོབ་ཤོག །

dor je chang gi go pang nyur top shok

And swiftly attain the state of Vajradhara.

ཅེས་བཤད་བན་སྐར་བ་འཇམ་དཔལ་བཟང་པོས་མཛད་བའོ།། *Composed by Jampal Zangpo of Bengar.*

Dedication Prayers

བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་གཟིགས་པ་ཉིད། །

sö nam di yi tam che zik pa nyi

By this merit may I attain omniscience.

སྐྱེ་ག་ན་འཚེའི་བླ་རྒྱལ་ས་འཁྲུགས་པ་ཡི། །

kye ga na chi ba lap truk pa yi

From the stormy waves of birth, old age,
sickness, and death,

ཐོབ་ནས་ཉེས་པའི་དབྱ་རྣམས་པམ་བྱས་ནས། །

top ne nye pe dra nam pam je ne

May the enemy, wrong action, be overcome.

སྲིད་པའི་མཚོ་ལས་འགོ་བ་སློལ་བར་ཤོག །

si pe tso le dro wa dröl war shok

May I liberate beings from the ocean of samsara.

འཇམ་དཔལ་དཔའ་བོས་ཇི་ལྟར་མཁྱེན་པ་དང་། །

jam pel pa wo ji tar kyen pa dang

The hero Manjushri knows the true nature.

དེ་དག་གུན་གྱི་རྗེས་སུ་བདག་སློབ་ཅིང་། །

de dak kun gyi je su dak lop ching

Emulating them and the other bodhisattvas,

སངས་རྒྱས་སྐྱབས་ལུ་བཞུགས་པའི་བྱིན་རྒྱལ་ས་དང་། །

sang gye ku sum nye pe jin lap dang

By the blessings of the buddhas' attainment of the three kāyas,

དགེ་འདུན་མི་བྱེད་འདུན་པའི་བྱིན་རྒྱལ་ས་གྱིས། །

ge dun mi che dun pe jin lap kyi

By the blessings of the unwavering aspirations of the Sangha,

གུན་ཏུ་བཟང་པོ་དེ་ཡང་དེ་བཞིན་ཏེ། །

kun tu zang po de yang de zhin te

Samantabhadra knows just the same.

དགེ་བ་དེ་དག་ཐམས་ཅད་རབ་ཏུ་བསྲོ། །

ge wa de dak tam che rap tu ngo

I dedicate this virtue in the same perfect way.

ཚོས་ཉིད་མི་འགྲུར་བདེན་པའི་བྱིན་རྒྱལ་ས་དང་། །

chö nyi mi gyur den pe jin lab dang

By the blessings of the truth of the unchanging dharmatā,

ཇི་ལྟར་སློན་ལམ་བཏབ་བཞིན་འགྲུབ་པར་ཤོག། །

ji tar lam tap zhin drup par shok

May these aspirations be fulfilled just as intended.

བྱང་ཚུབ་སེམས་ནི་རིན་པོ་ཆེ། །

jang chub sem ni rin po che

Bodhichitta is precious.

སྐྱེས་པ་ཉམས་པ་མེད་པ་དང་། །

kye pa nyam pa me pa dang

Once arisen, may it not diminish

མ་སྐྱེས་པ་ནམས་སྐྱེས་གྱུར་ཅིག །

ma kye pa nam kye gyur chik

May it arise in whom it has not arisen.

གོང་ནས་གོང་དུ་འཕེལ་བར་ཤོག །

gong ne gong du pel war shok

But ever grow and flourish.

Aspirations for Mahamudra

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 life times, 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.