

A Melody to Invoke Compassion
A Concise Supplication to the Lord of All, The Great Bokar Vajradhara

Namo guru dharma mati ye

You properly teach the relative and definitive meaning
To beings needing training; Guru, Lord of Dharma,
With an exalted fully ripened intellect,
Revered and noble supreme guru, to you I supplicate.
Respecting even the subtlest points of training
In precious ethical conduct, the basis for all qualities,
Exemplar among those who don the triumphal saffron robes,
Venerable elder, holder of the vinaya, to you I supplicate.
Having generated, stabilized, and enhanced loving kindness, compassion,
And the two bodhichittas, through the six paramitas and four means of gathering
You skillfully lead beings to the levels of awakening.
Great regent of the Buddha, to you I supplicate.

By perfecting the phases of creation, mantra, and completion,
All appearance, sound, and thought are deity, mantra, and wisdom.
Never wavering from threefold integration,
Exalted lord of yogis, to you I supplicate.

The very expression of ineffable co-emergent wisdom,
By merely directing your inexpressible enlightened intent,
Wisdom beyond concepts awakens in others' mind-streams,
Bokar Vajradhara, to you I supplicate.

Never parting from the true guru in all my lives,
May I enjoy the splendor of the Dharma, Perfect the qualities of the levels and paths,
And swiftly attain the state of Vajradhara.

Composed by Khenpo Lodrö Donyö Rinpoche.

The Canopy for Accomplishing Great Bliss

A Guru Yoga for the Glorious Guru, the Great Bokar Vajradhara by the 17th Supreme Victor

Namo guru

In the expanse free of conceptual self-grasping,
You skillfully resound the fresh melodies of the realization
Of bliss-emptiness which vanquish the five poisons.
Glorious guru, at your feet I bow.

From a tantra: “Completely abandon all other offerings
and set about making offerings solely to the guru.
By pleasing him, you will attain the exalted wisdom of omniscience.”
In the spirit of this saying, generating unwavering faith in the glorious guru and abiding in
samaya, first, go for refuge and arouse the mind of awakening.

Namo

So that I and beings, without exception, filling all of space
May enter the expansive domain of supreme liberation,
I take refuge in the guru, all the rare and sublime ones in one,
And will now practice the profound path of guru yoga.
Repeat three times.

om shunyata jnana vajra svabhava atma ko ham

From the expanse of emptiness, primordially free of elaboration,
Like the youth of interdependence and great bliss blooming
As a union, the playful dance of the moon on water,
The environment and beings are the densely arrayed realm of Akanishta.
Amid a plethora of wondrous adornments like Samantabhadra's,

Is a lion throne upon the swaying anthers of a lotus.
There appears the glorious guru, the ever-excellent Vajradhara.
He is azure, like mountain of sapphires
Encircled by the brilliance of a thousand suns.
Brimming with youth, his form bears the marks and signs of perfection.

He holds a vajra and bell in the mudra of union.
Seated in the fearless vajra posture, he exudes bliss.
The fragrance of his unsurpassed compassion wafts afar.
His appearance is the nature of luminosity and emptiness, inseparable.

Then, to increase one's store of merit, verses for the sevenfold practice:

Abiding in the Dharmadhātu Palace of Akaniṣṭha,
The very essence of all the buddhas of the three times,
You truly reveal my mind to be dharmakāya;
I pay homage to the glorious noble lama.

I present all possible offerings: my body, wealth,
And offerings mentally envisioned, and praise you.
I confess all previously committed misdeeds, without exception,
And will not perform such harmful actions in the future.

I rejoice in all the virtuous acts of all beings;
May they serve as causes for supreme awakening.
I supplicate you not to pass into nirvāṇa, but to remain among us.

Pray turn the Dharma wheel of the unsurpassable supreme vehicle.
Just as the buddhas and bodhisattvas
Mastered impartial love and compassion
And realized absolute co-emergent wisdom,
Grant your blessing that I, too, may truly realize this.

Grant your blessing that the illusory body be realized as nirmanakaya.
Grant your blessing that the subtle energy be realized as sambhogakaya.
Grant your blessing that my mind be realized as dharmakaya.
Grant your blessing that the three kayas arise inseparably.
Repeat just the section above three times.

Abiding in the Dharmadhātu Palace of Akaniṣṭha,
The very essence of all the buddhas of the three times,
You truly reveal my mind to be dharmakāya;
I pay homage to the glorious noble lama.

I present all possible offerings: my body, wealth,
And offerings mentally envisioned, and praise you.
I confess all previously committed misdeeds, without exception,
And will not perform such harmful actions in the future.

I rejoice in all the virtuous acts of all beings;
May they serve as causes for supreme awakening.
I supplicate you not to pass into nirvāṇa, but to remain among us.
Pray turn the Dharma wheel of the unsurpassable supreme vehicle.

Just as the buddhas and bodhisattvas
Mastered impartial love and compassion
And realized absolute co-emergent wisdom,
Grant your blessing that I, too, may truly realize this.

Grant your blessing that the illusory body be realized as nirmanakaya.
Grant your blessing that the subtle energy be realized as sambhogakaya. Grant your blessing
that my mind be realized as dharmakaya.
Grant your blessing that the three kayas arise inseparably.
Repeat just the section above three times.

Abiding in the Dharmadhātu Palace of Akaniṣṭha,
The very essence of all the buddhas of the three times,
You truly reveal my mind to be dharmakāya;
I pay homage to the glorious noble lama.

I present all possible offerings: my body, wealth,
And offerings mentally envisioned, and praise you.
I confess all previously committed misdeeds, without exception,
And will not perform such harmful actions in the future.

I rejoice in all the virtuous acts of all beings;
May they serve as causes for supreme awakening.
I supplicate you not to pass into nirvāṇa, but to remain among us.

Pray turn the Dharma wheel of the unsurpassable supreme vehicle.
Just as the buddhas and bodhisattvas
Mastered impartial love and compassion
And realized absolute co-emergent wisdom,
Grant your blessing that I, too, may truly realize this.
Grant your blessing that the illusory body be realized as nirmanakaya.
Grant your blessing that the subtle energy be realized as sambhogakaya.
Grant your blessing that my mind be realized as dharmakaya.
Grant your blessing that the three kayas arise inseparably.
Repeat three times.

My mothers, all beings throughout space, pray to the guru, the precious buddha.
My mothers, all beings throughout space, pray to the guru, the all-pervasive dharmakaya.
My mothers, all beings throughout space, pray to the guru, the great bliss sambhogakaya.
My mothers, all beings throughout space, pray to the guru, the compassionate nirmanakaya.
After reciting this as many times as possible, with one's body, speech, and mind inseparable
from Guru Vajradhara's body, speech, and mind, sustain the co-emergent essence of the
natural state:

oṃ āḥ guru vajradhara hūṃ

Repeat just the mantra one hundred times.

Then in the manner of “Calling the guru from afar”:

With body, speech, and mind I respectfully pay homage
To the noble, exalted glorious guru,
A treasure of jewels bearing the glorious three worlds’ qualities.
The sphere of emptiness, devoid of conceptuality, the expanse of space,
Free from mind’s concepts of grasping and fixation,
Like the liberation of the Kagyu forefathers,
With mind’s eight worldly dharmas liberated in their own place,
May the cool breeze of a mind filled with altruistic compassion
Never grow weary of benefiting the teachings and beings,
And may the ultimate kingdom of the four kayas be seized.

Mighty Bokar Vajradhara khyenno.
Gaze from the supreme realm of Densely Arrayed.
Lead me to realize appearances are mahamudra
And attain non-meditation, the dharmakaya.

(When you have time, add here any of this lord’s songs.)

Afterwards, receive the four empowerments:

From the three syllables at the glorious guru’s three places,
White, red, and blue lights radiate and dissolve into my three places.
Obscurations of the three gates are dispelled and the sublime vase,
Secret, and prajna-wisdom empowerments are received.

The guru then dissolves into light and melts into me.
The fourth empowerment is received, and the four kayas are realized.
Rest, free of alteration, in the state of mahamudra.
Arising, practice threefold integration, regarding appearance,
Sound, and conception as the body, speech, and mind of the guru.

Dedication and aspiration prayers:

By this virtue may I quickly realize the guru, the lord of all,
And establish all beings
Without exception in that state.
Never parting from the true guru in all my lives,
May I enjoy the splendor of the Dharma,
Perfect the qualities of the levels and paths,
And swiftly attain the state of Vajradhara.

Prayer of auspiciousness:

Complete perfection of wondrous qualities,
May gurus' and yidams' auspiciousness abound.
Performers of all enlightened acts,
May dākinīs' and protectors' auspiciousness abound.

To the guru yoga of the supreme glorious guru written by the great 17th Gyalwang Karmapa, I, Lodrö Donyö, one bearing the title “Khenpo,” have added and incorporated brief sections of offering and praise since many with unswerving faith and devotion to the guru have expressed the need for such and encouraged me to do so. May this serve as a cause for all beings to attain the precious state of Guru Vajradhara.

*Mangalam.*¹

Great Vajradhara, Tilopa, Naropa,
Marpa, Mila, Lord of the Dharma—Gampopa,
Knower of the three times—omniscient Karmapa,

¹ All on this documented is translated by Eric Trinle Thaye.
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Holders of the four elder and eight later lineages—
The Drigung, Taklung, Tsalpa, glorious Drukpa, and the rest,
Masters of the profound path of Mahamudra,
The Dakpo Kagyu, the unequaled protectors of beings,

I supplicate you, Kagyu gurus;
I hold your lineage—bless me to follow your example.

Revulsion is the legs of meditation, it is taught.
To this meditator who is without craving for
Food and wealth and who cuts all ties to this life,
Grant your blessing to be free of attachment to gain and fame.

Devotion is the head of meditation, it is taught.
To this meditator who continually prays to the guru
Who opens the door to the treasury of oral instructions,
Grant your blessing that uncontrived devotion may arise.

Non-distraction is the body of meditation, it is taught.
To this meditator who rests directly, without altering
The fresh essence of whatever thought that arises,
Grant your blessing that meditation be free from intellect.

The essence of thought is dharmakaya, it is taught.
It is no thing, yet arises as everything.
To this meditator who appears in this unceasing play,
Grant your blessing to realize the inseparability of samsara and nirvana.
Never parting from the true guru in all my lives,
May I enjoy the splendor of the Dharma,
Perfect the qualities of the levels and paths,
And swiftly attain the state of Vajradhara.²

² Composed by Ben-gar Jampel Zangpo. Translated by Eric Trinle Thaye. August 2016.
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